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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY: J. W. POWELL, DIRECTOR
BULLETIN 25

NATICK DICTIONARY

BY

JAMES HAMMOND TRUMBULL

WASHINGTON
GOVERNMENT PRINTING OFFICE
1903

18731
SEP 29 1903
National Museum.

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ANNOUNCEMENT

In 1877 the United States Geographical and Geological Survey of the Rocky Mountain Region (J. W. Powell, Director) began the issue of a series of ethnologic reports in quarto form under the title Contributions to North American Ethnology. Several of the volumes were printed under special authority conferred by Congressional resolutions; and in March, 1881, the publication of volumes VI, VII, VIII, IX, and X of the series was authorized by the Congress through a concurrent resolution. This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895. Up to this time there had been published eight volumes of Contributions (including one bound in two parts), numbered I–VII and IX.

After the United States Geographical and Geological Survey of the Rocky Mountain Region was merged in the United States Geological Survey, the Congress made provision for continuing the ethnologic researches and publications; and in conformity with this law the Bureau of Ethnology was founded. The Director of the new Bureau (J. W. Powell) began the publication of annual reports in royal octavo form with that for the fiscal year 1879–80, and at the same time continued the issue of the Contributions to North American Ethnology. Until 1895 the annual reports were specially authorized by the Congress, usually through concurrent resolutions; since 1895 they have been issued under authority of the public printing law. Of these reports nineteen have been published and others are in press; the Fourteenth, Seventeeth, Eighteenth, and Nineteenth are each in two parts or volumes.

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.

In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894–95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz, the annual reports.

In 1900 the Congress authorized the resumption of publication in bulletin form by a concurrent resolution, adopted by the House of Representatives on April 7 and by the Senate on April 27. This resolution is as follows:

> *Resolved by the House of Representatives (the Senate concurring)*, That there be printed at the Government Printing Office eight thousand copies of any matter furnished by the Director of the Bureau of American Ethnology relating to researches and discoveries connected with the study of the American aborigines, the same to be issued as bulletins uniform with the annual reports, one thousand five hundred of which shall be for the use of the Senate, three thousand for the use of the House of Representatives, and three thousand five hundred for distribution by the Bureau.

Pursuant to this authority the manuscript of the late Dr J. H. Trumbull's Natick-English and English-Natick Dictionary was transmitted to the Public Printer on May 12, 1900, with the request that the same be printed and bound and issued as a bulletin uniform with the annual reports of the Bureau of American Ethnology. The composition was at once taken up; but by reason of the technical character of the matter and unforeseen difficulties in proof reading, the issue of this initial number of the new series has been unexpectedly delayed.

It is a pleasure to acknowledge the courtesy of the American Antiquarian Society and of its president, Honorable Stephen Salisbury, in intrusting Dr Trumbull's unique manuscripts to this Bureau; and it is especially gratifying to express appreciation of the scholarly interest and aid of Dr Edward Everett Hale, who not only effected the arrangement for publication but contributed an introduction to the work. While this introduction was written from the standpoint of the general literary student rather than the specialist in Indian languages and characteristics, it pays a just tribute to the memory of the eminent philologist whose latest, and perhaps greatest, work was that of compiling and comparing the acompanying vocabularies from the Eliot Bible. James Hammond Trumbull was born in Stonington, Connecticut, December 20, 1821; he was a student at Yale, and held important public offices in Hartford during the period 1847–1864. He was an original member of the American Philological Association in 1869, and its president in 1874 and 1875; a member of the American Oriental Society, of the American Ethnological Society, and of several other learned societies, including the National Academy of Sciences. In 1873 he was chosen lecturer on native languages of North America at Yale University, though failure of health soon compelled his resignation; and from Yale, Harvard, and Columbia he was the recipient of degrees in recognition of notable researches and publications. In addition to his linguistic knowledge he possessed great learning and skill as a bibliographer. During his later years he was a valued correspondent of the Bureau, and his wide knowledge of both aboriginal tongues and bibliographic methods, freely conveyed to the officers of the Bureau, proved of great service. He died in Hartford, Connecticut, August 5, 1897.

Dr Hale pays a merited tribute also to John Eliot, the pioneer student of aboriginal languages in the New England region, pointing out that Eliot was not merely a translator of the native tongues but an original investigator of their structure. Naturally the opinions concerning the aborigines and their languages based on the limited knowledge of the middle of the seventeenth century were much less definite than those resting on the numerous records extant at the beginning of the nineteenth century; yet it is noteworthy that the early view of Eliot, voiced by Dr Hale, as to the widespread grammatic correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1690. As indicated by Dr Hale, his enduring reputation rests chiefly on his records of aboriginal languages; yet it would seem that he exercised a still more important influence on his own and later generations through his sympathetic efforts to educate the tribesmen of New England and to raise them toward the plane of self-respecting citizenship. In this work, too, he was a pioneer; and undoubtedly he did much to prepare the minds of statesmen and philanthropists for the humanitarian views of primitive men which characterize modern policies toward the Nation's wards. Thus it is particularly fitting that Eliot, the pioneer in sympathetic and systematic study of the aborigines, no less than Trumbull, the direct contributor, should receive from the Bureau of American Ethnology such honor as this publication may confer.

As has been noted by Dr Hale, the Trumbull manuscript and proof passed through the hands of Dr Albert S. Gatschet and received the benefit of his extended acquaintance with the native languages of the Algonquian stock. The manuscript was not, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

JULY 10, 1902.

INTRODUCTION

By Edward Everett Hale

Dr Trumbull's vocabularies constitute the most important contribution to the scientific study of Eliot's Indian Bible which has been made since that wonderful book was published.

To the preparation of these vocabularies James Hammond Trumbull gave most of his time throughout the closing years of his diligent and valuable life. The work was so nearly finished when he died that, as the reader will see, it is clearly best to print it as he left it, and to leave it to the careful students of the future for completion by such work as he has made comparatively easy. By her generous gift of the beautiful finished manuscript to the American Antiquarian Society, his widow, Mrs Sarah Robinson Trumbull, has made its immediate publication possible. The officers of the society at once consulted Major Powell, the Director of the Bureau of American Ethnology, as to the best plan for its publication. The Bureau placed the manuscript in the hands of Dr Albert S. Gatschet, of the ethnologic staff; and the book has had the great advantage of his extended acquaintance with Algonquian languages as it passed through the press.

It is hoped that the book will form the first volume in a series of vocabularies of the native languages. Such a series, under such supervision as the Bureau will give to the selection and editing of the works contained in it, will be of great value to students of language; but it will contain no book more valuable in itself or more interesting from its history than Dr Trumbull's Dictionary.

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilfillan, whose work of education among the northern tribes is so remarkable, found that his intelligent Chippewa companions were greatly interested in the Bible of Eliot, and readily caught the analogies of the language with their own when the system of spelling and of vocalization was explained to them.

With great good sense, Eliot used the English letters with the sounds which Englishmen gave them. When the American Home

Missionary Society first undertook its translations of the Bible, it adopted, after some question, the vowel pronunciation of the Latin nations. The wadtchu (mountain) of Eliot becomes in Mr. Sherman Hall's translation uijiuii, the one letter *u* being the only letter which is the same in both words; yet both mean to express the same sound. It seems now a great pity that the translators in our century did not use in any way the diligent work of Eliot.

In the spring of 1899 I placed before a Chippewa boy in the Hampton (Virginia) school thirty words of the Massachusetts Indian language. He recognized at once fifteen of them, giving to them their full meaning; and with a little study he made out almost all of the remainder. In the course of two and a half centuries the uses of words differ as much among Indians as among white men, but it would seem that they do not differ more.

Such careful study as Dr Trumbull and Duponceau and Pickering and Heckewelder have given to the Algonquian languages shows beyond a doubt that John Eliot was one of the great philologists of the world. His study of the remarkable grammatic construction of the Indian languages proves to be scientific and correct. The linguists of the continent of Europe took it for granted, almost, that Eliot's statements regarding the grammar of the Indian tribes could not be true. It seemed to them impossible that languages so perfect in their systems and so carefully precise in their adaptations of those systems could maintain their integrity among tribes of savages who had no system of writing. All study of these languages, however, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and, to the surprise of European philologists, that it is fairly uniform through many variations of dialect and vocabulary.

It is much to be regretted that a careless habit of thought takes it for granted that a good Indian word of one locality is a good Indian word of another, and that names may be transferred from North to South or from South to North at the free will of an innkeeper or of a poet. Such transfers of words, which in the beginning amount almost to falsehood, cause more confusion and more as time goes by.

Mr Pilling's valuable bibliography of the Algonquian languages shows us that there are now existing fourteen complete copies of Eliot's Bible in the first and second editions. Besides the complete text we have the New Testament printed in a separate volume in 1661, and in the Eliot Primer or Catechism, which has been reprinted in the present generation, we have the Lord's Prayer and some texts from the Bible, as well as a translation of the Apostles' Creed into the Massachusetts language. The number of books printed as part of his movement for the translation of the Scriptures and the conversion of the Indians is nearly forty. For the use of all these books Dr Trumbull's dictionary will be of the very first value. Is it perhaps just possible that the publication of this book may awaken such attention to the subject that some of Eliot's lost manuscripts may still be discovered?

Of Eliot's place as a scholar and an educator Dr DeNormandie, who now fills his pulpit in Roxbury, speaks in the highest terms. It would seem that we owe to Eliot the establishment of the first proper Sunday school in America, and perhaps one may say in the English realm. On October 6, 1674, the record of his church says:

> This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season, stay every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise and what else may be convenient.

"The care of the lambs," says Eliot, "is one-third part of the charge over the works of God."

Dr DeNormandie ascribes to Eliot the general establishment of "grammar schools" among the institutions of Massachusetts. He says: "One day all the neighboring churches were gathered in Boston to 'consider how the miscarriages which were among us might be prevented,' Eliot exclaimed with great fervor, 'Lord, for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!'" By "plantation" Eliot meant separate village.

Cotton Mather says: "God so pleased his endeavors that Roxbury could not live quietly without a *free school* in the town." Roxbury was the town of which Eliot was the minister. "And the issue of it has been one thing which has made me almost put the title of '*Schola Illustris*' upon that little nursery; that is, that Roxbury has afforded more scholars, first for the college and then for the publick, than any town of its bigness, or if I mistake not, of twice its bigness, in all New-England."

John Eliot was quite willing to accept the responsibilities of making laws and even a constitution for his "praying Indians." As he found the Indian tribes, government among them seemed at best absolutely minimum; he was unable to perceive that they had any government. Eliot made for them a working constitution for a democracy, on principles which are so absolutely democratic that they frightened even the Puritan emigrants around him, the coadjutors of Cromwell and Sidney. Poor Eliot was even obliged to recall his words in a public recantation. The democratic constitution which he wrote for his people is well worth the study of any faithful student of government today. On much the same plan were his settlements founded where the colonies of "praying Indians," with the government of the people by the people and for the people, and with the oversight of a benevolent judge in Israel, were his coadjutors and pupils. It is, alas, impossible to tell what would have been the outcome of this remarkable experiment, for the outbreak of King Philip's war in the year 1675 broke it up before it was fairly tested.

Eliot's first religious service among the Indians was on October 28, 1646. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston that Eliot was compelled to remove his colony from Natick to Deer island, in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken. They then went back to Natick, where the people celebrated, on the 4th of July last, the two hundred and fiftieth anniversary of the establishment of that village. There seems to be no one left in that neighborhood of the descendants of this colony.

A late and insufficient authority says that Natick means Place of the Hills. The Dictionary of Dr Trumbull affords no support for this etymology, and it is probably mistaken. Charles river, as a small stream, passes through the village. Captain John Smith gave to it its name, which was the name of Prince Charles, afterward King Charles. The Indian name of this stream seems to have been Quinobequin; this would seem to mean Long river, from the root quin, it is long (compare Quinnehtukqut, the Connecticut); or, quite as probably, it means the river which turns about, from quinuppe, around about or all about.

South of the Natick Indians the Narragansett tribe spoke a dialect not very different from theirs, and west of these the Mohegan tribe used another dialect of the same language. There is now no Narragansett Indian who remembers any words of the language of his forefathers; Mrs Mitchell, who considered herself a descendant of King Philip and who did remember some of the words of his tribe, died in the spring of 1899. The Mashpee Indians still exist as a native community, occupying the town of Mashpee on Cape Cod. They have taken on all the habits of civilization; among others, they preserve their own trout brooks for the benefit of amateur sportsmen, and rent them to such sportsmen for considerable revenue. They maintain free schools as other towns of Massachusetts do, but in these schools no word of the language of their race is spoken, nor do any of the Mashpee Indians have further knowledge of it than does any other New

Englander. The Gay Head Indians, on Marthas Vineyard, a brave and spirited set of men, retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them. In the eastern part of Maine, however, the Passamaquoddy and Micmac Indians, whose range extends into the British provinces, still use their dialects of the Algonquian stock. Vocabularies of the related dialect spoken by the Abnakis, prepared by the faithful Catholic minister, Sebastian Rasles, still exist; of these the most important was printed by the American Academy as edited by the distinguished scholar Mr John Pickering.

Roxbury, Mass., *July 19, 1901.*

ABBREVIATIONS

Abn.=Abnaki.

act.=active.

Adelung=Adelung, Johann Christoph [and Vater, J. S.]. Mithridates oder allgemeine sprachenkunde. 4 vols. Berlin, 1806–17.

adj.=adjective.

adv.=adverb.

Afgh.=Afghan.

agent. See n. agent.

Alg.=Algic (Algonquian; in citations from McKenney, Chippewa); Algonkin (the Algonkin or Nippissing dialect of the Lake of the Two-Mountains, near the western end of the island of Montreal); Algonquian.

an.=animate; animate object.

Ang.-Sax.=Anglo-Saxon.

Arab.=Arabic.

Arch. Amer.=Archæologia Americana. Transactions and collections of the American Antiquarian Society. Vols. I–IV. Worcester and Cambridge, 1820–60.

Archer=Archer, Gabriel. Relation of Captain Gosnold's voyage to the north part of Virginia, begun . . . 1602, etc. In Purchas, Samuel, His pilgrimes, vol. IV, London, 1625; Massachusetts Historical Soc. Coll., ser. 3, vol. VIII, Boston, 1843.

AS.=Anglo-Saxon.

Assembly Catechism. See Quinney.

augm.=augmentative.

auxil.=auxiliary.

A. V.=Authorized version.

Bancroft=Bancroft, George. History of the United States from the discovery of the American continent. 10 vols. Boston, 1834–1874. Many other editions.

Bar., Baraga=Baraga, *Rev.* Frederic.

Dict. (or simply Bar.)=A dictionary of the Otchipwe language, explained in English. Cincinnati, 1853; Montreal, 1878, 1879 (with grammar), 1880, 1882 (with grammar). References are to the edition of 1853.

Gr.=A theoretical and practical grammar of the Otchipwe language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.

Bartlett=Bartlett, John Russell. Dictionary of Americanisms. A glossary of words and phrases usually regarded as peculiar to the United States. New York, 1848. Several later editions.

NOTE. It has not been possible to refer to the source of all quotations, and hence a few errors may have crept into the bibliographic parts of this list. All known editions of important works have been cited, note being made of the editions referred to in the Dictionary when these are known.

Barton, Barton's Compar. Voc.=Barton, Benjamin Smith. New views of the origin of the tribes and nations of America. Philadelphia, 1797, 1798. Contains comparative vocabulary of a number of Indian languages.

Beverley=Beverley, Robert. The history and present state of Virginia, in four parts . . . III. The native Indians, their religion, laws, and customs, in war and peace. London, 1705, 1722; Richmond, 1855. References are to the second edition.

Bloch=Bloch, Mark Elieser. Several works on ichthyology, 1782–1801.

Bonap.=Bonaparte, Charles Lucien Jules Laurent. American ornithology. Philadelphia, 1825–33.

Bopp=Bopp, Franz. Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Sclavonic languages. Translated from the German [Berlin, 1833–52, 1857–61, 1868–71] by E. B. Eastwick. 3 vols. London, 1845–50, 1856.

Brebeuf=Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jeune, Paul, Relation de ce qui s'est passé en la Novvelle France en l'année 1636, Paris, 1637; in Relations des Jésuites, vol. I, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vol. X, Cleveland, 1897. The Quebec edition was the one used.

C., Cott., Cotton=Cotton, Josiah. Vocabulary of the Massachusetts (or Natick) Indian language. In Massachusetts Historical Soc. Coll., ser. 3, vol. II, Cambridge, 1830 (edited by John Pickering); issued separately, Cambridge, 1829.

Caldw.=Caldwell, Robert. Comparative grammar of the Dravidian or South Indian family of languages. London, 1856.

Camp.=Campanius, Johan. Lutheri catechismus öfwersatt på American-Virginiske språket [followed by] Vocabularium Barbaro-Virgineorum. Stockholm, 1696. The vocabulary was reprinted with some additions in Campanius Holm, Thomas, Kort beskrifning om provincien Nya Swerige uti America, Stockholm, 1702. The latter work was transtated as, A short description of the province of New Sweden . . . Translated . . . By Peter S. Du Ponceau, in Pennsylvania Historical Soc. Mem., vol. III, pt. 1, Philadelphia, 1834; issued separately, Philadelphia, 1834.

Cant.=Canticles (The song of Solomon).

Cass=Cass, Lewis. Remarks on the condition, character, and languages, of the North American Indians. From the North American Review, no. L [vol. XXII], for January, 1826.

Catechismo Algonchino=Catechismo dei missionari cattolici in lingua algonchina, pubblicato per cura di E. Teza. Pisa, 1872.

caus., causat.=causative.

cf.=confer, compare.

Chald.=Chaldaic, Chaldee.

Charlevoix=Charlevoix, Pierre François Xavier de. Histoire et description générale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amérique Septentrionale. Paris, 1744; London, 1761, 1763; Dublin, 1766. There are other editions not containing the linguistic material.

Chey.=Cheyenne.

Chip.=Chippewa.
  Gr. Trav.=Grand Traverse band.
  Mack.=Mackinaw band.
  Sag.=Saginaw band.
  St Marys=St Marys band.

1 Chr.=The first book of the chronicles.

2 Chr.=The second book of the chronicles.

C. M., C. Math., C. Mather=Mather, Cotton.

  Family religion excited and assisted. *Indian heading:* Teashshinninneongane peantamooonk wogkouunumun kah anunumwontamun. Boston, 1714.

  Notit. Ind.=Notitia Indiarum, in India Christiana. A discourse, delivered unto the Commissioners, for the propagation of the Gospel among the American Indians. Boston, 1721.

  Wussukwhonk en Christianeue asuh peantamwae Indianog, etc. *Second title:* An epistle to the Christian Indians, etc. Boston, 1700, 1706.

Col.=The epistle of Paul to the Colossians.

comp.=compound.

compar.=comparative.

condit.=conditional.

conj.=conjunction.

Conn. Rec.=Public records of the colony of Connecticut. Vols. I–III, 1636–89, edited by J. H. Trumbull; vols. IV–XV, 1689–1776, edited by C. J. Hoadly; appendix, 1663–1710. Hartford, 1850–90.

constr.=construct state.

contract.=contracted form.

1 Cor.=The first epistle of Paul to the Corinthians.

2 Cor.=The second epistle of Paul to the Corinthians.

Cott., Cotton. See C.

Cotton, John. See Rawson; El. (I. P.).

Cuv.=Cuvier, Georges Léopold Chrétien Frédéric Dagobert, *Baron.* Several works on zoology.

Dan.=The book of the prophet Daniel; Danish.

Danf.=Danforth, Samuel.

  Masukkenukeeg matcheseaenvog wequetoog kah wuttooanatoog uppeyaonont Christoh kah ne yeuyeu teanuk, etc. *Translation:* Greatest sinners called and encouraged to come to Christ, and that now, quickly, etc. Boston, 1698.

  Oggus. Kutt.=The woful effects of drunkenness, etc. Address in Indian begins on page 43 with the words "Oggussunash kuttooonkash." Boston, 1710.

  Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.

Dawson=Dawson, Sir John William. Acadian geology. Edinburgh, 1855; Montreal, 1860; London, 1868.

Del.=Delaware.

derog.=derogatory.

Descr. N. Netherland, 1671. See Montanus.

Deut.=Deuteronomy.

De Vries=Vries, David Pietersz. de. Voyages from Holland to America, A. D. 1632 to 1644. . . Translated from the Dutch [Hoorn, 1655] . . . by Henry C. Murphy. New York, 1853; in New York Historical Soc. Coll., ser. 2, vol. III, pt. 1, New York, 1857.

dict.=dictionary. See Bar.; Grav.; Rasles.

dimin.=diminutive.

Duponceau=Duponceau, Peter Stephen.

  Corresp. See Hkw.

  Notes on El. Gr. See El.

east.=eastern.

Eccl., Eccles.=Ecclestiastes.

Edw.=Edwards, Jonathan. Observations on the language of the Muhhekaneew [Mohegan] Indians . . . Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the society. New Haven, Edw.=Edwards, Jonathan—continued.

1788; London, 1788, 1789; New York, 1801; in Massachusetts Historical Soc. Coll., ser. 2, vol. x, Boston, 1823 (with notes by Pickering); in Works of Jonathan Edwards, with a memoir of his life and character, by Edward Tryon (2 vols.), Hartford, 1842. References are to the edition of New Haven, 1788, and that in the Massachusetts Historical Society Collections.

Egyp.=Egyptian.

El., Eliot=Eliot, John.

Bible=The holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New-England, at the charge and with the consent of the Corporation in England. *Second title:* Mamusse wunneetupanatamwe up-biblum God naneeswe nukkone testament kah wonk wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1685 edition.

Gr., Gram.=The Indian grammar begun: or, An essay to bring the Indian language into rules, for the help of such as desire to learn the same, etc. Cambridge, 1666; in Massachusetts Historical Soc. Coll., ser. 2, vol. IX, Boston, 1822 (with notes by P. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.

I. P., Ind. Prim.=Indiane primer asuh negonneyeuuk. Ne nashpe mukkiesog woh tauog wunnamuhkuttee ogketamunnate Indiane unnontoowaonk. Kah Meninnunk wutch mukkiesog. *Second title:* The Indian primer; or The first book. By which children may know truely to read the Indian language. And Milk for babes. Boston, 1720, 1747. This is a revised edition, probably by Experience Mayhew, of Eliot's Primer of 1654 (?), 1662, 1669, 1687 (?), printed with Rawson's translation of John Cotton's Spiritual milk for babes (also somewhat revised). Parts of the edition of 1720 were reprinted in Massachusetts Historical Soc. Coll., ser. 2, vol. II, Cambridge, 1830.

Man. Pom., Manit. Pom.=Manitowompae pomantamoonk: sampwshanau Christianoh uttoh woh an pomantog wussikkitteahonat God. *Translation:* Godly living: directs a Christian how he may live to please God. Cambridge, 1665, 1685.

N. T.=The New Testament of our lord and saviour Jesus Christ. Translated into the Indian language, and ordered to be printed, etc. *Second title:* Wusku wuttestamentum nul-lordumun Jesus Christ nuppoquohwussuaeneumun. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinnup.=Sampwutteahae quinnuppekompauaenin . . . mache wussukhúmun ut English-mâne unnontꝏwaonk nashpe . . Thomas Shephard, quinnuppenúmun en Indiane unnontꝏwaonganit nashpe . . . John Eliot. Kah nawhutche ut aiyeuongash oggussemese ontcheteauun nashpe Grindal Rawson. *Translation:* The sincere convert . . . written in English by . . . Thomas Shepard, translated into Indian by . . . John Eliot. And in some places a little amended by Grindal Rawson. Cambridge, 1689.

Also several other translations.

E. M., Exp. Mayhew=Mayhew, Experience.

Mass. Ps.=Massachusee psalter: asuh, Ukkuttoohomaongash David weche wunnaunchemookaonk ne ansukhogup John, ut Indiane kah Englishe nepatuhquonkash, etc. *Second title:* The Massachuset psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1709.

E. M., Exp. Mayhew=Mayhew, Experience—continued.

Ne kesukod Jehovah kessehtunkup. Kekuttoohkaonk papaume kuhquttummooonk kah nanawehtoonk ukkesukodum Lord, etc. *Second title:* The day which the Lord hath made. A discourse concerning the institution and observation of the Lords-day, etc. Boston, 1707.

A manuscript letter to Honorable Paul Dudley on the Indian language of Connecticut colony, 1722. Contains a translation of the Lord's prayer. When E. M. alone is used this letter is referred to. It was printed in the New England Historical and Genealogical Register, vol. XXXIX, Boston, 1885 (communicated by John S. H. Fogg, M. D.). Reprinted as follows:

Observations on the Indian language . . . Now published from the original ms. by John S. H. Fogg, etc. Boston, 1884.

It is probable that the Indiane primer of 1720 and 1747 (see El., I. P.) was revised by Mayhew.

Engl.=English.

Eph.=The epistle of Paul to the Ephesians.

Esth.=The book of Esther.

Etch.=Etchemin.

Eth., Ethiop.=Ethiopian.

Ex.=Exodus.

Ezek.=The book of the prophet Ezekiel.

fem.=feminine.

Forbes' Dahomey=Forbes, F. E. Dahomey and the Dahomans; two missions to king of Dahomey in 1848–1850. 2 vols. London, 1851.

Force Tracts=Tracts and other papers relating principally to the origin, settlement, and progress of the colonies in North America, from the discovery to the year 1776. Collected by Peter Force. 4 vols. Washington, 1836–46.

Fr.=French.

freq.=frequentative.

Gal.=The epistle of Paul to the Galatians.

Gallatin=Gallatin, Albert.

A synopsis of the Indian tribes within the United States east of the Rocky mountains, etc. In American Antiquarian Soc. Trans. (Archælogia Americana), vol. II, Cambridge, 1836.

Hale's Indians of north-west America, and vocabularies of North America; with an introduction. In American Ethnological Soc. Trans., vol. II, New York, 1848.

Gen.=Genesis.

gen.=genitive.

Gen. Reg.=New England historical and genealogical register. Published under the direction of the New England Historic Genealogical Society. Vols. I–LVI, Boston and Albany, 1847–1902.

Gerard's Herbal=Gerard, John. The herball, or Generall historie of plantes. London, 1597, 1633, 1636.

Germ.=German.

Gookin=Gookin, Daniel.

Historical account of the doings and sufferings of the Christian Indians of New England. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Historical collections of the Indians in New England. In Massachusetts Historical Soc. Coll., ser. 1, vol. I, Boston, 1792, 1806.

Goth.=Gothic.

Gr.=Greek.

gr., gram.=grammar. See Bar., El., Howse, Maill., Zeisb., and others.

Grav., Gravier=Gravier, James. A manuscript dictionary of the Illinois language, belonging to Dr Trumbull.

Hab.=Habakkuk.

Hag.=Haggai.

Harmon=Harmon, Daniel Williams. A journal of voyages and travels in the interiour of North America, between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific ocean, etc. Andover, 1820. Contains Cree linguistic material.

Hayden=Hayden, Francis Vandever. Contributions to the ethnography and philology of the Indian tribes of the Missouri valley. In American Philosophical Soc. Trans., n. s., vol. XII, Philadelphia, 1863; printed separately, Philadelphia, 1862.

Heb.=Hebrew; The epistle of Paul to the Hebrews.

Hib.=Hiberno-Celtic.

Higginson=Higginson (or Higgeson), Francis. New Englands plantation; or, A short and true description of the commodities and discommodities of that country. London, 1630; in Massachusetts Historical Soc. Coll., ser. 1, vol. I, Boston, 1792, 1806; Force Tracts, vol. I, Washington, 1836; Young, Alexander, Chronicles of the first planters of the colony of Massachusetts bay, Boston, 1846.

Hkw.=Heckewelder, John Gottlieb Ernestus.

Comp. Voc.=Comparative vocabulary of Algonquin dialects. From Heckewelder's manuscripts in the collections of the American Philosophical Society, Philadelphia. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Corresp.=A correspondence between the Rev. John Heckewelder, of Bethlehem, and Peter S. Duponceau, esq., etc. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. I, Philadelphia, 1819; Pennsylvania Historical Soc. Mem., vol. XII, Philadelphia, 1876.

Hist. Acc.=An account of the history, manners, and customs of the Indian nations, who once inhabited Pennsylvania and the neighbouring states. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. I, Philadelphia, 1819; printed separately Philadelphia, 1818; also in Pennsylvania Historical Soc. Mem., vol. XII, Philadelphia, 1876.

Also manuscript vocabularies of Chippewa, Delaware, Mahicanni, Nanticoke, and Shawanese languages, in the library of the American Philosophical Society, Philadelphia, and several other works containing Delaware linguistic material.

Hos.=Hosea.

Howse=Howse, Joseph. A grammar of the Cree language, with which is combined an analysis of the Chippeway dialect. London, 1844, 1865.

i., intr., intrans.=intransitive.

i. e.=id est, that is.

Ill., Illin.=Illinois.

MS Dict. See Grav.

imp.=impersonal.

imper., imperat.=imperative.

inan.=inanimate, inanimate object.

indef.=indefinite.

Ind. Laws, Indian Laws=The hatchets, to hew down the tree of sin, which bears the fruit of death. Or, The laws, by which the magistrates are to punish offenses, among the Indians, as well as among the English. Boston, 1705.

Ind. Prim. See El.
infin.=infinitive.
intens.=intensive.
interj.=interjection.
interrog.=interrogative.
intr., intrans. See i.
introd.=introduction.
I. P. See El.
Is.=The book of the prophet Isaiah.
J.=Jones, John, and Jones, Peter.
  John=The Gospel according to St. John. Translated into the Chippeway tongue by John Jones, and revised and corrected by Peter Jones, Indian teachers. London, 1831; Boston, 1838 (with Indian and English title).
  Also several other translations into Chippewa by both authors.
Jeff.=Jefferson, Thomas.
  A vocabulary of the language of the Unquachog Indians, who constitute the Pusspatock settlement in the town of Brookhaven, south side of Long island. Manuscript in the library of the American Philosophical Society, Philadelphia. Copy in the library of the Bureau of American Ethnology.
  [Vocabulary of the Mohican, Long Island, and Shawnoe languages.] In Gallatin, A., Synopsis of Indian tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.
  Several other manuscripts in the library of the American Philosophical Society.
Jer.=The book of the prophet Jeremiah.
John=The Gospel according to St John. For Chippewa Bible quotations see J.
Josh.=The book of Joshua.
Josselyn=Josselyn, John.
  Rar., N. E. Rar.=New England's rarities discovered; in birds, beasts, fishes, serpents, and plants of that country. London, 1672; Boston, 1865; in American Antiquarian Soc. Trans. (Archæologia Americana), vol. IV, Boston, 1860.
  Voy.=Account of two voyages to New England [1638, 1663]. London, 1674, 1675; Boston, 1865; in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.
Judd=Judd, Sylvester.
  Gen. Reg.=Article on the fur trade on Connecticut river, in New England Historical and Genealogical Register, vol. XI, Boston, 1857.
  Hadley, Hist. of Hadley=History of Hadley. Northampton, 1863.
Judg.=The book of judges.
1 K.=The first book of the kings.
2 K.=The second book of the kings.
K. A. See Osunk.
Keat., Keating=Keating, William Hypolitus. Narrative of an expedition to the source of St. Peter's river, etc. 2 vols. Philadelphia, 1824; London, 1825. Contains vocabularies of Sauk and Chippewa languages.
L.=Linné (or Linnæus), Karl von. Several works on botany.
Lah., Lahontan=Lahontan, Armand Louis de Delondarce, *Baron de*. New voyages to North America, containing an account of the several nations of that vast continent . . . To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. 2 vols. London, 1703, 1735. Various editions in French, Dutch, and German.
Lam.=The lamentations of Jeremiah.
Lat.=Latin.

l. c., loc. cit.=loco citato, in the place cited.

Lechford=Lechford, Thomas. Plain dealing; or, News from New England. London, 1642; Boston, 1867 (with introduction and notes by J. H. Trumbull); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.

Le Jeune=Le Jeune, *Père* Paul.

Relation de ce qui s'est passé en la Novvelle France en l'année 1634, etc. Paris, 1635; in Relations de Jésuites, vol. I, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vols. VII–VIII, Cleveland, 1897. Quoted in Gallatin, A., Synopsis of tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Lescarbot=Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1609, 1611, 1612, 1618, 1866; London (translated by P. E[rondelle]), 1609, [1612?].

LeSueur=LeSueur, Charles Alexander. Several works on zoology.

Lev.=Leviticus.

Lit., Litu.=Lituanian, Lithuanian.

loc. cit. See l. c.

Long=Long, John. Voyages and travels of an Indian interpreter and trader . . . To which is added a vocabulary of the Chippeway language . . A list of words in the Iroquois, Mohegan, Shawanee, and Esquimeaux tongues, and a table, shewing the analogy between the Algonkin and Chippeway languages. London, 1791.

McK., McKenney=McKenney, Thomas Lorraine. Sketches of a tour to the lakes . . . Also, a vocabulary of the Algic, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallatin. Baltimore, 1827.

Mah.=Mahicanni, Mohegan.

Maill., Maillard=Maillard, Anthony S.

Grammar of the Mikmaque language of Nova Scotia, edited from the manuscripts of the Abbé Maillard by the Rev. Joseph M. Bellenger. New York, 1864.

Also a number of manuscripts, preserved chiefly in the library of the Archbishopric of Quebec, and several published letters containing Micmac words.

Mal.=Malachi.

Man. Pom., Manit. Pom. See El.

Mar. Vin. Rec. =Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Marthas Vineyard (?). Or, possibly, manuscript records of Marthas Vineyard in the custody of the town clerk at Edgartown, Massachusetts.

Martius=Martius, Karl Friedrich Philipp von. Beiträge zur ethnographie und sprachenkunde Brasiliens. Wörtersammlung brasilienischer sprachen. Erlangen, 1863; Leipzig, 1867.

Mason=Mason, *Maj.* John. Brief history of the Pequot war. Boston, 1736; in Massachusetts Historical Soc. Coll., ser. 2, vol. VIII, Boston, 1819 (with an introduction by Thomas Prince).

Mass.=Massachusetts.

Mass. Hist. Coll. See M. H. C.

Mass. Ps., Mass. Psalter. See E. M.

Mather. See C. M.

Matt.=The Gospel according to St Matthew.

Mayhew. See E. M.

Megapolensis=Megapolensis, Johannes. A short sketch of the Mohawk Indians in New Netherland . . . Revised from the translation [from the Dutch, Alkmaer [1644?], and Amsterdam, 1651 (in Hartgers, J., Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, etc.)] in [Ebenezer] Haz-

Megapolensis=Megapolensis, Johannes—continued.
ard's Historical collections [Philadelphia, 1792], with an introduction and notes, by John Romeyn Brodhead. In New York Historical Soc. Coll., ser. 2, vol. III, part 1, New York, 1857.

Menom.=Menomini.

Mex.=Mexican.

M. H. C., Mass. Hist. Coll.=Collections of the Massachusetts Historical Society. Ser. 1 (1 M. H. C.), 10 vols., Boston, 1792–1809. Ser. 2 (2 M. H. C.), 10 vols., Boston, 1814–1823. Ser. 3 (3 M. H. C.), 10 vols., Boston and Cambridge, 1825–1849. Ser. 4 (4 M. H. C.), 10 vols., Boston, 1852–1871. Ser. 5, 10 vols., Boston, 1871–1888. Ser. 6, 10 vols., Boston, 1886–1899. Ser. 7, vols. I–III, Boston, 1900–1902.

Mic.=Micah.

Micm.=Micmac.

Mitch.=Mitchell, Samuel Latham. Several works on the fishes of New York.

mod.=modern.

Moh.=Mohegan.

Montagn.=Montagnais.

Montanus=Montanus (van Bergen or van den Berg), Arnoldus. Description of New Netherland. 1671. In Documentary history of the state of New York, arranged . . . by E. B. O'Callaghan, vol. IV, Albany, 1851 (translated from De nieuwe en onbekende weereld; of, Beschryving van America en't Zuidland, Amsterdam, 1671).

Morton, N. E. Canaan=Morton, Thomas. New English Canaan; or New Canaan, containing an abstract of New England. Composed in three bookes. Amsterdam, 1637; Boston, 1883 (Publications of Prince Society); in Force Tracts, vol. II, Washington, 1838.

MS=manuscript.

Muh.=Muhhekaneew, Mohegan.

mut.=mutual.

M. V. Rec. See Mar. Vin. Rec.

n=noun.

n. agent., n. agentis=nomen agentis, noun (or name) of the agent.

Nah.=Nahum.

N. A. Review=North American review. Vols. I–CLXXV. Boston and New York, 1815–1902.

Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowweseûck or Cowesit.

Nash. Men. See Rawson.

Nav. Col.=Navarrete, Martin Fernandez de. Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo XV, etc. 5 vols. Madrid, 1825–37.

neg., negat.=negative.

Neh.=The book of Nehemiah.

N. E. Plantation. See Higginson.

Nipm.=Nipmuc.

Norwood=Norwood, *Col.* Richard. Voyage to Virginia, 1649. In Churchill, Awnsham and John, Collection of voyages and travels, London, 1732, 1744, 1746; Force Tracts, vol. III, Washington, 1844; The Virginia Historical Register, vol. II, Richmond, 1849 (abridged).

Notit Ind. See C. M.

N. T.=New Testament. See El.

Num.=Numbers.

Nuttall=Nuttall, Thomas. The North American sylva. 3 vols. Philadelphia, 1842–49.

N. Y. H. S. Coll.=Collections of the New York Historical Society. Ser. 1, 5 vols., New York, 1811–30. Ser. 2, 4 vols., New York, 1841–59. Publication fund ser., 27 vols., New York, 1868–94.
Obad.=Obadiah.
obj.=object, objective.
Oggus. Kutt. See Danf.
Ojib.=Ojibwa, Chippewa.
Onond.=Onondaga.
Osunk.=Osunkhirhine (or Wzokhilain), Peter Paul.
K. A.=Wo̲banaki kimzowi awighigan, P. P. Wzo̲kilhain, kizitokw [Spelling and reading book in the Penobscot dialect of the Abnaki language, including a number of vocabularies, Indian and English]. Boston, 1830.
Also several translations into Abnaki.
Palfrey=Palfrey, John Gorham. History of New England during the Stuart dynasty. 5 vols. Boston and London, 1859–90.
part., particip.=participle.
pass.=passive.
Peq.=Pequot.
pers.=person.
1 Pet.=The first general epistle of Peter.
2 Pet.=The second general epistle of Peter.
Phil.=The epistle of Paul to the Philippians.
Philem.=The epistle of Paul to Philemon.
Phil. Trans. See Winth.
Pickering=Pickering, John.
Introd. to El. Gr. See El.
Pier., Pierson=Pierson, Abraham. Some helps for the Indians, shewing them how to improve their natural reason, to know the true God, and the true Christian religion, etc. [Catechism in Quiripi]. Cambridge, 1658; Hartford, 1873 (from Connecticut Historical Soc. Coll., vol. III; with an introduction by James Hammond Trumbull); in Connecticut Historical Soc. Coll., vol. III, Hartford, 1895.
pl.=plural.
poss.=possessive.
Powh.=Powhatan.
Prayers=[Sergeant, *Rev.* John.] A morning prayer [and a number of other prayers, translated into Mohegan]. [Boston? 174–?]
pres.=present.
pret.=preterit.
prog.=progressive.
proh., prohib.=prohibitory.
Prov.=Proverbs.
Ps.=The book of psalms.
Quinney=[Quinney, John.] The Assembly's catechism [in Mohegan]. Stockbridge, 1795. Contains also a translation of Dr Watts' Shorter catechism for children.
Quinnip.=Quinnipiac (Quiripi).
Quir.=Quiripi.
q. v.=quod vide, which see.
rad.=radical, root.
Rand=Rand, Silas Tertius.
[Vocabulary of the Micmac language.] In Schoolcraft, Indian tribes, vol v, Philadelphia, 1855.
A first reading book in the Micmac language, etc. Halifax, 1875.

Rand=Rand, Silas Tertius—continued.

Also many translations into Micmac, and other works containing Micmac linguistic material.

Rasles = Rasles, Sébastien. A dictionary of the Abnaki language, in North America. With an introductory memoir and notes by John Pickering. In American Acad. of Sciences and Arts, Memoirs, new ser., vol. I, Cambridge, 1833; issued separately, Cambridge, 1833.

Rawson=Rawson, Grindal.

Nash. Men.=Nashauanittue meninnunk wutch mukkiesog, wussesèmumun wutch sogkodtunganash naneeswe testamentsash . . . Negonáe wussukhùmun ut Englishmánne unnontꝏwaonganit nashpe . . . John Cotton. Kah yeuyeu qushkinnúmun en Indiane unnontꝏwaonganit . . . nashpe Grindal Rawson. *Translation:* Spiritual milk for babes, drawn from the breasts of both Testaments . . . Formerly written in English, by . . . John Cotton. And now translated into Indian . . . by Grindal Rawson. Cambridge, 1691. Reprinted in somewhat altered form in the Indiane primer of 1720, 1747 (see El., I. P.).

Wun. Samp.=A confession of faith owned and consented unto by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680. *Second title:* Wunnamptamoe sampooaonk wussampoowontamun nashpe moeuwehkomunganash ut New-England, etc. Boston, 1699.

See also El., Samp. Quin.

recipr.=reciprocal.

redupl.=reduplicate.

rel.=relative.

Rev.=The revelation of St John.

Rev. Ver.=Revised version.

Rom.=The epistle of Paul to the Romans.

Russ.=Russian.

R. W., R. Williams=Williams, Roger. A key into the language of America; or, An help to the language of the natives in that part of America, called New-England. London, 1643; in Rhode Island Historical Soc. Coll., vol. I, Providence, 1827; issued separately, Providence, 1827; in Massachusetts Historical Soc. Coll., ser. 1, vol. III, Boston, 1794, 1810; and in Narragansett Club Publications, ser. 1, vol. I, Providence, 1866 (edited by James Hammond Trumbull). The page references herein are to the Rhode Island Historical Society edition (1827).

1 Sam.=The first book of Samuel.

2 Sam.=The second book of Samuel.

Samp. Quin., Samp. Quinnup. See El.

Sansk.=Sanskrit.

Sax.=Saxon.

Say=Say, Thomas. Several works on American zoology.

S. B. (Chip.)=James, Edwin. Ojibue spelling book. 2 parts. Boston, 1846. Earlier editions (in one volume), Utica, 1833; Boston, 1835.

S. B. (Del.). See Zeisb.

sc.=scilicet, namely, to wit.

Sch., Schoolcraft=Schoolcraft, Henry Rowe.

Ind. Tribes=Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851–1857; 1860; 1884 (partial reprint; 2 vols.).

Also several other works containing Indian (chiefly Algonquian) linguistic material.

Shawn.=Shawnee.

sing.=singular.

Smith, Capt. J.=Smith, *Captain* John.

Descr. N. England, 1616=A description of New England; or, The observations and discoveries of Captain John Smith, etc. London, 1616; Boston, 1865; Birmingham, 1884 (in The English scholars library. Capt. John Smith . . . Works. 1608–1631 . . . Edited by Edward Arber); in Massachusetts Historical Soc. Coll., ser. 3, vol. VI, Boston, 1837; Force Tracts, vol. II, Washington, 1838.

Virginia, Hist. of Va.=The generall historie of Virginia, New-England, and the Summer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1705 (in Harris, J., Collection of voyages, vol. I), 1812 (in Pinkerton, John, A general collection of voyages and travels, vol. XIII); Richmond, 1819 (The trve travels . . . of Captaine John Smith, etc., vol. II); Birmingham, 1884 (Arber edition; see above).

1631=Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Boston, 1833.

Smith, Fishes of Mass.=Smith, Jerome Van Crowninshield. Natural history of the fishes of Massachusetts. Boston, 1833.

S. Q. See El.

St., Stiles=Stiles, Ezra.

Peq.=A vocabulary of the Pequot, obtained by President Stiles in 1762 . . . at Groton, Conn. Manuscript in the library of Yale University. Copy in the library of the Bureau of American Ethnology.

Narr.=A manuscript vocabulary obtained from a Narragansett Indian, September 6, 1769. In the library of Yale University.

Storer, Rept. on Fishes of Mass.=Storer, David Humphreys, and Peabody, William Bourne Oliver. Report on the fishes, reptiles, and birds of Massachusetts. Boston, 1839 (Report of Commissioners on the Zoological and Botanical Survey of the State).

Stour. Misprint. See Storer.

Strachey=Strachey, William. The historie of travaile into Virginia Britannia, etc. London, printed for the Hakluyt Society, 1849.

subj.=subject.

suff.=suffix, suffix form.

Sum.=Summerfield, John. Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.

suppos.=suppositive.

Sw.=Swedish.

s. v.=sub voce, under the entry; also same verse.

Syr.=Syriac.

t., trans.=transitive.

1 Thess.=The first epistle of Paul to the Thessalonians.

2 Thess.=The second epistle of Paul to the Thessalonians.

1 Tim.=The first epistle of Paul to Timothy.

2 Tim.=The second epistle of Paul to Timothy.

Tit.=The epistle of Paul to Titus.

Tocqueville=Tocqueville, Alexis Charles Henri Clérel de. De la démocratie en Amérique. 2 v. Bruxelles, 1835. Several other editions.

trans. See t.

v.=verse. See also s. v.

v., vb.=verb.

vbl.=verbal, verbal noun.

Vespucius=Vespucci, Amerigo (Lat. Vespucius, Americus).

Nav. Col.=Navarrete, Martin Fernandez de, Coleccion de los viages y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv. 5 vols. Madrid, 1825–37.

Vineyard Rec. See Mar. Vin. Rec.

Virg.=Virginian.

voc.=vocabulary.

Von Martius. See Martius.

Watts' Cat. See Quinney.

Weber=Weber, Albrecht Friedrich. Several works on East Indian language and literature.

Webst., Webster=Webster, Noah. Dictionary of the English language. Many editions and revisions.

White=White, Andrew. A relation of the colony of the lord baron of Baltimore, in Maryland, near Virginia; a narrative of the voyage to Maryland, by Father Andrew White, etc. In Force Tracts, vol. IV, Washington, 1846.

Williams. See R. W.

Wils.=Wilson, Alexander. Several works on American ornithology.

Winslow, Relation=W[inslow], E[dward]. Good nevves from New-England; or A true relation of things very remarkable at the plantation of Plimoth, etc. London, 1624; partly reprinted in Purchas, Samuel, His pilgrimes, vol. IV, London, 1625; also in Massachusetts Historical Soc. Coll., ser. 1, vol. VIII, Boston, 1802, and ser. 2, vol. IX, Boston, 1822, 1832, and in Young, A., Chronicles of the Pilgrim fathers, Boston, 1841, 1844.

Winth=Winthorp (=Winthrop) [Adam ?]. The description, culture, and use of maiz. In Philosophical Transactions, no. 142, for December, January, and February, 1678 [–79]. London, 1679.

Wood (N. E.)=Wood, William. Nevv Englands prospect. A true, lively, and experimentall description of that part of America, commonly called Nevv England, etc. London, 1634; 1635; 1639; 1764; Boston, 1865 (in Publications of Prince Society).

Wood (L. I.), S. Wood=Wood, Silas. A sketch of the first settlement of the several towns on Long island, with their political condition, to the end of the American revolution. Brooklyn, 1824; 1826; 1828; 1865.

Wun. Samp. See Rawson.

Zech.=Zechariah.

Zeisb.=Zeisberger, David.

Gr., Gram.=A grammar of the language of the Lenni Lenape or Delaware Indians. Translated from the German manuscript of the author by Peter Stephen Du Ponceau. With a preface and notes by the translator. Published by order of the American Philosophical Society in the third volume of the new series of their Transactions. Philadelphia, 1827; in American Philosophical Soc. Trans., new ser., vol. III, Philadelphia, 1830.

S. B., Spelling Book=Essay of a Delaware-Indian and English spelling-book, for the use of the schools of Christian Indians on Muskingum river. Philadelphia, 1776; reprinted with additions and omissions, Philadelphia, 1806.

Voc.=Vocabularies by Zeisberger. From the collection of manuscripts presented by Judge Lane to Harvard University. Nos. 1 and 2. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Also several translations into Delaware, and other works containing Delaware linguistic material.

Zeph. = Zephaniah.

Zig. = (Germ.) Zigeuner, Gypsy.

*In the Natick-English part this sign indicates that the words it precedes do not belong to the Natick dialect proper. In the English-Natick part it apparently indicates that the words it precedes represent ideas foreign to the aboriginal thought. Its use seems to have been discontinued soon after the commencement of this part of the dictionary.

NATICK–ENGLISH

A

***Abbamocho.** See **chepy;* **Hobbamoco.*

***abockquósin-ash** (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See *appuhquósu; uppôhquos.*

abohquas, n. a mouse. See *mishabohquas.*

abohquos, n. a covert; —— *sokanon,* a covert from rain, Is. 4, 6. See *appuhquósu; uppôhquos.*

***acawmen** (Narr.), on the other side of, beyond. See *ongkome.*

***achmoowonk,** vbl. n. news, C. See *aunchemookaü.*

adchaü, v. i. he hunts, is hunting. Vbl. n. *adcháonk, audcháonk,* hunting, what is taken by hunting, Prov. 12, 27. N. agent, *adchaen,* a hunter, Gen. 10, 9 (*adchâēn-in,* a fowler, C.). With an. obj. *adchanaü,* he hunts (him, live game); pl. *-andog,* Mic. 7, 2; suppos. *achanont,* when he hunts, when hunting, Lev. 17, 13; infin. *achanat,* to hunt, C. From *ahchu,* he strives after, is diligent or active to secure.

[Narr. *auchaûi,* he is gone to hunt or fowl; *n'tauchâumen,* I go a fowling or hunting. Cree *ach,* he is active, diligent.]

-adchaubuk, in comp. words, root, or roots. See *wadchaubuk.*

adchuwompag, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Suppos. of *utchuwompan* (it dawns, light comes), q. v.; *no pajeh utchuwompanit,* 'until the day dawn', 2 Pet. 1, 19.

adt, át, prep. in, at, to, El. Gr. 22 (sometimes written *ahhut*): *adt yaút naiyag,* upon the four corners, Ex. 38, 2; [*ayeuonk*] *adt sepaginit hashab,* [a place] for spreading nets upon, Ezek. 26, 14 (*ahhut sepagenit,* ibid. 47, 10).

As a prefix, *adt* (sometimes *at, ut,* or '*t*) is apparently related to *ohtaü,* he has; *ohteau* (se habet), it is; *ohtáe,* belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), *oo* prefixed, or, before a vowel, *oot,* "shows that the subject possesses the noun—he has, i. e., owns, or possesses (it)," as "*assám,* a snowshoe; *oot-assám-u,* he has snowshoes."

adt, át—continued.

[Vineyard Rec. *ta, tah.*]

adtahshe [*adt-tahshe*], adv. as often as, as many as, Rev. 3, 19; *attooche,* Rev. 11, 6; *ahhut tahshe,* 2 K. 4, 8; *uttooche,* 1 Cor. 11, 25, 26. See *tohsu; uttooche.*

[Narr. *ayátche,* as often as. Cree *it-tússu-uk,* they are so many; *hè it-túsechick,* as many as they are. Del. *endchi,* so much as, as many; *endchen,* so often as, Zeisb.]

adtahtou, v. t. he hides (it), Matt. 25, 18; *nut-adtahtau-un,* I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahtaush,* hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See **aũtah* (Narr.), an apron,= *adtau,* he hides. See also *adtashaü.*

adtannegen, -nekin, v. t. (inan. subj.) it brings forth, bears, produces (as the earth when cultivated, plants, a cultivated tree, fruit, etc.). See *tannegen.* The prefix *adt* marks appropriation, a growing, or bringing forth, to or for an owner.

adtannekitteau, v. i. he plants (lays the foundation of) his house; suppos. *adtannekitteadt qussukquanit,* when he built (founded) his house on a rock, Matt. 7, 24; —— *naguntu,* —— in the sand, v. 26. With inan. subj., *adtanehteau, uttan-,* the house is planted, or founded, v. 25. See *wekitteau.*

adtashaü, v. t. an. he hides (himself, or another), Jer. 23, 24; Luke 1, 24; *wut-táttash-uh*, she hid them, Josh. 2, 4. See *adtahtou*.

[Cree *káht-ow*, he hides it; *káht-tayoo*, he hides him. Abn. *ne-kañda8añ*, *ne-kañ-8ta8añ*, je le lui cache; *ne-kañd8n*, je cache cela.]

adtôaü, adtauaü, attóaü, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys; imperat. *adtóash*, buy thou (it), Jer. 32, 7, 8; *adtóagk*, buy ye, Is. 55, 1; suppos. *noh adtôadt*, . . . *noh maguk*, he who buys, . . . he who sells, Is. 24, 2; *adt mishóadtik*, 'of great price', 1 Pet. 3, 4; *anoadtu rubisash*, she is of price above [is worth more than] rubies, Prov. 31, 10; vbl. n. *adtôáonk*, purchasing, acquiring, Jer. 32, 8; adj. and adv. *adtôáe*, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. *óadtuhkau*, he pays (him).

[Narr. *kut-tattaúam-ish aúke*, I will buy land of you. Abn. *net-atañ8é*, j'achète, je traite; *net-atañmañ*, j'achète de lui; *ata8é8añgan*, achat, traitement. Cree *at-àwáyoo* [*ahd-ahwá*, Chip.], he exchanges, barters, Howse. Chip. *atáwenan*, he sells (him), Bar.]

adtóekit, suppos. of *hohtóekin* (?), she is next in growth (?); *noh adtóekit*, she who comes next, a 'second daughter', Job 42, 14. Cf. *hohtôeu*.

[Abn. *8d8ʻkanar*, son frère cadet.]

adtonkqs, as n. a kinsman, or kinswoman; pl. *-sog; kadtonkqs*, 'thy cousin', Luke 1, 36; *nu tonkqs*, 'my kinswoman', Prov. 7, 4; *wadtunkqus-oh*, 'her cousins', Luke 1, 58; *wadtonkqsin*, a cousin, C. One who is akin to or in some sense belongs to another. Cf. *adtôaü: ohtunk; togquos* (a twin).

[Narr. *natóncks*, my cousin; *watóncks*, a (his) cousin; *wat-tonksíttuock* (v. mut.) they are cousins. Abn. *nnadañg8s*, pl. *-8ssak*, mon cousin, seu le fils des parents de ma mère (dicit vir vel mulier); *nnadañg8ssesesk8é* [*n'dañgœses* (dimin.) and *squa* (fem.)], ma cousine, la fille du parent de ma mère (dicit vir); *nadañg8*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *táhkoo-mayoo*, he is related to him. Chip. *nindangoshe*, my mother's brother's daughter, or my father's sister's daughter (dicit mulier).]

adtonkqs—continued.

adtuhtag, suppos. when (it was) in order, or seasonable (?); —— *wenominneash*, at 'the time of grapes', Num. 13, 20.

aētaï, aeetaue, aeetawe, éhtáï, adv. at both sides, Ezek. 47, 7, 12; Ex. 25, 19: —— *seep*, on both sides of the river, Rev. 22, 2; *éhtái-kenag*, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. *éida8i8i*, ou *épemai8i*, au bout, aux deux bouts de quelque chose.]

agkemut, suppos. of *ogkemaü*, v. t. an. he counts. See *ogkemónat*.

agqueneunkquok, suppos. as n., likeness, resemblance, Deut. 4, 16, 17, 18. See *ogquè; ogqueneunk*.

agquit, âqut, suppos. of *hogkœ*, he is covered or clothed with, he wears (as clothing); *ne agquit, ne âqut*, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. *agwee*, for wear; 'to put on', Gen. 28, 20. See *hogkœ*.

águshau, v. t. he goes under (it)—for shelter or concealment is implied—2 Sam. 18, 9; pl. *ágqshaog*, Job 24, 8. Cf. *ogkœchin*.

agwe. See *agwu*.

agwonk, under a tree, 1 Sam. 31, 13. From *agwu* and *-unk*, formative. See *mehtug*.

agwu, agwe, ogwu, (it is) underneath, below, Deut. 33, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of *ohkeiyeu*, earthward (El. Gr. 21); *ohkeieu*, C.

[Del. *equiwi*, Zeisb.]

ahámaquésuük (?), **ahámogq** (suppos. as n.), a needle, Mark 10, 25; Luke 18, 25; *ohhomaquesuuk*, C. Adj. and adv. *-ogquesúe*, made by the needle, of needlework, Judg. 15, 10. Cf. *aóhkeomœ*.

[Abn. *tsamak8*, aiguille pour faire des nattes ou des raquettes; *tsañkkañdi*, aiguille françoise.]

ahanehtam, v. t. he laughs at (it). See *hahanehtam*.

ahánu, v. i. he laughs. See *hahánu*.

ahaôsukqueu. See *hósekóeu*.

*a'**háwgwut** (Peq.), a bear, Stiles.

ahcheu. See *ahchu*.

ahchewontam, v. t. he is very desirous of (it), covets (it); *ahcheu-antam*, he is earnest-minded; imper. 2d pl. *ahche-*

ahchewontam—continued.
wontamꝏk, covet ye (the best gifts), 1 Cor. 12, 31; imperat. of prohibition, *ahchewontukon*, thou shalt not covet, or 'desire' it, Deut. 5, 21; suppos. *ahchewontog*, he who is covetous; pl. *-gig*, the covetous, Luke 16, 4. Vbl. n. —— *tamóonk*, coveting, covetousness, Hab. 2, 9 (*ahhahchuwonk*, Man. Pom. 86). Cotton has *nut-ahchuueehteom* (?), I procure; *nuttahchuehteo*, I get (?).

ahchu, ahcheu, v. i. he is diligent, makes effort, exerts himself (cf. *adchaü*, he hunts). Used by Eliot only as an adverb, in the sense of diligently, earnestly, exceedingly, very much, etc.: *ahchu anakausuog*, they 'had a mind to work' (worked 'with a will'), Neh. 4, 6; *ahchue taphekon* (prohib.), 'labor not to comfort me', Is. 22, 4; *ahche mishe kutonkquatunk*, 'thy exceeding great reward', Gen. 15, 1; *ahchúe pannupwushau S*—, 'he must needs go through S—', Mass. Ps. This verb may be regarded as, in some sort, an intensive of *ussu, usseü*, which expresses animate action, he moves, he does (Lat. agit), while *adchaü* denotes action for a purpose or directed toward an end.

[Cree "*ache-oo* (*ch*=*tch*) or *age-oo* (*g*=*dg*), he moves (quasi, Lat. agere)", Howse, 156. Chip. *aunj-eh*. Abn. *ahañtsi*, de plus en plus; —— *negañmih8si*, surpasse-toi de plus en plus. Del. *ahchwé* (when prefixed), very, Hkw.; *achowat*, hard, painful, Zeisb.]

ahchunk (?), n. a corpse, the dead body of a man, Num. 19, 11, 16.

***ahchusittam,** (Mass. Ps.) he 'inclines his ear' to (it); he gives attention; *nuttahchusittam*, I incline my ear to it, Ps. 49, 4 [=*nuk-kodnꝏtam*, El.]; imperat. 2d sing. *ahchusutash*, Ps. 45, 10 [=*kukkeitash*, El.; see *kukkehtaü*].

ahenit, suppos. of *hennaü*, q. v.

áhhaohómꝏonk. See *auwohhómꝏonk*.

ahhut. See *adt*.

ahkehteaunat. See *ohkehteaunát*.

***ahketeamuk,** an herb, C. (that which is planted). See *ohkehteaunát*.

-âhkon, -uhkon, -ogkon, the characteristic (suffix) of the imperative of prohibition, 2d sing. Its force is equivalent to that of *ahque* prefixed: *ontahâhkon*, do not remove it, Prov. 23, 10; *kummꝏt-úhkon*, do not steal, steal not, Ex. 20, 15.

-âhkon, -uhkon, ogkon—continued.

ahkuhk. See *ohkuk*, an (earthen) pot.

ahpappin. See *appappin*.

ahpéh. See *appéh*, a trap.

ahpꝏteau, uppꝏteau, v. i. it withers, Ps. 90, 6; Is. 40, 7, 8; i. e. becomes dry, dries up: *mussꝏpohteau*, (*wunninabpehtau-un*, he maketh (it) dry, Hag. 1, 4. From *appwau, ohteau*, it is dried by heat, parched. Cf. *nunápi; nunassenát; nunnobohteateou*. See *apwóu*.

[ahquantam,] ahquoantam, ahquontam, v. t. he forgives (it), pardons [*ahque-antam*, refrains from thinking of], 2 Chr. 7, 14; imperat. 2d sing. *ahquoantash*, forgive thou (it), 1 Sam. 25, 28; —— *tamaïinnean*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj., —— *tamauau*, he forgives (it) to (him); act. intrans. *ahquoantausu*, he exercises forgiveness, pardons, forgives. Vbl. n. —— *ausúonk*, the exercise of forgiveness, Ps. 130, 4; —— *tamóonk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *mehquantam*.

ahquanumau, ohquan-, v. t. an. he forsakes, abandons (keeps away from, *ahque*) him; pl. *-máog*, they forsake (him), Judg. 2, 13; suppos. *-móg*, if ye forsake, Josh. 24, 20. Cf. *úhquanumau* (intens.), he abhors, forsakes or abandons with abhorrence.

ahque, v. i. he leaves off, desists, refrains: —— *keketꝏhkauont*, he left off (when) talking with him, Gen. 17, 22; *matta ahque womonunk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *μη*; Fr. ne pas: *ahque wabesish*, 'fear not', do not fear, Gen. 15, 1; —— *natwontamꝏk*, take ye not thought, leave off thinking, Matt. 10, 19; —— *hettash*, do not call (it), Acts 10, 15; —— *tapenuk*, 'when she could not longer', etc. (when she left off being able), Ex. 2, 3. Sometimes it receives the regular verbal inflections: *ahqueh*, have thou patience with me, refrain thou to me, Matt. 18, 26 [=*ahkumeh*, v. 29, a more question-

ahque—continued.
able form]; *ahqhuk* [*ahque-ꝏk*], refrain ye, Prov. 17, 14. Cf. *uhquáe; uhque.*

[Narr. *aquíe,* leave off, do not; *aquíe assókish,* be not foolish, R. W. 39, 41. Quir. *matta eakquino,* it ceaseth not, Pier. 15, 40. Cree "*eg'à* [=*ithkà*], subordin. neg. not; used with subj. and imperative"; "*àk-,* or *awk'-,* and *âkoo-,* privative and intensive" prefixes. Abn. *ê k8i,* cessationem significat; *ned-ê k8ippi,* je cesse de manger; *ê k8ihaia,* demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

ahquedne, as n. an island; *kishke ahquedn-et,* near an island, Acts 27, 16; pl. *-nash* (*ogguidnash,* Is. 40, 15).

[Howse (Cree Gr. 152) gives a "verb expressive of a state of rest": "*a'koo-su,* he sits (a bird, in a tree); *a'koo-moo,* he suspends, sits (e. g., a duck in the water); *a'koo-tin,* inan. subj. it suspends, is situate, e. g., an island in the water." Micm. *agwĭtk,* it is in the water; *Epāgwĭt,* it lies in the water (name of Prince Edward island), Dawson's Acadian Geology, app., p. 673.]

ahquéhteau, quehteau, v. t. (caus.) he refrains from (it), leaves it off; imper. 2d. pl. *ahqueteáꝏk ussenat,* refrain from doing, 'take heed that ye do not', Matt. 6, 1. With the characteristic of forcible or disastrous action, *ahqshau,* he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

[Narr. *aquétuck,* 'let us cease' (fighting); but the verb is imperat. 2d pl.]

ahquèkin, v. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From *ahque,* with the formative of verbs of inan. growth, *-ekin.*

[ahquène.] See **aquène,* peace; a truce.

ahquiyeuhteáü, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *ayeuhteau.*

ahqunon, v. imp. it ceases to rain, holds up, Cant. 2, 11. From *ahque,* privative, with -'*non,* the formative of verbs of raining (falling water). See *sokanon.*

[Abn. *è'k8ranü,* (la pluie) cesse.]

ahquoantam. See *ahquantam.*

ahquompi, v. imp.; as n. a time, a season; Ezek. 16, 8; Dan. 7, 12; 8, 17; suppos. and indef. *ahquompak,* when it is the time, at the time when; *ne aquompak,* at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes "*ahquompak,* when", with "adverbs of time". With verb subst. *ahquompiyeuꝏ,* time is, there is a time, Eccles. 3, 2, et seq. (*oggosohquompi,* a little time; *kesukkâttae ahquompi,* daytime, C.)

ahquontam. See *ahquantam.*

ahtauunát. See *ohtauunát.*

***ahteah** (Peq.), a dog, Stiles. See *anùm.*

ahteük. See *ohteak,* a (cultivated) field.

ahtinosuk, when she 'fluttereth over' (her young), Deut. 32, 11.

ahtomp. See *ohtomp,* a bow.

ahtóonk. See *ohteóonk,* a possession.

ahtotapagodtut, 'beside the still waters', Ps. 23, 2.

ahtou, ahtoou. See *ohtauunát.*

ahtuk, n. a deer; pl. *ahtuhquog,* El. Gr. 9; *adtunkquog,* 1 K. 4, 23 (*attūk,* C.; *attucke,* Wood). This name is used by Eliot for 'roe', 'roe-buck', and in one place for 'hart', as well as for 'deer', generic. Elsewhere he has *mukkonahtuk* (old deer) for 'hart' (Deut. 12, 15); and more often, *aiyomp* or *eiyomp* (Ps. 42, 1; Cant. 2, 17), also transl. 'roe' (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

ahtuk, in New England, appears to have been the common name of the fallow deer, Cervus virginianus. Narr. *attuck* and *nóonatch.* Peq. *noughitch, nōgh-ich,* deer; *waughtúggachy,* 'deer, i. e., wet-nose'; *cunggachie maukïjase,* a great deer (Abn. *maürŝs,* 'cerf'; 'maurouse' of Josselyn); *mausshakeet maukkyhazse* 'the biggest deer' (moose?), Stiles MS. Etch. *adook.* Del. *achtúch.* Abn. *nꝏrké,* chevreuil. Old Alg. *awaskesh,* Lah. Chip. *wawáshkeshi, wawwawshesh,* red deer; *atík,* reindeer, Cervus sylvestris. [See what Schoolcraft (Ind. Tribes, III, 520) says of the tradition that at the first deers were the hunters of men, and his statement that the mythic "*Adik* was a famous hunter of the North", etc. Look for the possible relation of Mass. *adchaü,* 'he hunts', *ahchu,* 'he strives after', etc., and *ahtuk* (*attuck*), 'deer'.]

ahtuk—continued.

aiyomp, ayimp, eiyomp, 'hart', 'roe', is Abn. *äiañbe*, the male of deer or deerkind, a buck. Narr. *kuttiomp* [*keht-eiyomp*], 'a great buck'; and so, *paucottâuwaw, -taúwat*, a buck. Del. *ayapeü*, Zeisb. East. Chip. *ayarbey awaskesh*, male deer, Long.

eiyompáemēse, pl. *-sog*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *eiyomp*.

qunnegk, pl. *-gquàog, -quóog*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *aunàn, qunnèke* (the former term corresponding to Abn. *hĕʻrar*, female of deer-kind); *qunnequáwēse*, a young doe.

mœsóog, 'fallow deer'. See *mœs*.

ahtúshkouwaü, pl. *-waog*, 'nobles', principal men, Num. 21, 18.

[Narr. *ataúskawáuog, -kowaūg*, rulers, lords, R. W. 120, 133.]

áhunou. See *hennaü*.

***aiannaü**, v. t. an. he imitates (him); *nuttiannâu*, I imitate, C. See *óôntóhkonauonat; unneu*.

***aiānne**, C. See *eiyáne*.

***aiontogkomp**, n. a knave, C.

aïppanehteau, v. caus. he maketh calm (*mishittashineüh*, the storm), Ps. 107, 29. See *auwépin*.

aït, suppos. of *ayeu*, q. v.

áiuhkóntowáonk. See *auwakóntowáonk*.

aiuskoiantam, v. i. he repents, is sorry; *nut-aiuskoiantam*, I repent, Jer. 18, 10; imperat. 2d sing. *aiuskoiantamash*, repent thou, be sorry for, Acts 8, 22.

aiyomp, a buck. See *ahtuk*.

***akésu-og** (Narr.), they are counting. See *ogketamŭnát*.

akodchu, v. i. he is ashamed; *nut-akodj* (*nut-âgkodch*, C.), I am ashamed, Luke 16, 3; *matta akodchuog*, they were not ashamed, Gen. 2, 25 (*nut-âgkodchehīkqun*, it ashameth me, C.). Vbl. n. *-chuonk*, shame, Prov. 18, 13 (*ogkodchuonk*, C.). Caus. an. *akodchehheau*, he shames (him), makes him ashamed; *kut-a-kodchehhéoog*, thou puttest them to shame, Ps. 44, 7. Imperat. 2d + 3d pers. *ahque akodjheh*, put me not to shame, Ps. 119, 31.

amáeü, amáeï, v. i. he departs, goes away, withdraws himself, Job 27, 21; Gal. 2, 12 (without reference to the mode or to the act of going, but simply to the separation or removal of one person or thing from another); imperat. 2d pers. sing. *amaïsh*, depart, go away; suppos. *amaït, amaïit*, when he went away; with an. obj. *amáeüaü*, he goes away from him; *amaeuoh, amayeoh*, he went away from him, Judg. 6, 21 (?), more commonly, *amaehtauau*, he departs or goes away from (him), 1 Sam. 16, 14; imperat. 2d + 1st sing. *amaéihtah*, depart thou from me, Luke 5, 8; suppos. part. *amehtauont*, when he departs, when departing, from (him), Jer. 17, 5.

-âmag, -âmaug, pl. *âmagquog*, n. gen. for 'fish taken by the hook.' See **aumaûi*.

[**amakompau**, v. i. he stands away;] imperat. *-pauish*, stand thou away, C.

ámaœhkauau, v. t. an. he drives (him) away; pl. *-kauáog*, they drive away, Job 24, 3.

-âmaug. See *-âmag*.

amàunum, v. t. he takes (it) away, Job 20, 19; Judg. 8, 21; imperat. *amaunsh*, take thou (it) away, Prov. 25, 4. From *amáeü*, with characteristic (*-num*) of action by the hand. Cf. **aumaûi*.

[Narr. *amàunsh*, take it away.]

amaushau, v. i. he departs secretly or with evil purpose, or the like; he 'slips away', 1 Sam. 19, 10. From *amáeü*, with *sh* of derogation.

amayeuonk [=*amaeüonk*], vbl. n. departure, going away, 2 Tim. 4, 6.

***amisque** [=*amisq*], Muh. a beaver, Edw. Cf. *tummunk*, a name which was applied properly only to the living adult animal. (Abn. *temaʻk8̂é*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Abn. *pep8n-emesk8, nipen-emesk8*, winter beaver, summer beaver; *kemésk8*, great beaver, or beaver skin; *atsimesk8* (or *naüb-émesk8*), male, *n8sémesk8* (or *sk-émesk8*), female beaver. Cree *umísk*. Chip. *amík*. Shawn. *amèxhwah*. Miami *mahkwaw*. Del. (Minsi) *amochk*, Zeisb.

***ammiát,** perhaps, it may be, C.

amômau, v. t. an. he warns (him); gives (him) warning; pl. *-áog*, Ps. 19, 11; *kut-ammómoh*, thou warnest him, Ezek. 5, 18; *wut-amômuh*, he warned him, Acts 10, 22; suppos. *amámont*, if he warn, Ezek. 33, 3. Vbl. n. (pass.) *amóntuonk*, warning, Ezek. 33, 45.

***a'mucksh** (Peq.), n. a weasel, Stiles. See **musquash*.

anakausu, v. i. he works, he labors, Prov. 31, 13; *nut-anakous*, I labor, John 5, 17; suppos. *noh anakausit*, he who works, Eccl. 3, 9. N. agent. *-suen*, a worker, Is. 40, 19; pl. *-enuog*, Is. 44, 11. Vbl. n. *-suonk*, laboring; work, labor, Eccl. 3, 10, 11.

[Narr. *anakáusu*, 'a laborer', pl. (suppos.) *-sichik*. Abn. *ned-arokké*, je travaille; *ned-arokkéhȣ́si*, je travaille pour moi. Chip. *anoki*, Bar.; *annokee*, Sch.]

***anamakéesuck** (Narr.), this day, today [=*yeu kesukod*, El.]; *anamanáukock*, tonight, R. W.

[Abn. *érme-kizegak*, pendant le jour; (*añremi*, sign. la continuation d'une action; *éremi*, qui va laissant, coulant). Del. *eligischquik*, today; *elemi-siquonk*, this spring; *elemi-nipunk*, this summer, Zeisb.]

anántam, unántam, v. i. he thinks, purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; *ne anantamup* (pret.), that which I thought, Is. 14, 24; suppos. *ne anontog*, what he may think, or will; 'according to his will', Dan. 4, 35 (*unantog*, 'if he permit', Heb. 6, 3). With an. obj. *ananumaü*, he wills to (him), he permits (him); suppos. *unnanumit*, if he permit (me), 1 Cor. 16, 7. Vbl. n. *anantamœonk*, thought, purpose, opinion, will; *ananumaonk*, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. *anantamwe, anantamœe*, willing-ly, Judg. 5, 2.

This is the intens. or augment. form of the primary verb *antam*, he is mind-ed, has in mind (with an an. obj. *anumaü*), which is not, perhaps, found separately in Eliot, but is the base of all verbs of mental action and of emotion. Maillard (Micmac Gr. 91)

anántam, unántam—continued.

distinguishes this class of verbs as "personnels mentaux: ces verbes designent les différentes modifications de l'esprit, de la pensée, ou de l'âme."

[Narr. *nt-eántam* or *nt-unnántam*, I think; *nt-eatám-mowonck*, my thought or opinion. Abn. *ned-erérdam*, je pense. Chip. *inendam*, he thinks; *kashk-endam*, he is sad, etc., Bar.; *nind-enáindum*, I think, J. Cree *itéthetum*, he thinks (it); *itéthe-mayoo*, he so thinks (him); *méthoéthetum*, he well thinks, approves, etc. Del. *elendam*, 'indicates a disposition of the mind'; *niw-elendam*, I am sad, Zeisb.]

anaquabit, as a prep., before, in the presence of (him), Ex. 8, 20; 9, 13; Luke 21, 36. This is a verb in the suppositive (its regular indicat. pres. would be *anaquappu*), and varies in number and person with its subject, which is the object of the preposition by which we must translate the verb:

nun-neepoh anaquab-ean (2d sing.), I stand before thee, Ex. 17, 6; —— *anaquab-it* (3d sing.), —— before him; —— *anaquab-eóg* (2d pl.), —— before you; —— *anaquab-hettit* (3d pl.), —— before them, Deut. 9, 2; *neepau anaquabeh* (1st sing.), he stands before me, Ps. 139, 5.

In some dialects this prepositive verb is further varied with the position or attitude of its subject—before him when sitting, when standing, when lying down, etc. (see Baraga, Otchipwe Gr., 469); but if such distinction was made in the Massachusetts language it escaped Eliot's observation.

anaquappu is formed of *appu* (he remains, he is) and *onkoue* (beyond, in advance of) or some nearly related word.

With inan. subj. *anaquohtag* (suppos. of *anaquohteau*), before it, Ex. 19, 2; Judg. 20, 28; *anaquohtag wek*, before his house, C. Cf. Quir. *arquabi*, Pier.

anaquesuonk, ónoq-, vbl. n. a joining, a joint, Eph. 4, 16; pl. *-ongash*, Cant. 7, 1.

anaqushaü, v. i. he trades, traffics; imperat. *anaqushunk*, trade ye, Gen. 34, 10; 3d pl. *ana-qusháhettich*, let them

anaqushaü—continued.
trade, v. 21 (*unkesheto*, will you truck? Wood). N. agentis *anaqushaen*; pl. *-énuog*, traders, 1 K. 10, 14.

[Narr. *anaqushaúog* (they trade), 'traders'; *mouanaqushañog* or *mounaqushánchick*, 'chapmen'; *anaqushénto*, let us trade, R. W.]

anaskham, v. i. he digs, hoes, breaks the earth, Luke 16, 3 (*-hamun*, as infinitive).

[Narr. *anaskhómmin*, to hoe, or break up; pl. *anashk-hómwog*, they hoe. Abn. *8dererkéhemen*, il le bêche.]

***anáskig** (Narr.), n. (a digging instrument,) a hoe, pl. *-ganash*, R. W.

[Abn. *arakéhigan.*]

***anáuchemineash** (Narr.), n. pl. acorns, R. W.; *annachim*, nut, pl. *-minash*, C.

[Del. *wunachquim*, Hkw. Abn. *aneskemen*, pl. *-nar*, glands; *anaskamesi*, chêne qui porte des glands.]

-ane, of the kind of, etc. See *unne.*

anéa, adv. further, Luke 24, 28 [=*ongkoue* (?)]. Cf. *ánue*, more than.

[Narr. *enèick*, further; *n'neickomásu*, a little further.]

***anéqus** (Narr.), n. the ground or striped squirrel, or chipmunk (Tamias lysteri). Cf. *annuneks* (ant).

[Abn. *anikœsess.* Cf. Abn. *nañnañkesesœ*, il est léger.]

aneüham, v. i. he has advantage, gains [goes beyond, *aneu-œm*]. With inan. obj. ——*hamaüaü*, he profits or is profited by (it); *toh unne aneuhamaü-un woskctomp*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *aneuhamauadt*, if he gain (it), ibid.; suppos. pass. or inan. subj. *aneu-hamuk*, what is gained; pl. *yeuus aneuhamug-ish*, these things are gained, Phil. 3, 7; *nuttānŭwun*, I overcome or conquer, C. Vbl. n. *aneu-mauáonk*, gain, advantage, profit; and pass. *aneu-móadtuonk*, 1 Tim. 6, 6.

aneupáe. See *ánupáe.*

ánin, anun, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *ánue*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *aninnu*, *anunnœ*, he rots ('stinketh', John 11, 39), pl. *aninwog*, 'they are corrupt', Ps. 14, 1; Is. 50, 2; *wuskannem anit ut agwe puhquohkit*, 'the seed is rotten under the clods', Joel 1, 17; suppos. inan. *ne aneük*, 'a corrupt thing', Mal. 1, 14; 'rottenness', Prov. 12, 4; suppos. an. *noh anit*, he who is rotten or is corrupt; corrupted or putrefied flesh or an. being (sometimes used by Eliot for *aneük*, after an inan. substantive, as Prov. 10, 7). Vbl. n. *annœonk*, decay, rottenness, Prov. 14, 30; *annunœonk*, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. pass. (inan. subj.) *anunnamuk*, when it is rotted, rottenness, Hos. 5, 12.

The primary signification, it will be observed, is to exceed, to pass beyond; hence *noh anit*, he who exceeds or goes beyond (the natural, the common, or the normal) designates any an. being of supernatural, uncommon, or abnormal qualities or powers; and with the indef. prefix instead of the demonstrative, *m'anit* (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.

[Del. *alett*, rotten, Zeisb.]

[NOTE.—It was the intention of the compiler to rewrite the foregoing definition.]

aninnuhkœ, it is a help or support (*-uhk* marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.

aninnum, v. t. he gives (with the hand), he hands (it), presents (it). From *annúmaü* (q. v.), with the characteristic (*num*) of action of the hand. Imperat. 2d pl. *aninnumœk metsuonk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *aninnumau*, he gives (it) to (him); imperat. 2d + 1st sing. *aninnumeh*, give thou (it) to me, Matt. 14, 8 (*aninnumeh*, help thou me, Ps. 22, 19; 38, 22; *ken ununŭmah*, give thou me, C.); *aninnumaü*, he gives (him) assistance, helps (him); *–maüaü mittamwossissoh*, he helped the woman, Rev. 12, 16; *kut-aninum-oüsh*, I help thee, Is. 41, 10. See *annúmaü.*

[Narr. *kut-ánnum-mi*, will you help me?; *anúnema*, help me.]

***anishămog**, n. codfish, C. See* *paugamaüt*.

anisheau. See *ánusschheau*.

-anit, in compos. for *manit*, *manitto*, q. v.

anitchewan, anútchuan [*anue-utchuan*], v. i. it overflows, flows abundantly, Ps. 78, 16, 20. See *ánupáe; ánuwutchuwan*.

anittue, adj. corrupted; pl. *-tash*, Ps. 38, 5; Prov. 25, 26. See *ánin*.

***anna**, n. a shell, C.; shell-fish. See *hogki*.

[Narr. (pl.) *anáwsuck*, shells. Abn. *és*, pl. *éssak*, coquilles; *ne-manésé*, j'amasse coquillage pour manger.]

***annachim**, n. a nut, C.; an acorn. See **anáucheminеash; min*.

anneganuhtuk, n. a fish spear, Job 41, 7.

annimmungquot, n. a stench, Is. 3, 24; bad smell (smell of corruption or putridity, *anni* + *mungquot*, the formative of verbals of smelling, or emitting odor).

annin. See *annún*.

anninnœonk, annun-, vbl. n. corruption, Job 17, 14; Lev. 22, 25.

annoke. See *anōhke*.

annóösu, annœosu, v. i. he hopes, trusts, is hopeful, 1 Cor. 13, 7 (*noh annoâsu*, C.); *nut-annóüs*, I hope, 2 Cor. 1, 13; suppos. *annóosit*, when, or if, he hopes. Vbl. n. *annóösuonk* (*annoaus-*, *annóöus-*, etc.), hoping; hope, expectation of good, Rom. 8, 24; Ps. 62, 5.

annœ, unnaü, v. t. an. he says to, tells (him). See *unnaü* and cf. *nœónat*. Pret. *anœop*, *anœwop*, he said to him, he told him; *ne ánun*, what is commanded (said), Ex. 34, 11; suppos. *noh anont*, he who tells or says to, 'commands', or directs; *toh anont*, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. *annúmaü* (q. v.), he gives (command) to, commands (it) to (him). In the verse last cited three forms of the primary verb occur in the suppositive: *anúmmaont*, when he gave (his decree) to; *toh anont*, 'his commandment', i. e. his commanding, word-giving; *ánœwodt*, 'when he appoints', commands (it).

Eliot's use of the several forms and derivatives of this verb does not enable us to distinguish them accurately. The primary signification of the root is, perhaps, to send (cf. *annœtam*, *ánnœnaü*); to commission, to direct, to tell.

annœ, unnaü—continued.

[Cf. Abn. *ned-a'raü*, j'ai coutume de lui dire; *ar8s*, flèche [i. e. a missile]. Del. *allumsi*, go along; *alluns*, arrow, bullet; *allummahen*, to throw; *ptukaluns* [round missile], bullet, Zeisb.]

annœnaü, v. t. an. (1) he commands, directs (him); *nut-annœn*, I command or tell (them), 1 K. 17, 4; suppos. *ne annœnog*, that which I command you, Deut. 4, 2. (2) he hires, employs (him); *nut-annœn-uk*, he hires me, Judg. 18, 4; suppos. *noh annœnont*, he who hires, Matt. 20, 1; suppos. pass. *annœnit*, when he is hired, Neh. 6, 13. (3) he sends (him), Ex. 24, 5; *nut-annœn*, I send, Matt. 11, 10; imperat. 2d + 1st pers. send thou to me, Is. 6, 8. N. agent. *annœáen*, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; *anœnuwaen*, a commander, Is. 55, 4.

[Narr. *anóce* (=*annœ́s*), hire him; *kut-annœnsh*, I hire you.]

ánnœosu. See *annóösu*.

annœtag (?), suppos. inan. (that which) is ripe, or seasonable, Hos. 9, 10; Jer. 24, 2. Cf. *adtuhtag; kesanohteau*.

annœtam, v. t. inan. he sends (it), Lam. 1, 13; imper. 2d pl. *-tamœk*, *-teamœk*, send you, 2 Sam. 17, 16. Vbl. n. *-teamœonk*, a sending, a command, 2 John 4.

annúmaü, v. t. an. (1) he gives word to, commands (him): *anakausuonk ne anúmauont*, the task which he (suppos.) giveth (to them) to do, Eccles. 3, 10; *anúmaont*, when he gives (to the sea) his decree, Prov. 8, 29. See *annœ*. Cf. *aninnum*. (2) he helps, assists (him): *wut-annúma-oh*, he helped them, Acts 18, 27; *kut-annum-unkqun*, he helps us, 1 Sam. 7, 12.

annún, annin, v. t. he lays hold of, puts hands on, seizes; with an. obj. *annu* (?). In either form the verb signifies to take hold of an an. object; in the inan. form, to seize (him) by a part, a limb, the dress, etc. (inan. obj.): *wutannuh wun-nutchegan-it*, he took her by the hand, Mark 1, 31; *kut-anneh*, thou holdest me up, Ps. 73, 23; *wut-annun wusseet-ut*, she caught him by the feet,

annún, annin—continued.

2 K. 4, 27; imperat. *anin wussukqun-at*, take (him) by the tail, Ex. 4, 4; suppos. *noh anúm-woh anunont wehtauog-ut*, he who a dog takes by his ears, Prov. 26, 17.

annuneks, n. an ant, pl. *-sog*, Prov. 6, 7; 30, 25. Cf. **anéqus* (Abn. *anikꝏsess*), chipmunk.

[Del. *e li cus*, pismire, ant, Zeisb. Mod. Abn. *al-ikws*, pismire.]

annunnꝏonk. See *anninnꝏonk*.

***annuonk,** vbl. n. sneezing, C. Cf. * *nañagkꝏonk*, 'snorting', C.

anogku, v. i. he paints (beautifies?) himself, 2 K. 9, 30; *kut-ánogkem*, thou paintest thyself, Ezek. 23, 40 (*nut-annogkīnum*, I paint, C). (Vb. adj. an. *anogkesu, anogquesu*, he is painted, appears fine.)

[Narr. (v. adj. an.) *aunakêsu*, he is painted; pl. *aunakésuck*, they are painted. Abn. *eraghinañs8*, il le faut matacher, peinturer, etc.; *ned-éraghi*, je me matache; *érag8*, il se matache.]

anógqs, n. an. a star; pl. *anogqsog*, El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *mishánogkus* [*mishe anogqs*, great star], the morning or day star, 2 Pet. 1, 19. For *anógqussu*, he appears, shows himself. In distinction from the sun, which rises or comes forth (*paspishau*) and sets (goes away, *wayau*), the stars appear in their places when the absence of the sun and moon makes them visible.

[Narr. *anóckqus*, pl. *anócksuck; mishánnock*, morning star. Chip. *anáng*, Bar.; (St Mary's) *an-óong*. Del. *aránck* (Camp.); *alank* (Zeisb.). Modern Abn. *al-akws*, K. A.]

anōhke, annoke, n. ordure, dung, Job 20, 7; Zeph. 1, 17 (*annōhke*, C.)

[Abn. *arikkañ*, d'une odeur forte, comme de pourri.]

anóme, (it is) within, it is inside of, Neh. 6, 10; Ps. 122, 2: *en anóme*, in the innermost parts of, Prov. 26, 22, =*en anꝏmut*, Prov. 18, 8; suppos. (or locat.?) *anomut*, when it is within or inside; 'adv. of place', within, El. Gr. 21 (*unnommĭyeu*, adj. (?) within, C.); *wutt innom hog*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

anóme—continued.

[Abn. *arañmek*, dessous; *arañma'k8émek*, sous l'arbre. Chip. *anámaii* or *anám'*, under, underneath, below, Bar. 460 (*pindjaii, pindj'*, in, within, inside of). Del. *allami, -iyey*, therein, in there, Zeisb. Gr. 175.]

anꝏhom, v. t. he sings (a song); imperat. 2d pl. *anꝏhomꝏ́k . . . anꝏhomáonk*, sing ye a song, Ps. 149, 1. With an. 2d obj. *-homaü*, he sings to (him); suppos. *-homont*, when he sings, he singing, Prov. 25, 20. Cf. *ketꝏhomom*. From *anꝏ* (*annꝏ*), he tells, and *ꝏm*, he goes on telling, he narrates.

anꝏ́hque, a defective or unipersonal verb used as an adverb or auxiliary, does not admit of exact translation. It signifies, primarily, to correspond with, to be like in form, degree, extent, duration, etc. (cf. *ne-ane*, to be like in kind, of the same kind.) As an adv. it is variously translated 'as much as', 'as far as', 'as large as', 'in like manner', etc.: *ne anoohquē . . . ne noohque*, as much as, . . . so much, Rev. 18, 7; *noh ne anoohque ussit*, he who so does ('hath so done this deed', 1 Cor. 5, 3); *nesahteagk ne anoohque kishkag*, the length of it corresponds with the breadth, 2 Chr. 3, 8; suppos. inan. *ne anukkenuk, pasuk ne anukkenuk*, 'of one size', one in extent, 1 K. 6, 25. See *nogque*.

[Narr. *tou anúckquaque*, how big?; *yò anúckquaque*, so far; dim. *yò anuckquaquêse*, so little way (hence); *tounúckquaque*, how far? Abn. *éna8i8i*, 'avec ressemblance d'une chose à une autre'.]

anꝏtaü (?), v. i. he revengeth himself, takes revenge, Nah. 1, 2; with an. obj. *-taüaü*, he takes revenge on (him), ibid. Vbl. n. *anꝏtáonk*, revenge, 2 Cor. 7, 11.

anꝏtauwanshteunk, suppos. of *-shuhteau*, when he takes revenge (by blood); an avenger of blood, Num. 35, 19, 21, 24.

anꝏtauwanshuhtéaen-in, n. agent. an avenger, he who revenges (by blood); *anꝏtoán-*, Rom. 13, 4.

-antam, the characteristic and formative of verbs expressing mental states and activities. See *anántam*. [In the Delaware, *-elendam*, in verbs which "express a disposition, situation, or operation of the mind", Zeisb. Gr. 89.]

antœshau, v. i. he falls backward, violently or by mischance; pl. *-aog*, Is. 28, 13. See *ontœmu*.

anúchuwan. See *anitchewan*, it overflows.

ánue, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anue wunnegen*, (it is) better, Matt. 18, 8, 9; *anue onk nen* (object.), more than me, Matt. 10, 37.

[Quir. *arwe*, *arche*, *artche*, Pier.; *arche mêsī*, the greatest, p. 40; *arche*, 'chiefly', p. 40; in compos. *arwe*, *arwemúguot*, more noble; *arwenúngesee*, more excellent, p. 10; *arwe-kíttamanchâsko*, most merciful, p. 41. Del. *allowiwi*, Zeisb. and for the superl. degree *eluwi*, most.]

anúhkau, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *sun kut* ——, art thou better than?, Nah. 3, 6.

[Quir. *arrôokawah* and *árrœkawáu*, Pier. 10.]

anùm, n. a dog; pl. *anùmwog*, Matt. 7, 6 (Narr. *ayím;* Nipm. *alùm;* Quinnip. *arúm*, El. Gr. 2; R. W. 107). From *annumaü*, he holds with his mouth (*annu-n*, with *-maü* the characteristic of action performed by the mouth). [The Peq. *ahteah* (Abn. *atié*), is related to *adchu*, he hunts. Cf. Engl. hound (Gothic, hunda) and hunt.]

[Abn. *atíé*, pl. *atíak; arem8s*, *-8ssak*. Peq. *n'ahteah*, (my) dog, Stiles. Etch. *allomoos*. Del. *allum*. Chip. (St Mary's) *an'ēmoosh;* (Sag.) *aw nee mouch*, dog (Sch.); *aním*, 'mean dog', Bar. Miami *lām wah*. Menom. *ah naim*.]

anumwussukup, -sikkup, -kuppe, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (*-sukuppe*, Mass. Ps.).

anun. See *ánin*.

ánupáe, aneu-, as adj. and adv. overflowing, Is. 28, 18; with *sokanon*, an 'overflowing shower', Ezek. 13, 13; *noh pish anúpadto*, 'he [it] shall overflow', Is. 8, 8. See *anitchewan*.

ánussehheau, anisheau, v. caus. an. he corrupts, makes corrupt. From *ánue*, or *ánin* (q. v.), it rots, becomes corrupt, with *-sh* of derogation: *ánushcáog wuhhogkauh*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ánisheóg*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With inan. subj. *anisteau*, (it) corrupts (it), 1 Cor. 15, 33.

anútchuan. See *anitchewan*.

ánuwodt, as adv. too much, more than enough, Ex. 36, 7, =*ánue woh adt*, Ex. 36, 5.

ánuwutchuwan [=*anúchuwan*], it overflows, Ps. 78, 20. See *anitchewan*.

anwohhou, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. *-hœunash*, 1 Sam. 17, 43.

[Narr. *wuttánho*, (his) staff. Abn. *aŭbadéh8n*, bâton (*ned'aŭbadéh8i*, je m'appuie sur (quelque chose) en marchant).]

anwôhsin, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [*nutt'annŭwossumweh nuhhog*, I rest myself, C. (bad)]; imperat. 2d pl. *-sinœk*, rest ye, Mark 6, 41; *uttoh adt anwósik* (suppos.), whereon he resteth, Job 24, 23. Vbl. n. *-sinóönk*, resting, rest, a resting place, Num. 10, 33.

[Abn. *aré8éssin*, il se repose, aiant travaillé.]

aóhkeomœ[s], n. a hornet, Josh. 24, 12; *aóhkéaumœus*, bee, Ps. 118, 12 (but 'hornet' is transferred, Deut. 7, 20, and '*bees-og*', Judg. 14, 8, etc.); *ohkeommœs-og*, bees, C.; *aohkeomuas*, Mass. Ps. Cf. *ahámaquésuük* (*ohhomaquesuuk*, C.), a needle or pin.

[Del. *amoé*, a bee, wasp, Zeisb.]

aóhsuhqueaü. See *hósekóeu*.

aongkoue. See *ongkoue*.

áœque, aœhque (?), v. i. he is against, or opposed; he is an adversary; *howan aœque*, who is my adversary? Is. 50, 8; suppos. *noh ayeuqueük*, he who is adverse, an adversary; pl. *-queagig*, Neh. 4, 11. See *ayeuhteau; ayeuühkonaü*.

apehtunk. See *appohteau*, it remains or rests in.

***apòme** (Narr.), n. the thigh; pl. *-mash*. See *mehquau; mobpee*.

[Chip. (St Mary's) *bwaum;* (Mack.) *bawm*, Sch. II, 458. Del. *la uch poa me*, the middle of the thigh, Zeisb.]

appahquósu. See *appuhquósu*.

appappin, ahp-, v. i. he sits upon (it); *wutahpappin*, she sits on it, Lev. 15, 20; suppos. *ne appapit*, that whereon he sits, Lev. 15, 22, 23, 26. Augm. of *appin*.

[Chip. *ahpahbewin*, a saddle, Sum.]

appéh, ahpéh (-han), n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. *-hanog*, *-heonog*, 2 Sam. 22, 6; Job 22, 10. From *pahheau*, it waits for (?) (*n'uppaih*, I wait for him, Ps. 130, 5). Cf. *ohppeh*.

[Narr. *apè;* pl. *apèhana*, traps; *wusk-apéhana*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

appesettúkqussin (?), he kneels; caus.-*heuh*, he made them kneel, Gen. 24, 11; (v. i.) rest on their knees; to kneel on his knees, 1 K. 8, 54; 2 Chr. 6, 13, etc.

appesetukqussin, (-un), v. act. intr. he kneels, bows the knee; imperat. 2d pl. *appesetukqussunœk*, bow the knee, Gen. 41, 43.

appin, n. a bed (a place to sit or rest on), Lev. 15, 26; Is. 28, 20; *wut-appin*, his bed, Cant. 3, 7 (as a verb, *na wut-appin*, he sits down there, Ruth 4, 1). See *appappin*, *áppu*.

[Abn. *téssák8̂ab8n*, lit, élevé de terre; *ap8n*, lit qui ne l'est pas. Chip.: "To each person who is a member of the lodge-family is assigned a fixed seat, or habitual abiding place, which is called *abbinos*."—Sch. II, 63. Del. *ach pi ney*, a place to sleep on, Zeisb.]

appohteau, it remains or rests in.

[NOTE.—It was the intention of the compiler, judging from his reference under *apehtunk*, to complete the definition of the term *appohteau*, but aside from a marginal note in pencil no reference to it is made in the manuscript.]

appœsu, apwósu, op-, v. i. he roasts, bakes; pass. it (an. subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (*apwōsu*, roasted; *appœsish weyaus*, roast the meat, C.). See *apwóu*.

[Del. *ach pus si*, Zeisb.]

áppu, v. i. (1) he sits; *nut-ap*, I sit, Ezek. 28, 2; pl. *appuog*, they sit, Ps. 119, 3; suppos. *ken ápean*, thou that sittest, Jer. 22. 2. (2) he rests, remains, abides (*μένει*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apek*, *apegk*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *noh apit*, he that abideth, who remains (*ὁ μένων*), 2 John 9 (*matta apéi*, 'he is not at home,' Prov. 7, 19). (3) he is, he continues to be, lives, in a state where rest or inactivity is implied: *toh kutapin*, where art thou? Gen. 3, 9: *na kutappin*, thou art there, Ps. 139, 8; imperat. *na apsh*, 'be there' (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. *ne apit*, where he was, Ex. 20, 21; pl. part. *neg apitcheg*, they who are, were, Ex. 7, 18, 21; Luke 5, 7; *matta pish nut-áppu*, I shall not be, Job 7, 21. With *áppu* (he is at rest, or inactive) cf. *ayeu* (he is in place, posited), *ahteau* (he has himself, or is in possession; habet, se habet; see *ohtauunát*), *ussu* (he acts, is doing, agit), and *unniin*, *wut-unniin* (he is such as, or of the sort of): the verbs by which Eliot translates, with sufficient accuracy, the substantive verb of existence.

[Narr. *yo áppitch ewò*, let him sit here; *mat-apeù*, he is not at home. Abn. *ned'-ápi*, je suis assis; 3d sing. *ap8*. Cree, *áppu*, (1) he sits; (2) he remains. Del. *w'dappin*, *achpin*, he is there in a particular place; suppos. *epit*, Zeisb.; *achpo*, he is at home, Zeisb.]

appuhquassumœ (?), n. a pillow; pl. *-mœunash*, Ezek. 13, 18; *uppuhquassumœun-it*, on a pillow, Mark 4, 38. See **abockquósin*.

[Abn. *p8ʿk8̂ésim8n*, coussin de tête; *p8ʿk8̂ésin i8*, ai cela pour coussin.]

appuhquau, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he ceils (it) with: *appuhquau anomukkomuk mehtugquash*, 'he covered the walls on the inside with wood', 1 K. 6, 15.

appuhquósu, appah-, v. i. he covers, puts on that which covers; —— *nashpe cedar*, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. *ne ábuhquosik*, its covering, Cant. 3, 10. Hence *uppôhquôs*, *obbohquos*, *abohquos*, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. *abockquósinash* (inan. pl.), the mats with which the wigwam was covered. Chip. *ah-pŭk-we*, covering for a lodge.]

appúminneónash, n. pl. parched corn, 1 Sam. 17, 17; (*up-*) 2 Sam. 17, 28. From *apwóu*, he bakes or roasts, and *min-neash*, kernels or fruit.

[Narr. *aupúmmineanash*, parched corn; *aupúminea-naw-saùmp*, parched

appúminneónash—continued. meal boiled with water. Abn. *abiminaünar*, blé groulé; *ned'abiminé, ned'abímisi*, je fais griller du blé d'Inde; j'en groule.]

appunnonneónash, n. pl. 'parched pulse', 2 Sam. 17, 28.

appuonk, vbl. n. sitting, a seat, Rev. 4, 41 (*appŭonk*, a chair, C.).

apsin, v. t. he lies upon (it); suppos. *ne apsuk*, that whereon he lies, Lev. 15, 20.

*__apwonnah__, an oyster, C. See **opponenaŭhock.*

apwósu, it is baked, roasted. See *appœsu.*

apwóu, -wau, v. t. an. he roasts or cooks (meat): *apwónat weyaus*, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): *apwóog petukqununk*, they bake bread (in an oven), Lev. 26, 26; *apwau petukqunneg*, he baketh (a cake of) bread, Is. 44, 15; 2 Sam. 13, 8; *pish kut-appón*, thou shalt bake it, Lev. 24, 5. See *appœsu.*

[Rasles gives for the Abnaki several verbs expressing the mode of preparing animal and vegetal food, all of which, doubtless, had correspondences in the Massachusetts dialect, though these are not to be found in Eliot: e. g. *ned' abipesi* [=*net'apepesin?*], je fais cuire dans la cendre; *ne-bagasʻt8n*, je fais cuire (v. g. de la viande); *ne-bagassemaïik penak*, je fais cuire des poires de terre; *ned'abaméḡ8̂é*, je fais cuire sur les charbons; *ne-pesak8̂abaméḡ8̂é*, —— à la broche; *ne-pesaʻkg8̂abaïin*, je grille (v. g. un anguille, viande); *ned-abé8aïin*, je grille de la viande, sans broche; *n8̂é8ébap8́ʻk8̂é*, je rôtis, me servant d'une corde; *ned'ap8́sin, ne-pessag8̂abaïin*, etc., je rôtis avec une broche, etc.; *ned'abaïin*, je rôtis (v. g. un lièvre); je le fais rôtir, etc. [Cf. Del. *achpoan*, bread, Zeisb.]

*__aquaunduut__ (Peq.), n. the 'blue fish' [Temnodon saltator, Cuv.], Stiles. Cf. **osacóntuck.*

*__aquène__ (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From *ahque* (*aquíe*, R. W.), he desists, leaves off, refrains.

aquidnet, at the island. See *ahquedne.*

âqut=*agquit*, (when he is) clothed. See *hogkœ.*

as. See *ash.*

asampamukquodt. See *assompamuk quodt.*

*__asaúanash__ (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.

[Abn. *éssé8̈an-ar*, les grains du jeu du plat.]

áse-, in comp. words. See *hóse-.*

ásekesukokish, day by day. See *hóse; hósekóeu.*

asemuk, suppos. pass. part. of *usseü: ne asemuk*, that which is done, Eccl. 8, 17; pl. *-kish*, v. 16.

aséquam, v. t. he sews (it); ——*n wushkonagk*, he sews new cloth, Mark 2, 21; *kut-ushquam*, thou sewest up, Job 14, 17 (*ushquamŭnat monag*, to sew one's clothes, C.).

[Abn. *ned'ásk8̃a8aü*, je couds chemise; *sk8a8aü*, il la faut coudre; *ned'ask8ámen*, je le couds (v. g. canot, item vestem, etc.).]

ash, as, adv. 'of continuance', 'still', El. Gr. 21; while, Mark 5, 35; Luke 22, 47 (*ash pamœadt*, 'while he yet spake'): *ash pamantam* [*on*], while I live, Ps. 63, 4 (*as pamontam*, Ps. 146, 2); *as yeu apeh*, 'while I have any being', while I remain here, Ps. 146, 2. Cf. *asq.*

[Narr. *as pummúwi*, 'he is not gone by', i. e., he is yet going. Micm. *echk*, lorsque, pendant que. Chip. *ka mashi, mashi nánge*, not yet; *bwa mashi*, before. Del. *es*, yet, Zeisb.]

âshabp, âshâp. See *hashábp*, a net.

*__ashaūnt__ (Narr.), a lobster, pl. *-teaūg*, R. W.; *au so hau nauc hoc*, lobster, Wood. Peq. *muschúndaug*, Stiles.

ashim (?), n. a fountain, Cant. 4, 12 (but elsewhere *tohkekom*). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. *asiem nebi*, 'il puise de l'eau'; *āsihi nebi*, 'vas quérir, puise, de l'eau, soit du ruisseau, soit à la cabane'; *ned-aʻsihibé*, 'je puise de l'eau, fonti vel fluvio.' Perhaps related to *assam-aü*, he gives nourishment to, he provides (?).

ashkon. See *askón.*

ashkoshqui, -ki; oshkoski, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8 (*askosque*, C.): *ashkoshquhkontu*, in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass,' Mark 6, 39; suppos. *oskoskqut*, when it is green, Ps. 37, 2 ('the green herb'); inan. pl. *ashkoski-yeuash*, Esth. 1, 6. Augm. of *aske*, q. v.

[Narr. *áskáski*. Del. *asgask*, Zeisb.]

ashkuhquame, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37: *onat-uh askuhquam-ut*, 'like the green tree', Ps. 37, 35; *ut askunkquam-ut*, under a green tree, Deut. 12, 2; 1 K. 14, 23. See *askunkq*.

[Abn. *aresksak8*, arbre vert, qui ne peut bruler; *ska'k8r*, bois que n'est pas sec; (modern Abn. *ska-kwam*, green stick, K. A.).]

***ashónaquo** (Narr.), a cap or hat. See *hashꝏnukꝏ; *onkqueekhꝏ.*

âshpohtag, ohshpohtag, suppos. of *ushpohteau*, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1: *ne âshpohtag*, the height of it.

âshpukquodt, spukquodt, it has the taste of, tastes of; suppos. *ne âshpukquok, ne spukquok*, the taste of it, its taste. See *spukquodt.*

ashpummeu, adv. as yet. See *ash; pummeu.*

ashpunadt, suppos. when it happens to, or befalls (him). See *ushpinaü.*

ashpunuk, suppos. of *ushpunnum*, when he lifts or hoists (it) up.

ashq. See *asq.*

ashqshont, suppos. part. he who remains; pl. *-oncheg*, Ezek. 36, 3, 4.

ashqshunk, n. coll. the remainder, what is left. See *ishkont; sequnaü.*

ashqueteâmuk, suppos. pass. inan. that which is left. See *sequtteaumuk.*

ashqunut, suppos. of *sequnaü; noh ashqunut*, he who is left, who remains; pl. *-utcheg*, Neh. 1, 3.

ashquosh, pl. of *ashq.* See *asq.*

asinnekóüs, assunekôaz, has-, n. a thorn, thorn bush, Is. 34, 13; Ex. 3, 2; Prov. 26, 9; Ezek. 28, 24; pl. *-kôsog*, thorns, Gen. 3, 18. From *hassunne* and *kóüs*, stony (i. e. very hard) briar.

aske, (it is) raw, not cooked or prepared for food (*askin*, C.): *askeyaüs* [*askeweyaüs*], raw flesh, 1 Sam. 2, 15. The primary signification is, not yet (see *asq*); not yet mature, green (whence *moskeht*, grass, etc.); not yet fitted to be eaten, raw.

[Narr. *askùn*, it is raw. Abn. *skié*, crud; *ski8i*, cruement, on le mange cru; *skihaü* (an.), cru. Del. *askiwi*, raw, Zeisb. Gr. 104; S. B. 14.]

askéquttum, n. a snail, Lev. 11, 30; Ps. 58, 8.

askkuhnk. See *askunkq.*

áskon (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; 1 K. 1, 29: *wut-askon*, his horn, Ps. 112, 9; pl. *áskonog*, Dan. 7, 8 (*weween*, horn, C.). Cf. *muskon*, a bone.

askón, ashkon, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 16; *ûskon*, Ex. 29, 14 (*oskón*, C.); *wutaskon*, his hide, Lev. 4, 11; pl. *-naog.* From *aske; askún*, it is not yet (prepared). Cf. *ohkꝏn.*

[Del. *askchey*, Zeisb.]

askonemes (?), n. dim. a little horn, Dan. 7, 8.

askꝏk, n. a serpent, pl. *askꝏkog*, Gen. 3, 1; Deut. 8, 15. ("Snakes divers; . . . the general Salvage name of them is *ascowke.*"—Morton's N. E. Canaan, b. 2, ch. 5.) *ashkꝏk*, Mass. Ps., John 3, 14. See *ꝏhk; sesékq.*

[Narr. *askùg; móaskug*, a black snake. Abn. *sk8k*, pl. *sk8gak.* Peq. *skoogs*, Stiles. Chip. *kenahbeg*, J.; *ginebig*, Bar.; (St Mary's) *ke nái bik*, Sch. Del. *achgook* (cf. *schahachgekhasu*, v. adj. long, straight, striped), Zeisb. Gr.]

askꝏtasq, n., pl. *-asquash*, Num. 11, 5, where it is put for 'cucumbers'; *monaskꝏtasquash*, 'melons', ibid. (but *mꝏnosketămuk*, 'cucumbers', 'or a raw thing', and *ohhosketămuk*, 'watermelon', C.) From *-asq*, n. generic for that which is eaten raw or green, with *askeht*, green (in color); green-colored fruit which may be eaten raw or unripe. "*Isquoutersquashes* is their best bread in summer when their corn is spent; a fruit like a young pumpion."—Wood's N. E. Prospect, b. 2, ch. 6. See *asq.*

askꝏtasq—continued.

[Narr. *askútasquash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors," R. W. Chip. (Gr. Trav.) *ashketuhmo*, melon; (Saginaw) *esh-ke-tah-mo*, Sch. II, 462. Shawn. *yeskeètahmàikee*, melon [cf. *ohhosketămuk*, C. supra]. Del. *chaskitamank* (pl.), watermelons, Zeisb.]

askuhhum, v. t. he waits (and watches) for (it), pl. *-humwog*, John 5, 3; imperat. 2d pl. *-humꝏk*, watch ye (it), Ezra 8, 29.

askuhwheteau, v. i. he keeps watch, watches, 1 Sam. 4, 13; *nut-askuhwheteam* (*-askwéteam*, Ps. 102, 7), I watch; imper. 2d pl. *-teagk*, watch ye, Mark 13, 35, 37. Adj. and adv. *-teae*, of watching (with *komuk*, a watch tower), Is. 21, 5. Vbl. n. *-teaonk*, watching, a watch. N. agent. *-teaen*, a watchman, Ps. 90, 4; Judg. 7, 19.

***askùn** (Narr.), it is raw. See *aske*.

askunkq, askkuhnk, n. a green tree, Ezek. 17, 24; 20, 47; cf. *kishkunk; mussꝏnk*.

askuwhekonaü, v. t. an. (with characteristic of continued action) he habitually watches or is a spy upon (him).

asꝏkekodteâmꝏ, v. i. he is a deceiver, (habitually) deceives; suppos. *noh asꝏkekodteamwit*, he who deceives, Job 12, 16. (*nut-assꝏkekodteam*, I cheat, C.) Vbl. n. *-amꝏonk, -aumuonk*, deceiving, deceit, craft. N. agent. *-amꝏen*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. *kutt assokakómme*, you deceive me.]

asꝏkekómaü, v. t. an. he deceives, cheats (him), John 7, 12; suppos. *noh asꝏkekomont*, he who deceives (another), Prov. 26, 19; pass. *noh asꝏkekomit*, he who is deceived, Job 12, 16.

asꝏtu, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. *-uog*, Is. 56, 10. Vbl. n. *asꝏtuonk*, folly.

[Narr. *assótu* and *assóko*, a fool. Abn. *az8g8añgan*, folie; *as8ghi*, il est fou, il n'a point d'esprit.]

aspuhquaeü. See *uskpuhquaeü*.

asq, ashq, asquam, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *ánue*, further, more than. It is the base of *aske*, **askun*, it is raw or not prepared for food: *ashkoshki*, green; *wuske*, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. *asquash*, whence our 'squash.' See *askꝏtasq*.

[Narr. *asquam*, not yet; *as pumméwi*, he is not gone by; *askùn*, it is raw. Abn. *éskitamek 8a‘sa8é*, melon d'eau, qu'on ne fait pas cuire. Micm. *echk*, lorsque, pendant que; *echk8menahh*, auparavant. Cree *numma éskwa*, not yet. Del. *esquo, esquota*, not yet, Zeisb. Ill. *esc8a*, not yet.]

***asqhuttꝏche,** whilst, C. =*asq-uttꝏche*.

assa[au (?)], v. i. to turn back: *matta nut-assaꝏp*, I did not turn back, Is. 50, 5. See *assóúshaü*.

[Chip. *nind ajéta*, 'I draw (move) backwards,' Bar.]

assamaü, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *assamꝏk*, feed ye (the flock), Zech. 11, 4; 2d+1st sing. *assameh*, give me to eat; *sohkomaü* [=*assohkomaü*], he goes on feeding, habitually feeds or provides food for (him); *nus-sohkomon* (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. *sohkommꝏs nut-shēpsemēsog*, feed my lambs, John 21, 15. From *assamaü*, with characteristic (*ohk*) of continued action.

[Narr. *assámme*, give me to eat. Abn. *ned'a‘samañ*, je lui donne à manger; *ned'a‘sar*, je donne à manger. Micm. *eshem8ey*, je donne à manger. Cree *ássamayoo*, he gives him food; *ássamíssoo*, he gives himself food, serves himself.]

assau. See *assa*.

assepinum, v. t. he ties (it) together, binds up; imper. 2d pl. *assepinꝏk*, bind ye (the tares, in bundles), Matt. 13, 30; =*wushpunnum*, q. v.

assishquttauaog, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives *shwishcuttowwáuog* as the name of 'the golden meteward', i. e. the three

assishquttauaog—continued. stars in the belt of Orion, and this is more probably correct, the name signifying 'three fires', or a long wigwam in which there are three fires; *shwishcuttow*, R. W. 47, 80. See (Narr.) *chippápuock* under *chipappu*.

assôepôsu, os-, v. i. he slides or slips backward, Hos. 4, 16.

assompamukquodt, asamp-, (suppos. where he hides,) n. a hiding-place, a place of concealment: —— *tut*, 'in a secret place,' 1 Sam. 19, 2; Jer. 23, 24; 'in a den,' Heb. 11, 38. Adj. and adv. *assompamukque*: —— *ayeuonk*, hiding place, covert, Is. 32, 2.

[Abn. *sabk8añgan*, cache, espèce d'armoire dans un arbre, etc.]

assóúshaü, v. i. he goes backward; *nutassóúsham*, I go backward, Job 23, 8; *kut-*, thou goeth backward, Jer. 15, 6; *assóúshaog*, they go backward, Jer. 7, 24 (*assuhshaog*, John 18, 6).

[Cree *assèche*, backward. Abn. *asé'taüi8i*, d'une façon directement opposée; *ned-asè'taïsé*, je marche à reculons.]

a'ssownch. See **ausounch*.

assꝏtamꝏonk, n. a kingdom, Dan. 7, 27; Obad. 21; =*tahsꝏtamꝏonk*, q. v. Cf. *ketassꝏt*.

assuhshaü. See *assóúshaü*, he goes backward.

assun. See *hassun*, a stone.

assunekôaz. See *assinnekóüs*.

asuh, conj. disj. or (El. Gr. 22); *asuh mat*, nor, Gen. 21, 23; Matt. 5, 34, 35. Its primary meaning is 'after' or 'behind.' Perhaps related to *neese*, two.

[Cree *áche*, *àche*, else, other, alias; *égah*, or. Chip. *ishkwá-*, in comp. 'after, or the end of something'; *ajawaii*, behind. Del. *schi*, *schita*, or, Zeisb.]

asuhkaüaü, v. t. an. he goes after (him), pursues, follows, Deut. 1, 36; pl. *-kauáog*; imperat. pl. *asuhkiek*, follow me, 1 Cor. 4, 16; suppos. *noh asukiit*, he who follows, comes after, Eccl. 2, 18. With inan. subj. *asuhkom*, he goes after (it); pl. *asuhkomwog*, Jer. 2, 8.

asuhkaue, (it comes) after; as prep. and adv. after; *negonne onk nen . . . asuhkaue onk neu*, before me . . . after me, Is. 43, 10. From *asuh* and *aü*, with characteristic of continuing action or progress (-'*k*).

asumungquodt, ussu-, it smells of, has the smell or odor of; pl. inan. *-quodtash*, they smell of, Ps. 45, 8; suppos. *ne asumungquok*, what it smells of, its smell or odor, Cant. 4, 10; 7, 8; with an. subj. *wut-issumungqussu*, he smells of. Vbl. n. *-qussuonk*, his smell; *manontam ne asumungquok hogkꝏonk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *matchemunguot*, *weetimungquot*.

át. See *adt*.

***atáuntowash** (Narr.), imper. 2d sing. climb (it); *nt'áuntawem*, I climb. See *wuttontauaü*.

***ataúskawaw** (Narr.), pl. *-wáuog*, *-waūg*, lords, rulers, R. W. See *ahtúshkouwaü*.

***attaboan** (Quir.), to pray, Pier. 59; *attâbbowawunk*, prayer, ibid. 58, 59.

***attitáash** (Narr.), n. pl. 'hurtle-berries, of which there are divers sorts, sweet like currants,' R. W. 91. See *sautáuthig*.

[Abn. *sa'tar*, bluets frais, sans être secs (sing. *sa'té*); lorsqu'ils sont secs, *sikisa'tar* (*a'sitar*, les fruits sont mûrs; bons à manger). Narr. *saûtaash*, 'are these currants [these berries are] dried by the natives.']

attóaü. See *adtôaü*.

attuk. See *ahtuk*, a deer.

attumunnum, v. t. he receives (it); takes, as his own, from another; lit. takes in his hand (*-nnum*), Gen. 26, 12; suppos. *noh attumunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunnumaüaü*, he receives (it) from (him).

[Cree *oótinum*, he takes it.]

aü, âu, v. i. he goes thither (to or toward a person or place); opposed to *wꝏm*, *ꝏm*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*aüi*, he is gone, Prov. 7, 19); pl. *auog* ('they journeyed', i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *aush*; 1st pl. *oñtuh* (*otuh*, *aonotuh*, Mass. Ps.), let us go to; 2d pl. *ongq*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *uttoh ayôi* (*aôi*, Mass. Ps.), whither

aü, âu—continued.
I (may) go, John 14, 4; *may ne áyoi*, the way in which I go, Job 23, 10 (but *aóôn*, as I go, as I went to, Acts 26, 12; *óôn uttoh woh áoi*, going whither I may go, 2 Sam. 15, 20; *aúon*, if I go to, Ps. 139, 8); *toh áyóan*, where thou goest; *ne ayôan*, 'in thy way', as thou goest, Ex. 23, 20; suppos. 3d sing. and part. *ayont* (*aiont*, *aónt*), when he goes, he going, Jer. 41, 6; John 12, 35; 2d pl. *aóóg*, when you go, Deut. 4, 5; 11, 8; 3d pl. *ne áahettit*, 'as they went', when they were going, Luke 10, 38 (with inan. subj. *auomœ; uttoh auomœ-uk*, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing *m'* (preteritive?), *m'ai*, *may*, a path; i. e. where there has been going (old Engl. gang).

aü or *wœm* was used when going to or from a place which was spoken of without reference to the locality of the speaker; *peyaü* (he comes) and *monchu* (he goes) to or from the place of the speaker, or in which the speaker assumes to be; *amáeü*, he absents himself, takes himself away, without reference to the act of going.

[Narr. *yò kutt âunan*, go (you) that way; *yò aûnta*, let us go that way. Chip. *nind-ezhah*, I go (John 11, 11); pret. *ke ezháh*, he went to (2, 12); suppos. *azháhyon*, whither I go (8, 14; 14, 4); *azhahwahnan*, whither thou goest (14, 5). Abn. *nemaü̃ neda*, je vas là; *nemaü̃tsi*, je vas, je m'en vas. Del. *eu* or *waeu*, he goes (thither, to a place); suppos. *aane*, if I go; *ate*, if he goes; part. *eyat*, going; imperat. *aak*, go ye.]

***aucùp** (Narr.), a little cove, or creek, R. W. See *kuppi*.

audcháonk. See *adchaü*.

audtà. See *aūtah*.

***aúhaqut** (Narr.), a mantle. See *hogkœ*.

***aukeeteámitch** (Narr.), spring or seedtime, R. W. 69.

***aúmanep** (Narr.), a fishing line, pl. *-napeash*, R. W. 104.

[Del. *a ma na tac*, Zeisb.]

***aumaûi** (Narr.), he is fishing, 'is gone to fish'; pl. *aumaûog*, they fish; *nt aûmen*, I am fishing; suppos. pl. *aumachick* (*omácheg*, El.), they who fish, fishermen. (N. agent. *ómaen*, pl. *-enuog*, fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participial *ómacheg*, and the derived n. agent. (Cf. *nœtamógquam*, I go a fishing.) Its base is *óm* (*aum*), a fishhook (Matt. 17, 27), primarily a verb signifying 'he takes fish,' or simply 'he takes' (cf. *amàunum*, he takes, with his hand etc.), which in the suppos. has *âmaik* (*âmmâg*, *ômmâg*), 'when he takes,' and pass. 'what is taken'; pl. *âmâgquog*, *ômmagquog*. This suppos. or participial serves in composition as a noun generic for 'fish taken by the hook', and (in the singular) for a place of taking fish, 'fishing place'; and it was used by Eliot, in a wider sense, for all fish, as *kehtahhan-âmaquog*, sea-fishes, Num. 11, 22; *mogk-ommâquog*, great fishes, John 21, 11; *how-amag-qut*, (objective) to any fish, Deut. 4, 18. See *namohs*.

[Abn. *ned-aü̃mé*, je pêche à l'hameçon; *aü̃mé*, il pêche, etc.; *aü̃maü̃gan*, on pêche là, il y a pêche. Del. *a-man*, fishhook, Zeisb.]

***aumsû-og** (Narr.), n. pl. a fish somewhat like a herring, R. W. See *ômmis*.

áunag, ônag, unnag, suppos. of *unne*, q. v., if it be so, when it is so; *ne aunag*, *neaunak*, that which is (i. e. when it is) so or thus; pl. *nish aunagish*, *-kish;* used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner: *wame ne aunag papaume ayeuwuttuonk*, 'all the things concerning the war', 2 Sam. 11, 18; *uttoh aunak*, 'how the matter may fall', Ruth 3, 18; *pasuk ne woh aunag*, 'one thing is needful', must be so, Luke 10, 42; *ne áunak*, 'the color of it', i. e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. *matta ánanœgk*, 'if it were not so', John 14, 12, = *matta unanœg*, Judg. 9, 15 (*neânag*, such, C.). As prep. according to, after the manner of. See *nan*; *neane; unih*.

***aunakêsu,** he is painted. See *anogku*.

aunchemœkaü, unnaunch-, v. i. he tells news, bears tidings, relates, communicates information; pl. *-kaog*, they told the tidings, 1 Sam. 11, 4; *pish kutaunchemœkom*, thou shalt bear tidings,

auncheꝏkaü, unnaunch-—cont'd. 2 Sam. 18, 20. With an. obj. *-ꝏkaüaü*, he bears tidings to, tells news to (him); *nuttinaunncheꝏkauonáoh wunnaunncheꝏkauonk*, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *-ꝏkaonk*, *-ꝏkauonk*, news, tidings, 2 Sam. 13, 30; 18, 25, 26 (*achmꝏwonk*, news, C.). Continuative of *aunchemaü* (*-mꝏ*), he tells, gives information.

[Narr. *aunchemókaw*, tell me your news; *awaun mesh aunchemókau*, who (has) brought this news; *tockete-áunchim*, what news (do you tell)? Cree *áchemoo*, he relates. Abn. *kég8i aritañg8̂at*, quelles nouvelles dit on? *8ritañg8̂at*, bonnes nouvelles; *añtsem8*, il en dit, il en raconte.]

***aunckuck** (Narr.), pl. *-quâuog*, 'heath cocks', R.W. Pinnated grouse, prairie hen (Tetrao cupido, Wils.?), formerly common in Massachusetts. From *anogku* (*aunakêsu*, R. W.), he paints himself, or is painted(?).

auohquáeu, at the end, or extremity. See *uhquáeu*.

auskomuwaü, auüsk-, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auüskómuwaonk*, chiding, reproof given; pass. *auüskontuonk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

***ausounch, a'ssownch,** (Peq.) n. a skunk, Stiles. See *squnck*.

[Abn. *ségañk8*, bête puante.]

***aûsup** (Narr.), pl. *-pánnog*, the raccoon, R. W.

[Abn. *éssebanes*, 'chat sauvage', Rasles; modern Abn. *asban*,' raccoon, K. A. Del. *nachenum*, raccoon; but *espanni-minschi*, 'raccoon wood, yellow wood', Zeisb. S. B. 66. Chip. *asseeban*, Long; *ais'se bun*, Sch.; *aasebun*, Sum.]

***aūtah, audtà, aútawhun** (Narr.), the apron or covering worn in front, R. W.; for *adtau*, he hides; and (caus.) *adtahheau-un* (*adtahwhun*), hidden. Cf. *adtahtou*. Eliot has *nish wut-adtahwhunuhkonnaoash*, (of) these they made aprons, Gen. 3, 7; i. e. things which continue to (or permanently, *uh-k-*), hide.

auwakompanáonk, vbl. n. torment (endured or suffered), Rev. 18, 7. See *onkapunanittuonk*.

auwakompanau, v. i. he suffers torment, is tormented. Adv. and adj. *auwakompanáe ayeuonk*, the place of torment.

auwakompunnassu, v. i. (act.) he inflicts torment, he tortures.

auwakóntowáonk, áiuhk-, vbl. n. groaning, Ps. 6, 6; 38, 9.

auwassu, auwósu, âwossu, ou-, v. i. (adj. an.) he warms himself, Is. 44, 15, 16; Mark 14, 54; John 18, 18; *nutauwás*, I am warmed, Is. 44, 16 (*auwâsish*, warm thyself, C.).

[Narr. *awássish*, warm thyself. Abn. *a8ás8*, il se chauffe. Del. *a wos si*, warm yourself, Zeisb.]

auwépin, v. i. the wind ceases, Mark 4, 39; there is a calm (*auweppŏhquot*, 'calm weather', when it is calm; *auwepŭe ahquompi*, a calm season; *owwepinnūe*, calmly, C.).

[Narr. *awêpu*, a calm, (the calm of) peace. Abn. *a8iben*, il fait calme sur la rivière.]

auwohhómꝏonk, áhhaoh-, áhhauwôh-, vbl. n. complaining, expressing of suffering, 'groaning', Ex. 2, 24; 6, 5.

auwohkon, v. i. it is used or made use of (habitually); of the fat of meat, etc., Lev. 7, 24; of a sword, Ezek. 21, 11 (*auwohkōnat*, to use, to be used, to wear clothes out, C.).

[Del. *au wee ke*, to use, Zeisb.]

auwohkonche, awak-, adv. scarcely, hardly (with difficulty), Acts 14, 18, 1 Pet. 4, 18 (*auohkōnche*, hardly; *awâkônche*, scarcely, C.).

aúwohkóntꝏâu, owohk-, v. i. he groans (aloud), Joel 1, 18; Rom. 8, 22.

auwohteaongash. See **ompategash*.

auwohteau, v. t. inan. he makes use of, uses (it); pl. *-téaog muttinohkou*, they use the right hand, 1 Chr. 12, 2; —— *yeu siogkꝏwaonk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohteadt*, he who uses, the user, Deut. 18, 10. (*nuttauohteam*, I use; *nutt auwohteam*, I wear, C.). Vbl. n. *auwohteaonk*, making use of, using; pl. *-ongash*, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *ayeuhteau.*)

auwósu. See *auwassu*.

awakonche. See *auwohkonche*.

***a'waumps, a'wumps** (Peq.), a fox, Stiles.

***awâùn** (Narr.), someone; interrog. who? =*howan*, q. v.

***awausseus** (Peq.), a bear, Stiles.

[Abn. *a8éss8s*. Menom. *ah way sha*. Del. *au we sis*, a beast, Zeisb. Chip. *ahwaysee*, a wild beast, S. B.]

awossu. See *auwassu*.

***awwusse** (Narr.), adv. farther; *awwassése*, 'a little further', R. W.

[Chip. (St Mary's) *waus′suh*, far off; (Mack.) *was-sau* (*wássa*, Bar.). Cree *wâthow*, afar off. Abn. *a8̈assi8i*, plus avant, derrière; *naň8at*, c'est loin; *maňda naň8at8i*, ce n'est pas loin. (See *nôadt; nóóhteaunnát.*) Del. *awossi, -iyeu*, beyond, over, the other side, Zeisb.]

ayeu, v. i. (1) he is here, or there; he is in a place, is located. (2) he dwells; *noh ayeu kah appu*, he dwells and abides, Job 39, 28; *nutt ai, nutt aih*, I dwell (in or at), Ps. 23, 6; Ezek. 43, 9; *kutt ai*, thou dwellest; pl. *ayeuog*, they dwell, Dan. 4, 12; Is. 30, 19; negat. *matta ayeuœog*, they do not dwell, do not have place, 'they were not', Jer. 31, 15; pret. *nutt ai-up*, I was (there), Acts 11, 5 [indef. *na mo nutt ain*, I was there, Prov. 8, 27; *toh kutt ain, toh kutt ai-in*, where dwellest thou? John 1, 38]; imperat. *ayish*, dwell thou; suppos. 1st pers. *uttoh áyee* (*áei*), where I may dwell, Is. 49, 20; Ezek. 43, 7; 2d pers. *áyean;* 3d pers. *noh áyit*, he who dwells, Is. 8, 18; *ne ayig*, where he dwells, Job 15, 28; pl. (particip.) *neg ayegig, neg na ayitcheg*, the inhabitants, they who dwell there, Ezek. 38, 11; Mic. 7, 13. Vbl. n. *ayeuonk*, a place, Gen. 18, 24; Deut. 12, 21; dwelling place, Num. 24, 21.

[Muh. (suppos.) *oieet*, he 'who lives or dwells in a place', Edw. Chip. *ahyáh*, he is (in a place), John 6, 9; 8, 35, 40; *tah ahyáh*, he shall be (there), John 12, 26; (*ahneende aindahyun*, where dwellest thou? 1, 38); suppos. *áhyáyon*, while I am (here), 9, 5; *ahy-ód*, (where) he is, 7, 11. Cree, *net ían*, 'I am being or existent'; *i-ów, i-àoo,* he is, etc.; inan. *i-ów*, it is, etc.; suppos. *i-ī-án*, or *í-a-yán,* if I am, etc.; *i-át*, if he is, etc. (*i-á-thit*, if he is, in relation to another). Howse (136, 198) regards this as "the verb substantive in its absolute form," and Schoolcraft (ii, 436–441) gives the whole conjugation of the corresponding Chip. verb, "*i-e-au*, to be," as a substantive verb.]

ayeuhteau, ayeuwehteau, v. i. he makes war, engages in war, fights; imperat. *ayeuhteáüash*, make war, do battle, fight, Prov. 20, 18. Vbl. n. *ayeuhteaonk, ayeuwut-*, war, a battle; pl. *-ongash*, Job 10, 17. N. agent. *ayeuteaen, -in*, one who fights or makes war, Josh. 17, 1; 1 Sam. 16, 18. Cf. Sanskrit *yudh* (pret. *áyutsi*), pugnare; cum acc., impugnare; *âyudha*, arma.

[Narr. (imperat. 2d pl.) *jûhetteke*, fight; (1st pl.) *jûhettittea*, let us fight. Muh. (suppos.) *oioteet*, the man who fights, Edw. Abn. *ai8̈d8ak*, ils combattent; *ned-a8̈d8aňmaň*, je combats contre lui. Cree *ootéetenáyoo*, he attacks him.]

ayeuqueük, pl. *-queagig*, he who is opposed, an adversary. See *áœque*.

ayeuteaontœwaonk, vbl. n. an alarm of war, Jer. 4, 19. (From *ayeuhteau*, and *ontœwaonk*, calling out, shouting.)

[Narr. *wauwhaûtowawánawat*, "'tis an alarm'; *wauwhauwtowâuog*, they halloo, shout, R. W.]

ayeuühkonaü, v. t. an. he goes against, makes war on (him), Ps. 18, 34; 144, 1. With inan. subj. *wun-nutcheg ayeuuhkoneau*, his hand is against, opposes (him), Gen. 16, 12; suppos. an. *ayeuhkonont*, when he goes to war with (him), Luke 14, 31. Adv. and adj. *ayeuuhkone*, against, in opposition, Prov. 17, 11; Luke 10, 11; (mutual) *ayeuuhkonittue*, in mutual or reciprocal opposition, reciprocally against, Matt. 10, 35.

ayim, ayum, v. t. he makes (it), Ex. 37, 1; Ps. 78, 16; pl. *ayimwog*, they make (*nutt iyam*, I make, C.); with an. obj. *ayéuaü ahtompeh*, he makes a bow (but *ayim kóuhquodtash*, he makes arrows); suppos. *noh ayik, ayig*, he who makes (it), the maker. Pass. inan. *ayimœ*, it is made; pret. *ayimœ-up*, it was made, 'it became', John 1, 14; particip. *ayimœun*, made, built, Deut. 13, 16. [Is this, in fact, a v. t. inan. corresponding to *ayeu*, he places it?]

Ch

[Eliot did not use the letter *c*, "saving in *ch*, of which there is frequent use in the language," and he gave to *ch* the name of *chee* (with the sound of *ch* in cheat, cheese), Gr. 2, 3. Words written by R. Williams with *c* hard will be found under *k*.]

chachepissŭe. See **chatchepissŭe*, wildly.

chadchabenum, v. t. he divides (it), Job 26, 12. Freq. of *chippinum*, q. v.

chadchabenumóonk, chacha-, vbl. n. a (permanent or continuing) division, a bound-mark, Hos. 5, 10.

chadchapenuk, (when) he divided (to the nations), i. e. set the bounds, etc., Deut. 32, 8.

chadchekeyeuau, v. i. he speaks vehemently; (used by Eliot for) he swears. ["The word we make for swearing signifieth to speak vehemently," Gr. 21.] More exactly, to be vehement; the freq. or augment. of *cheke-yeu*, it is violent, vehement. Imperat. *-yeuash*, swear thou, Deut. 10, 20; suppos. *chadchekeyeuadt*, if he swear, Lev. 5, 4. Vbl. n. *-yeuwáonk*, swearing, an oath, Lev. 5, 4. See *chekee*.

chágohtag, chik-, suppos. of *chikohteau*, it burns.

chágwas, chauguas, pron. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teaguas; teagwe*.

[Quir. *chagwun*, that which; pl. *chawgwunsh*, Pier. Abn. *kég8̂ ás8*, qu'y a-t-il? qu'est-ce que c'est?; *kég8i kesi*, que veux tu dire? Cree *kékoo*, what? *kékwan*, something, anything, whatsoever, what? Chip. *kágoo*, what? anything, etc.]

***chah,** interj. fie upon it! C. See *quah*.

[Cree *ch! chè!* 'expressive of surprise and disappointment.' Chip. *sè*, shame! pshaw! Bar.]

chahquòg. See *chohquòg*, a knife.

chanantam, v. i. he doubts, is doubtful; *-tamwog*, they doubt, Matt. 28, 17 (*nutchânântam*, I doubt; *ahque chanantah*, do not doubt me, 'you may take it for granted', C.).

***chanisshau,** v. i. he reels or staggers (like a drunken man), C. Vbl. n. (augm.) *chachannisshaonk*, staggering, reeling.

chansomps, n. 'the locust', Joel 1, 4; 2, 25; pl. *-suog*, 2 Chr. 6, 28; but 'grasshopper', Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quaquequeshont*. The word 'locust' is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chonsomps*, locust, Mass. Ps., Ps. 78, 46; *chânsops quœshau*, 'a grasshopper jumps', C.

[Abn. *tzaüres;* pl. *-sak*, sauterelles, Rasles; *chóls*, cricket, K. A.]

***chatchepissŭe, chach-,** adv. wildly; *chatchepissu*, [he is] wild (?), C.

chaubohkish, 'except, or, besides', El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. (Is it primarily a plural? *nish chaubuk-ish*, these things apart?)

chauguas. See *chágwas*, what.

chauohpuhteau, v. caus. inan. he puts it in water; imperat. *chauohpuhteash om*, 'cast thou [into the water] an hook', Matt. 17, 27.

chauopham, v. t. he puts into water; hence he seethes or boils (it): —— *weyaus*, he boiled the flesh, 1 K. 19, 21. Cf. *tonopham*.

[Narr. *chowwophómmin*, to cast overboard; *chowwophash*, cast (thou it) overboard. Abn. *tsa8aʻp8*, il est jetté dans l'eau.]

chauopsheau, v. i. he falls into the water (by mischance, *-sh*), Matt. 17, 15; *chauopshash*, 'be thou cast into [i. e. cast thyself into] the sea', Matt. 21, 21.

[Abn. *ne-tza8aʻpiʻra*, je tombe dans l'eau; *tza8apiʻrré*, il tombe, etc.]

***Cháuquaquock** (Narr.), Englishmen. See *Chokquog*.

cheáouash, cheouash(?), n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).

chechequnaü. See *chequnaü*.

***checout, chequit,** n. the name of a fish (Labrussqueteage, Mitch.) From *chohki*, spotted (?).

cheeby. See **chepy*.

chéke, chechéke, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or

chéke, chechéke—continued.
night), Ps. 127, 2. V. i. *chekeu, cheku*, it is late, a long time: *newutch cheku*, 'after a long time', Matt. 25, 19. See *chequnappu*, etc.

[Narr. *wussaume tátsha*, it is too late (in the day or night).]

chekee, adv. violently, Hab. 1, 9; Is. 22, 18 [*chekeyeu*, v. i. it is violent, vehement, forcible; frequent. and intens. *chadchekeyeu;* with an. subj. *-keyeaü*, q. v.]; *chekee ussconk*, doing violently, an act of violence, Is. 59, 6; (*chekewāe*, forcibly, C.) See *chequnaü.*

[Abn. *tsigañ8i8i*, malgré, à contrecœur; par force.]

chekeenehtuonk, vbl. n. pass. for *-ittuonk*, violence (suffered), Hab. 1, 3 (*chekeittinne-at*, to be compelled, C.?).

chekehéaü, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her), 2 Sam. 13, 22; *wut-chekehé-uh*, he forced her, 2 Sam. 13, 14 (*nut-chekeyeuwae*, I compel, C.).

***chékesu** (Narr.), the northwest wind; suppos. *chékesitch*, when it blows northwest, R. W. Cf. *wut-cheksuau*, northwestward. From *chekeyeu*, it is violent.

***Chekesuwànd**, n. pr. 'the [north-]western god', R. W.

cheketamœonk (?), vbl. n. rebellion, Prov. 17, 11 (*cheketamŏe*, rebellious, C.).

chekham, v. t. he sweeps (it); *nut-chekham-un*, I sweep it, Is. 14, 23 (*nut-jeeskham*, I wipe, C.). Suppos. inan. *chekhikunk*, (it sweeps,) a broom, Is. 14, 23 (*checonnachatóonk*, C.). See *jiskham.*

[Abn. *tsikkéhígan*, balai; *ne-tsikekéhémen 8ig8am*, je balaye la cabane. Chip. *nin tchigatáige*, I sweep; *tchigatáigan*, broom, Bar. Del. *tschikhammen*, to sweep; *tschikhikan*, broom, Zeisb.]

chekhaüsu, -ôsu, v. i. act. an. he sweeps, is sweeping; pass. it is swept, wiped, Luke, 11, 25; Matt. 12, 44.

cheku, 'after a long time', Matt. 25, 19 [?].

chemáü, v. i. he paddles or rows (a boat); *menuhke chemáog*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *noh chemáit*, pl. *neg chemacheg*, they who paddle, who 'handle the oar', Ezek. 27, 29.

[Narr. *chémosh* (imperat. 2d sing.), paddle, row; pl. *chémeck.* Chip. *chemai*, he paddles; imperat. 2d sing. *chimain* (*chemaun*, a canoe), Sch. II, 387; *tchíman*, canoe, Bar. Del. *tschimacan*, a paddle, Zeisb.]

***chenauōsŭe**, adj. (an.) churlish, cross, Cott.

chenesit, (suppos. of *chenesu*?) a dwarf, Lev. 21, 20.

cheouash. See *chéaouash.*

chepaiyeuonk, vbl. n. freedom, Acts 22, 28. See *chippe.*

***chèpeck** (Narr.), a dead person. See **chepy.*

***chèpéssin** (Narr.), the northeast wind, R. W. See *wutchepwôiyeu* (in the east); *wutchepwosh* (the east wind). The cold northeast was perhaps assigned to *Chèpy* and the spirits of evil, as was *sowaniu*, the pleasant southwest, to *Kautántowit.*

***chepewâukitaûog** (Narr.), v. pl. 'they fly northward' [i. e. to the northeast], R. W.; = *chepwoi-uhk-it aüog.*

chepiohke [*chippi, ohke*], n. the place apart, place of separation; *chepiohkomuk*, the inclosed place [*komuk*] of separation, hades, hell, Deut. 32, 22; Rev. 6, 8; 20, 13; Is. 14, 9. With locat. affix, *chepiohk-it, chepiohkomuk-qut.*

[Del. *tschipey-achgink*, 'the world of spirits, spectres, or ghosts', Hkw.]

chepiontup [*chippi, ontup*], n. a skull, Matt. 27, 33. Cf. *mishkonóntup.*

[Abn. *tsipanañtep*, tête de mort.]

chepisk. See *chippipsk.*

chepshaü, v. i. he is astonished, amazed, frightened, Dan. 4, 19 (*chepshi*, Is. 50, 7); pl. *-áog*, Mark 5, 42; Job 32, 15; Dan. 5, 9. Adv. *chepsáe*, in astonishment, in amazement, amazedly, Ezra 9, 3; Ezek. 4, 16. Vbl. n. *chepshaonk*, astonishment, Deut. 28, 37; 2 Chr. 29, 8.

[Abn. *tsibaghinañg8at*, cela est effroyable.]

chepshontam, v. t. he fears or is amazed at (it); pret. *nuk-chepshontamup*, I was astonished at (it), Dan. 8, 27.

***chepy, cheeby** (Peq.), 'evil spirit, or devil,' Stiles. "*Abbamocho* or *Cheepie* many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Heckewelder's (quoted in 2 Mass. Hist. Coll.,

***chepy, cheeby**—continued.
x, 147) it appears that the corresponding Delaware word (*tschipey*) "had been made use of, even by missionaries, who knew no better," for "the soul or spirit in man"; a use, he adds, which "none of our old converted Indians would suffer." The word is, in fact, only another form of *chippe* (q. v.), it is separate, or apart; *chippeu*, (1) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chippeog* (Narr. *chèpeck*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *manit* (from *ánue*) is something supernatural.

[Narr. *chèpeck* (pl.), the dead; *chep-assótam*, the dead sachem; *chep-asquáw*, a dead woman. Abn. *tsebi8i*, séparément, Rasles (*chibaï*, ghost, K. A.). Del. *tschipey*. Nanticoke, *tsee-e-p*, ghost, dead man.]

chequit. See **checout*.

chequnappu, v. i. (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. *-puog*, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chekunapsh*, be still, Mark 4, 39; 2d pl. *-appek*, be ye still, Ps. 46, 10; *nanepaushadt chequnappu*, 'the moon stayed', Josh. 10, 13; and *nepauz chequnappeup*, 'the sun stood still', ibid. (*nut-chequnnap*, I am silent, C.) From *chéke* and *áppu*.

[Abn. *ne-tsikápi*, je me tais, taceo; *tsigi8i*, sans rien dire, en silence.]

chequnaü, chechequnaü, v. t. an. he takes by violence from (him), he robs (him): *neg chechekqunukqueaneg pish chechequnaog* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *aquie chechequnnuwash*, do not rob me; suppos. pl. *chechequnnuwáchick*, robbers; pass. *chechequnníttin*, there is a robbery committed. Abn. *tsigaü8i8i*, par force, malgré.]

chequnikompaü, v. i. he stands still; pl. *-paog*, *-poog*, 2 Sam. 2, 23; imper. 2d sing. *chequnikompaush*, stand thou still, Josh. 10, 12; and indic. *chequnikompau*, (he) stood still, v. 13 [where it was mistaken for the preceding substantive, *nepauz*, 'sun,' by Adelung, who in the

chequnikompaü—continued.
Mithridates (3 Th., 3^{e} Abth., p. 388) has given a place among words of the "Naticks, nach Elliott" to '*chequikompuh*, Sonne.' Cf. *nanepaushadt chequnappu*, 'the moon stayed', v. 13]. From *chéke* and *-'kompaü*.

chequnussin, v. i. he lies still; *woh nutchequnussin*, I would lie still, Job 3, 13.

chequodwehham, v. caus. inan. he shaves (it) off, cuts (it) off (makes clean by cutting; caus. of *chekodtam*, v. t. inan.; cf. *chekham*, he sweeps or wipes); *chequodwehhamwog up-puhkukoash*, they shave their heads (with negat., Ezek. 44, 20). With an. obj. *chequodtweyaheaü nashpe chequodtweyaheg*, he shaves (him) with a razor, Is. 7, 20 (*chequâdweehquog*, razor, C.).

chequttummœ, v. i. he roars (as a lion or wild beast); pl. *-umwog*, Jer. 51, 38.

[Abn. *zaskadém8*, (le chien) jappe.]

chétaeu, v. i. it is stiff. As adj. —— *missittupuk*, a stiff neck, Ps. 75, 5. Caus. inan. *chetauwehteau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intr. (adj. an.) *chetaüesu*, he is stiff, unyielding (*nut-chetaues*, I am stiff, C.).

chetanunaü, v. t. an. he supports (him); imperat. 2d pl. *chetanunœk nœchumwesitcheg*, 'support ye the weak', 1 Thess. 5, 14.

chetimaü, v. t. he compels (him), 2 Chr. 21, 11; *wut-chetim-o-uh*, they compelled him, Matt. 27, 32 (*nut-chetimŭwam*, I am urgent, C.).

chetuhquab, n. a crown, Cant. 3, 11; Is. 28, 3.

[Abn. *tsi̊tokk8̂ébiar*, parures, soit de cou, soit de tête.]

***chicháuquat** (Narr.), it is day [-break], R. W. 67.

[Abn. *tsé'k8at*, il est jour, jour commence.]

***chichêgin** (Narr.), a hatchet, R. W.

***chíckot** (Narr.), fire (*chikkoht*, C.). From *chekee* and *ohteau*, it rages, is violent. See *chikohteau*.

chikkinásuog, n. pl. sparks of fire; with *nœtáe* (of fire), Job 41, 19; Is. 50, 11.

chikkup, n. a cedar, Is. 44, 14; pl. *-pog*, Ps. 148, 9 (*utchukkŭppemis*, cedar, C.). Adj. and adv. *chikkuppée*, of cedar, 1 K. 5, 8.

chikkup—continued.

[Chip. *jingwák*, pine tree, Bar.; *shin gwaúk*, Sch.]

chikohteau, v. i. it burns, as a fire or a torch, Ex. 3, 2; Deut. 5, 23; Jer. 7, 20; pret. *nꝏtau chikohtop*, the fire burned, Ps. 39, 3; suppos. *ne chágohtag*, that which burns, Gen, 15, 17. From *chekee* and *ohteau*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chíckot* (*chikkoht*, C.), fire.]

chíkosum, chikkohsum, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an. obj. *-saü; wut-chikoss-oh*, he burned (him), Lev. 9, 11. From *chekee*, with the formative (*-sum*, an. *-saü*) of verbs denoting the action of heat. Vbl. n. act. *chikkósuonk*, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. *chikkóswuttúonk*, being burned, a burn, Ex. 21, 25.

chipappu, v. i. (1) he remains apart, separate, Prov. 19, 4; from *chippi* and *áppu*. (2) he is free, at liberty (i. e. separated or apart from any tribe, not the subject of any sachem); *chipappu ꝏwetauomonat*, she is at liberty to marry, 1 Cor. 7, 39. Cf. **chepy*.

[Narr. *chippápuock*, the Pleiades, i. e. they sit apart, form a group by themselves.]

chipohke, n. land not occupied; *en chipohk-it*, 'into a land not inhabited', Lev. 16, 22. From *chippe* and *ohke*, separate or free land.

***chippachâusin,** it divides (as a path where it forks), R. W. From *chippeu*.

chippe, -pi, (it is) separated, apart; *chippe ayeuonk*, the separate place, Ezek. 41, 13. Adv. and adj. *chippiyeue*, Ezek. 41, 12; 42, 1, 10, 13. [For derivatives see *chepy*, *chepiohke*, *chepiontup*, etc.] Vbl. n. *chipaiyeuonk*, separation, freedom. As n. a part, a portion; *pinkque chippi*, a tenth part, Ex. 16, 36. Cf. *chonchippe*.

[Abn. *tsebi8i*, *tsatsébi8i*, *tzatzébi8i*, séparément. Del. *tspiwi*, *tspat*, separately; *tschetsch-pi*, asunder, apart, Zeisb.]

chippehtam, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. obj. *-ehtaüaü;* suppos. *chapehtaüont*, Heb. 7, 26.

chippesu. See *chippissu*.

chippeu, v. i. he separates himself, goes apart, Num. 6, 12; Gal. 2, 12; suppos. *noh chapit*, he who separates himself; pl. *neg chapécheg*, Ezra 6, 21; Jude 19; freq. *chadchapeu;* with inan. subj. *-pemꝏ*, it divides, marks separation (or pass. is divided, Hos. 10, 2); imperat. *chadchapemꝏudj*, let it divide (one thing from another, Gen. 1, 6). As adv. *wut-chadchaube ponamun*, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or augm. of *chipappu*, q. v. See **chepy*.

chippi. See *chippe*.

chippinehteau, v. caus. (inan. subj.) it causes or effects separation. Vbl. n. *chippinutunk*, that which separates, a wall, Ezek. 42, 20 (a hedge, C.).

chippinetu, v. i. he is born free; *nut-chippenetip*, I was born free, Acts 22, 28.

chippinnin, n. a free man, Rev. 6, 15: *-inninnu*, he is a free man; *sunnummatta nut-chippinninnu-ꝏ*, am not I free? 1 Cor. 9, 1; suppos. pass. *chapininnúmit*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missinnin*, a captive.

chippinum, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (*-num*) of action performed by the hand. Augm. *chadchaubenum* [=*chachippinum*], he separates permanently or authoritatively, establishes a division; with inan. subj. *-mꝏ*, it establishes a division, it divides. Vbl. n. *-umꝏonk*, *-umóonk*, a dividing, a boundmark; *-ꝏonk*, *-anꝏwonk*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippinaü*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. *-innꝏk*, Num. 31, 27; suppos. *chapunont*, when he parts (them), Num. 6, 5; Prov. 18, 1.

chippipsk, chepisk, n. a [single or detached?] rock, or crag; for *chippi-ompsk; ut chippipsqut*, on the rocks, Acts 27, 29.

[Narr. *machípscat*, a stony path; i. e. *may-chippisk-ut*.]

chippishinneuhtugk(?), n. a bush, Job 30, 7; Is. 7, 19.

chippissu, -esu, v. adj. an. he is separate, apart; pl. *-suog*, a people, a distinct race, Gen. 25, 23.

chippohteau, v. i. he is (habitually, by custom) separate; he keeps apart. Vbl. n. *chippꝏtaonk*, a keeping apart, separation, Lev. 12, 5.

chipwuttꝏnapwaü, v. t. an. he kisses (him); *chipwodtam*, v. t. inan. he kisses (it); *wut-chipwuttꝏnap-oh*, he kisses him, Gen. 27, 27; *wut-chipwodtamunkquoh wusseetash*, she kissed (to him) his feet, Luke 7, 38 (*nut-chipwuttꝏnap*, I kiss, C.).

[Abn. *8tsédamen*, il le baise.]

chishkham. See *jiskham*, he wipes (it).

chiskenitchóhhou, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From *chishkham* and *nutch*, with the inan. instrum. formative *-óhhou*.

*__chógan__ (Narr.), a blackbird; pl. *choganéuck*, R. W.

[Peq. *auchugyese; massowyan*, Stiles. Abn. *ts8gheres; ts8ghereskS*, étourneau, Rasles; modern Abn. *chog-lŭskw*, K. A. Del. *tschoquali*, blackbird, Zeisb.]

chogq, n. a spot, a bit, a small piece (for 'farthing', Matt. 5, 26). For *chohki* or *chúhki*, (it is) like a point or spot. Cf. *kodchuki*. Suppos. inan. *chohkag*, a spot, a blemish; *wompe chohkag*, a bright spot, Lev. 13, 4, 19.

[Cree, *chă-cháchagow*, it is striped.]

Chogqussuog. See **Chokquog*.

*__chogset.__ See **cachauxet*, under *K*.

chohchohkag (freq. of *chohkag*, a spot), that which is spotted, or marked with spots, Jude 23. See *chogq*.

chohchohkésu, v. adj. an. (freq. of *chohkésu*) he is spotted, blemished. Vbl. n. *-esuonk*, a spot, mark, or blemish, Jer. 13, 23.

*__chohchunkquttahham.__ See *chuhchunkquttohhám*, he knocks.

chohkésu, v. adj. an. (1) he is spotted; pl. *mohmꝏe chohkésuog*, they are thickly spotted, 'speckled', Gen. 31, 10, 12.

chohkésu—continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. *chohkesit*, when he is spotted; pl. *neg chohkesitcheg* (freq. *chohchohk-*), they who are spotted, Gen. 30, 32, 39.

[Del. *chi qua su*, patched, Zeisb.]

*__chohki,__ (a point) a minute, C. (=*chogq*).

chohkꝏwaonk (?), vbl. n. a sting[ing], 1 Cor. 15, 55, 56; *chohkuhhꝏ*, a sting, C.

chohkushik, (suppos. as) n. 'a jot', a point, a speck, Matt. 5, 18; Luke 16, 17.

chohquòg, chahquòg, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. *-gash* (cf. *kenehquog*, a sharp knife, under *kēnai*); *kenag chahquòg*, a sharp razor, Ps. 52, 2.

[Narr. *chaúqock* (for *-quock*?). Abn. *ntsé'k8ak8*, couteau; pl. *-ag8r*. Menom. *ahshaykon*.]

*__Chokquog, Chogqussuog,__ n. pl. Englishmen, C. "*Englishmansog asuh Chohkquog*," title-page of Indian laws, 1709. "They call Englishmen *Cháuquaquock*, that is, Knife-men", R. W. 51.

[Abn. *ntsék8̂ak8i*, he has a knife.]

chonchippe, besides (praeter), Is. 44, 6, 8; 1 K. 22, 7. For *chachippe* (*chadchaube?*), as implying separation, 'that apart', besides. See *chippe*. The Mass. Ps. has *chippe*, 'save' (besides, excepting), Ps. 18, 31.

chꝏchꝏwáog, n. pl. quails, Ex. 16, 13 (but '*quailsog*', transferred, Num. 11, 31). See **paupock*.

chuh, interj. ho! look! *chuh, ken, qushkish*, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

chuhchunkquttohhám, v. t. he knocks at or upon (it); *nut-* ——, I knock (at the door, Rev. 3, 20). For *chuh, chuh, quttuhham*, he makes a measured *chuh chuh*, or call of attention(?). Cf. (Narr.) *popowuttáhig*, a drum, R. W.

*__chūnkꝏ,__ n. an oyster, C. See *opponenaūhock*.

E

*__eachimmineash,__ n. pl. (Indian) corn, C. See *weatchiminneash*.

*__eatawûs__ (Narr.), it is old, said of cloth; *eataúbana*, old traps.

ehhoh, interj. 'of exhorting or encouraging', El. Gr. 21, 22.

éhtáï. See *aëtaï*, on (at) both sides.

eiantogkonaüaü, v. t. an. he mocks at (him). See *óôntóhkonauonat*.

*__eiassunck__ and **wíaseck** (Narr.), a knife, R. W. Peq. *wiyauzzege*, Stiles.

eiyáne (*iane*, Mass. Ps.), of divers sorts.

eiyáne—continued.
or kinds; all sorts of; of every kind; *mœche eiyane wine*, 'store of all sorts of wine', Neh. 5, 18; *wame eiyane*, all kinds of, Dan. 3, 15; *iyán-askehtuash*, many (divers kinds of) medicines, Jer. 46, 11. See *unne*.

eiyomp, n. a male deer, a buck. See *ahtuk*.

en, prep. to, toward (after verbs of motion), Lev. 21, 6; Acts 10, 32.

-en, -ēnin, the formative of verbals denoting the active subject, male (nomen agentis), represents *-ninnu* (*nnìn*, *enìn*, R. W.), a male, man. The second (*-ĕnin*=*-ĕn-unne*) is the general or indefinite form, e. g. *adcha-u*, he hunts; *adcha-en*, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. *noh adcha-nont*) game; *adchaénin* (pl. *-eninnu-og*), anyone who is hunting, some hunter; *usse-u*, agit; suppos. *noh áse-it*, qui (quum) agit, or aget; n. agent. *usse-a-en*, ille agens. *usseaén-in*, qui agens. See **nnìn*.

*__énada__ (Narr.), seven (*enutta tahshe*, M. V. Rec.).

*__enewáshim__ (Narr.), a male (beast). See *ninnu; nomposhim*.

*__enìn__ (Narr.), a man. See **nnìn*.

enneapeyau (unne-), v. i. he sojourns. Cf. *namshpeyau;* imperat. *enneápeyaush yeu ohke*, 'sojourn in this land', Gen. 26, 3; *unneapeyonat*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *áneapeoncheg*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *anyeapeont*, v. 40; *anea-*, v. 47.

enninneáonk, vbl. n. a pestilence, contagious or infectious disease; Lev. 13, 44, 46; Num. 11, 33; Jer. 29, 17 (*en ninnu-og*, ἐπὶ δῆμος, an epidemic?). See *wēsausháonk*, the pestilence or yellow disease.

*__ennomai.__ See *unnomái*, a reason.

*__eteaussonk__(?), pl. *-kash*, knives, C. Cf. **eiassunck*.

*__ewò__ (Narr.), pron. 3d sing. he, she; *awàun ewò*, who is that? *ewò manit*, this God; *ewò uckqushánchick*, they who fear him, R. W. See *yeuoh; noh; -œ-*. It is properly a demonstrative.

H

hahanehtam, v. t. he laughs at (it), Job 41, 29; *-ehtaüaü*, he laughs at (him), Job 9, 23; suppos. *ahanehtauont*, when he laughs at or mocks (him), Prov. 30, 17.

hahánu, ahánu (-nou), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *matta nutahanu*, I do not laugh; pret. *kut-ahánup*, thou didst laugh, Gen. 18, 15; *tohwutch hahanit* (suppos.), wherefore does she laugh? v. 13; *ahquompi adt ahanimuk* (suppos. inan. or supine), 'a time to laugh', Eccl. 3, 4.

[Narr. *ahânu*, he laughs; pl. *-uock; tawhitch ahânean* (suppos.), why dost thou laugh? Menom. *ah-y-ah-nen*, to laugh. Shawn. *ah-yài-lee.*]

hahanuonk, ahan-, vbl. n. laughing, laughter, Job 8, 21; Eccl. 7, 3 (*ahhanŭonk*, *ahanshāonk*, C.).

hashábp, hasháb, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. *hashabpog*, Ezek. 47, 10; Hab. 1, 16 (*âshâp*, pl. *-appog*, C.). (2) vegetal fiber or fibrous material used for making thread or cord; *hashábpog*, 'flax' (the plant, when in the field), Ex. 9, 31; *hashabp*, flax (prepared), Judg. 15, 14; 'tow,' Is. 43, 17; *hashabpe tuttuppun*, a tow thread, Judg. 16, 9; *hashabp-onak*, linen cloth, Mark 14, 51 (*hashaponag*, Ex. 35, 25). (3) a spider's web, i. e. net, Job 8, 14; Is. 59, 5. "Les sauvages racontent que ce fut Michabou qui apprit à leurs ancêtres à pêcher, qu'il inventa les Rêts, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, III, 282.

[Narr. *ashòp*, 'their nets;' *asháppock*, hemp; *masaûnock*, flax (Canada nettle?), R. W. Abn. *rhápe*, filets, rets; *sẽ tag8k*, espèce de chanvre dont on fait des rets (*taghenañk*, le chanvre). Chip. *assáb*, pl. *-big*, nets.]

hashabuhtugq, -bpuhtugq(?) (*hashabpuhtugq*, flax-wood), n. stalks of flax, Josh. 2, 7; a distaff, Prov. 31, 19.

hashœnukœ, n. a hat; pl. *hashœnukœunash*, their hats, Dan. 3, 21.

[Narr. *ashónaquo*, or *saunketíppo*, a cap or hat, R. W.]

hasinnekóüs. See *asinnekóüs.*

hassun, n. a stone; *hussun*, pl. *-nash*, El. Gr. 10; dim. *hassunēmes*, a little stone, ib. p. 12; pl. *-sash*, little stones, 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut (?).

[Chip. *assin*, pl. *-nig* (inan.), Bar.; *ossín*, *assin*, pl. (an.) *-neen*, Sch. Cree *assínnee;* dimin. *assínnis.* Del. *achsun*, Zeisb.]

hassunekôaz. See *assinnekôüs.*

hassunnek, -negk, n. a cave, Gen. 23, 17, 20. (That which covers? Cf. *hashꝏnukꝏ*, a hat.)

hassunneutunk, n. a (stone) wall, Jer. 51, 44; Ezek. 13, 12.

***hawúnshech** (Narr.), farewell, R. W.

hennaü, hennou, áhunou, v. t. an. he calls him (by a name or appellation; appellat. Cf. *ussowenaü*, he calls him by his name, nominat); pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennau magꝏénin*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *wuttinuh*, appellat eum, he addresses him, he calls him: *David nagum wuttinuh* [=*wut-henna-uh?*] *num-Manittꝏm*, 'David himself calleth him [my] Lord', Mark 12, 37; *toh kuttehenit*, 'what art thou called?' Gen. 32, 27; *noh ahhenit* (*ahhunut*, Mass. Ps.) he who is called, John 9, 11; suppos. *áhunont*, when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hettuog*, they call one another, they address one another, Gen. 11, 3. Vbl. n. *hettꝏonk*, *hettuonk*, mutual address, language, speech, Gen. 11, 1. See *ahenit.*

[Narr. *tahéna* [=*toh hennau*], 'what is his name?' how is he called?]

hettam, v. t. inan. he calls (it); pass. *hettamun*, it is called [cf. *ussꝏwettam*, he names (it); *ussꝏwettamun*, it is named]; pl. *hettamwog*, they call (it), Ps. 49, 11; pass. *ꝏwesuonk hettamun*, his name is called, Luke 2, 21; *hettamun*, it is called, Gen. 2, 11, 14; Is. 56, 7.

[Narr. *tahéttamen* [=*toh hettamun*], what is this called?]

-hk. See *-'k-.*

***Hobbamoco,** n. 'their evil God,' Lechford's Pl. Dealing, 52. "That we suppose their Devil, they call *Habamouk*," Capt. J. Smith (1631). "*Abamocho* or *Cheepie*," Josselyn Voy. (See *chepy.*) "In the night . . . they will not budge from their own dwellings for fear of their *Abamocho* (the Devil) whom they much fear."—Wood's N. E. Prospect, pt. 2, ch. 8. "Whom they [the Indians near Plymouth] call *Hobbamock*, and to the northward of us, *Hobbamoqui;* this, as far as we can conceive, is the Devil."—E. Winslow's Rel. (1624).

*Hobbamoco—continued.

-hog, -hogk, n. (1) body, corpus, that which is external or which covers the living man or animal. For *hogki* (it covers), or *hogkꝏ* (he covers himself, wears as covering). With impers. prefix, *muhhog*, the (any) body; pl. *muhhogkꝏog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *nuhhog* [*n'hog*], my body, or myself, ego ipse; *kuhhog*, thy body, thyself; *wuhhog*, his body, himself.

[Narr. *nohòck*, my body; *wuhòck*, the body (i. e. his body). Abn. *nhaghé*, *8haghé*, mon, son corps. Del. *hackey*, Zeisb. Cree *weyów*, the body; *ne-yów*, my body, myself.]

hogki, v. i. it covers, or serves as a covering; as n. *wuh-hogki*, pl. *wuh-hogkiash*, the scales (of a fish), Job 41, 15; suppos. *wuh-hogkiüt*, if it have (that which has) scales; pl. *neg wuh-hogkiütcheg*, they which have scales, Lev. 11, 9 (with inan. or impers. subj. *wuhhogkiegig*, v. 10). So, *wuh-hogki*, a shell (*wohhogke*, C.). Cf. Engl. shell, scale; Germ. schale; Greek *κολεός*, *σκῦλον.*

[Narr. *suckaúhock* [*sucki-wuhhogki*], black-shell money, R. W. Abn. *8arahághé*, écaille de poisson.]

hogkꝏ, v. i. he clothes or covers himself; with inan. subj., it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1; imperat. 2d pl. *hogkꝏk*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hogqut*, *áqut*, *agquit*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *ne áqut*, *agquit*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkꝏonk*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-ongash* (*aukꝏonk*, C.). With a subst. expressing the thing worn or put on, *hogkunnum*, v. t. he puts (it) on.

hogkꝏ—continued.

[Narr. *acóh*, 'their deer skin', which serves for clothing [=*hogkꝏ*]; *ǫcquash* [=*hogkush*, El.], put on; *aúhaqut*, a mantle (i. e. what he wears). Del. *achgummau*, he is clothed; *e hach quit*, his cloth; *e hach quink*, clothing, Zeisb.]

hogkꝏchin. See *ogkꝏchin.*

hohkꝏn. See *ohkꝏn*, a dressed skin.

hohpaheau, v. i. (caus.) he humbles himself, 2 Chr. 32, 26; Ps. 10, 10; makes himself small(?). Cf. *péeheau*, he makes him small, or low (see *pēü*); suppos. *howan hohpaheont*, whoso humbleth himself, Matt. 18, 4.

hohpaü, v. i. he is humble; pl. *hohpôog* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohpash*, 'humble thyself', be humble, Prov. 6, 3; suppos. *ahhohpácheg* [*hahpait;* pl. *hahpaïtcheg*], Prov. 16, 19; *hohhohpácheg*, the humble, Ps. 10, 12. Vbl. n. *hohpáonk, hohpóunk*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpaén*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpáe*, Prov. 16, 19 (*hohpœe*, C.).

hohtôeu, -tóéu, adv. ex ordine, in order, Acts 11, 4; 'from time to time', Ezek. 4, 10, 11. The primary signification of the verb is, 'it comes next', or 'in course'; *ne hohtôeu*, that which comes next, the second, =*nahohtôeu*, secondly (El. Gr. 21). With the formative (*-kin*) of verbs of growth, *hohtôekin*, he or it grows next, is next in growth; whence, probably, suppos. *noh adtóekit*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *adtóekit.*

[Abn. *itta8i; éhésokké*, tour à tour; *ahaïïtsi8i, ahaïïteghikk8i*, de plus en plus.]

***hômes** (Narr.), an old man; pl. *hômesuck*, R. W.[?]

[Abn. *nem8s-8mes*, mon grand père; *n8k-8mes*, ma grande mère, etc. Chip. *nimishómiss*, my grandfather, Bar.]

***hominey.** "They beat [the Indian corn] in a mortar and sift the flour out of it: the remainder they call *homminey*, which they put into a pot . . . with water, and boil," etc.—Josselyn's Rar., 53. Powhatan, *homony*, broken maize, Beverley. "*Homini*, which is the corn of that country beat and boiled to mash."—Norwood's Voy. to Virginia (1649). "They live mostly on a pap, which they call *pone* or *homini*, each of which is made of corn."—White's Relation of Maryland (1633). From the generic for 'small fruit', 'berry', or 'grain', *-min-ne*, pl. *-minneash*, which formed part of all names given to prepared corn. Cf. Narr. *aupúmminneanash*, parched corn; *aupú minea-nawsaúmp*, parched meal boiled, etc.; *wuskokkamuck-ómene-ash*, new-ground corn; *ewáchi-m'ne-ash*, corn, etc. Abn. *skaïminé*, il pile le blé; *skam8n-nar* (pl.), blé d'Inde (blé pilé).

***hònck** (Narr.), a goose; pl. *hónckock*, R. W; the gray or Canada goose (Anser canadensis, L.). See *wómpatuck* (the snow-goose).

[Del. *kaak*, Zeisb.; *mæreck kaak*, gray goose, Camp. Abn. *kaák8*(?). Peq. *kohunk*, Stiles.]

***hopuónck** (Narr.), a tobacco pipe, R. W. See *uhpꝏonk.*

***hoquaùn** (Narr.), a fishhook. See *uhquan.*

hóse-, áse-, in composition, is a distributive, signifying each in its turn, one after another in course: *áse-kesukokish*, day by day, in daily course, Gen. 39, 10; Matt. 6, 11; *áse-nompókish*, morning by morning, every morning, Ex. 30, 7.

hósekóeu, adv. in course; turn by turn: —— *kesukodtash*, 'day unto day' (*kesukodash hohsuhkoeu*, Mass. Ps.); —— *nukonash*, 'night unto night', Ps. 19, 2. Cf. *asuhkaue*, it follows, comes after; *áuhsuhque, aósuhque*, to and fro; *papaumsheau áuhsuhque*, he walked to and fro, 2 K. 4, 35; *aóhsuhqueaü* and *ahaûhsukqueaü*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infinit.); *ahaôsukqueu unuhquáeu*, he looked this way and that, Ex. 2, 12.

[Abn. *éhésokké*, tour à tour; *éhéia8asi8i*, de deux l'un; *ési*, à toute occasion, ainsi toujours de même.]

howaas, n. See *ôâas*, a living creature; a live animal.

howan [*ewò-unni, ꝏ-unni*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *howanig* (*auwen*, who? *auwon, howan*, anybody, C.). In Prov. 14, 34, the adj.

howan—continued.
adv. form is used: *howae missinninnuog*, any people.

[Narr. *awâun*, 'there is somebody'; *awâun ewò*, who is that? pl. *awanick*, 'some come.' Peq. *Waunnuxuk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *owanux*, Mason's Narrat. of Peq. War. Micm. *Sen*, quelqu'un, celui qui, etc. Abn. *aSĕnni*, quelqu'un; *aSennañga*, quel homme est-ce qui, etc. Del. *auween;* pl. *auwenik*, who are they? Zeisb. Gr. 176. Cree *ow'enă*, pl. *owinekee*, who? whosoever; indef. *ow'euk*, someone, anyone. Chip. *awénen*, who? pl. +*ag; awiia*, one, somebody, anybody; *awégwén*, whoever, whosoever, I don't know who; pl. +*ag.*]

I

-i, postpositive, gives to the indicative present, which is in fact a preterit, the definite and limited force of the truly present or actual; e. g. *aü*, he goes; *aüi*, he is going, is now on his way, Prov. 7, 19; *sokanon*, there is rain; *sokenoni* (*sœkenonni*, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammar, and is not often to be found in his translations, it unquestionably had place in the Massachusetts, as well as in other dialects of the same group.

[Abn. *é*, postposit. significat actualitatem actionis; *s8gherañné*, il pleut actuellement; *psan*, il neige; *psañné*, il neige actuellement, etc.]

ianáuwussu, v. adj. an. he is lean; pl. *-suog*, Gen. 41, 3; suppos. pl. (particip.) *-sitcheg*, v. 4. See *ónouwussu.*

iáne. See *eiyáne.*

iánussuog, suppos. pl. *iánussitcheg*, for 'swarms of flies', Ex. 8, 21, 24, 29; they are of divers kinds (?), all sorts of creatures (?).

in, (in fine comp. *-hen*, *-unne*) of the kind or manner of; *yeu in kah yeu in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

iógkôsishómœ, v. i. —— *onatuh néechip-pog-wut*, it 'distils as the dew', Deut. 32, 2; it moistens (?). Cf. *ogqushki.*

***ishkauaussūe**, (he is) envious; *iskououssūe*, enviously, C.

ishkont, conj. lest (El. Gr. 22), Gen. 38, 9; Luke 22, 46. For *ashqunuk*, *ashqunit*, there remains (*ne ashqshunk*, what remains, is left)?

ishkouanatuonk, vbl. n. envy, Prov. 14, 30. Cf. *jishanittuonk*, hatred, under *jishontam.*

ishpuhquáeu. See *ushpuhquáeu*, he looks upward.

ishquanogkod, -kot, (after a numeral) a cubit's length; suppos. *ishquanogkok*, measured by cubits, by cubits' length; with an. subj. *-ogkussu*, 2 Chr. 2, 11, 12. *Nean ishquanogkok; nequt-ishquanogkod ne nequt ishquanogkod*, etc., (measured) by cubits; the cubit is a cubit, etc., Ezek. 43, 13. From *misquan* (*meesk*, C., q. v.), the elbow, and *-ogk*, the base of verbs of counting or numbering: so many times the length to the elbow.

J

jishontam, v. t. he despises, rejects, hates (it): *nus-sekeneam kah nut-jishontam*, I hate and despise (it), Amos 5, 21; I abhor, Ps. 119, 163; Amos 6, 8; suppos. *jishantog*, when he despises, he despising, hating, Prov. 15, 10. With an. obj. *jishanumaü*, he despises or hates (him); suppos. *noh jishanumont*, he who despises; pass. *noh jishanumit*, he who is despised, Job 12, 5. Vbl. n. *jishanumauonk;* pass. *jishanittuonk*, hatred, Ps. 25, 19.

jiskham, jishkham, chishkham, v. i. he wipes (it); *nut-jishkam*, I wipe (it); suppos. *onatuh wosketomp jishkog wunnonk*, as [when] a man wipes a dish, 2 K. 21, 13. With an. attributive, *jiskhamaü*, he wipes (it) for (him); *chiskhamaüóp wusseetash*, she wiped [to him] his feet, John 11, 2. Cf. *chekham*, he sweeps.

[Abn. *ne-kasshañ*, je l'essuie; *ne-kassesitéhañ*, je lui essuie les piés; *kassehats*, qu'on l'essuie. Del. *tschiskham-men*, to wipe off, Zeisb.]

K

-'k-, -hk-, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e. g. *assamaü*, he gives him food; *sohkomaü* [=*assohkamaü*], he supports, or continues to give him food; *petaü*, he he puts (it) into; *petuhkaü*, he goes into; *amáeü*, he departs; *ámaœhkau*, he drives (him) away, keeps him going, etc. See *kah*.

***cachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'chogset', Labrus chogset, Mitch. (Ctenilabrus burgall, Stour.) For *chohchohkesit*, marked with spots, spotted, or striped.

kachémœ, kahchémœ, v. i. inan. it comes (and continues coming) out from: *nœtau kachémœ*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.

kacheu, v. i. he goes or comes out of: *kacheog*, they went out of (the ship), went ashore, Luke 5, 2.

kádshik, when it begins; the beginning of. See *kutchissik*.

kadtupwut, when, or if, he is hungry, suppos. of *kodtuppœ*.

kah, copulative, and **'k,** progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek ἔτι; Sansk. *ati*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gâ*, to go; *ga*, going, or *cha*, 'et, que'; Greek κε, τε, καί.

[Narr. *kà*. Peq. *quah*, E. M. Chip. *gaié* (postpositive, prepositive, and separable), Bar. Micm. *ak* [=*ahh*].]

kâhche. *matta kâche*, 'no doubt', it is not doubtful, Acts 28, 4 (*kuhche*, Danf.)

kákenumunne, the first-ripe (fruit), Mic. 7, 1. See *keneümunne-ash*.

kakenupshont, (when) going very swiftly; suppos. of *kogkenupshau*. See *kenupshaü*.

***kakewau,** v. i. he is mad, Mass. Ps. See *kogkéau*.

[**kasenussit,** suppos. a churl, Is. 32, 5, 7.]

***kaskŏhat,** n. a sturgeon, C. See **kaúposh*.

***caukóanash** (Narr.), n. pl. stockings, R. W.

[Abn. *kenésȣn-nar*, chausses, bas. Peq. *cungowuntch*, a stocking, Stiles. Del. *kau kon*, legging, Sch. II, 472; *ga gun*, Zeisb.]

***cauómpsk** (Narr.), a whetstone, R. W.

***kaúposh** (Narr.), a sturgeon; pl. *-shaúog*, R. W. (*kôpposh* and *kaskŏhat*, C.) From *kuppi* (an. adj. *kuppesu*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).

[Abn. *kabassé*, pl. *-sak*. Chip. *nam ai'*, *naugh may* [i. e. THE fish; *namohs*, El., or *n'amag*]. Menom. *nah mawe*, sturgeon (*nahmaish*, fish). Powh. *kopotone*, J. Smith (=close-mouthed?).]

***causkashunck** (Narr.), the skin of a deer, R. W.

***Kautántowwit** (Narr.), "the great Southwest God, to whose house all souls go and from whom came their corn, beans, etc., as they say," R. W. Cf. *Keihtanit* [*Kehtanit*], the great God, Gen. 24, 7.

kechequabinau, v. t. an. he hangs (him) by the neck, Gen. 40, 22: *pish kukkechequabinuk*, he will hang thee, Gen. 40, 19; *ahhut kechequabenittimuk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*nukkehchĭquabes peminneat*, I am choked with a halter, C. It should be *nashpe peminneat*).

kechequanaü, v. t. an. he takes him by the throat; with pron. affixes, *ukkechequan-uh*, Matt. 18, 28; hence, he embraces (him). (*nuk-kehchĭkquan*, I embrace, I hold by the throat, C.)

[Abn. *ne-keskedȣnénaü*, je le suffoque.]

kechisu. See *kehchissu*.

keechippam, kehch-, keihch-, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; —— *kehtahhanit*, on the seashore, Gen. 22, 17.

***keegsquaw** (Narr.), a virgin or maid, R. W.

[Chip. *gigangowi*, she is a virgin. Del. *kikochquees*, a virgin; *kick och que u*, a single woman, Zeisb.; *kigape-u*, Camp. Abn. *kigaübé*, a young man unmarried.]

***keesaqúshin** (Narr.), it is high water, R. W., i. e. it is at its full height, full grown. Cf. *kesukun.*

***Keesuckquànd** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquáe-anit,* God of Day or of the Sky]. See *kēsuk.*

kéhche, kehcheu, v. i. (it is) chief, principal, superior (because, ex principio; cf. *ko, kutche*); hence, superior by reason of age, old, ancient; an. pl. *kehchiog, kutchiog,* the old (collectively), the ancients, i. e. those who are from the beginning, Ps. 119, 100; 148, 12; Esth. 3, 13; *kehchiog waantamwog,* the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche ayeuonk,* the chief place, 2 Sam. 23, 8; *kehcheu wutœshinneunk,* the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keht-; kehtauaü.*

kehchemugqwomp, n. chief captain. See *mugqwomp.*

kehchesonksq [=*kehche-sonksqua*], a queen, Esth. 1, 9, 11. See *sonksq.*

kehchésuonk, vbl. n. a boil, a sore; pl. *-ongash,* Job 2, 7. See *kehkechésu.*

kehchippam. See *keechippam.*

kehchisqua, kutchisqua, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. *-quaog,* Zech. 8, 4; 1 Tim. 5, 2.

kehchissu, kechisu, kehchis, v. adj. he is old, superior by age; as n. an aged person, Gen. 44, 20; Lev. 19, 32; *nuk-kechisu,* I am old, Job 15, 10 (*nuk-kechiseu,* Luke 1, 18); *kuhchisu-it,* 'when he is old', Mass. Ps., John 3, 4. Like the Latin senex, senectus, *kehchis* denotes old age entitled to respect, without associating with it the idea of decrepitude or senility. Cf. *mahtân-tam.* "*Chise* is an old man, and *kieh-chise* a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kitchize,* an old man; pl. *-zuck; kutchinnu,* a middle-aged man (i. e. he is growing old). Micm. *kijig8,* vieux; *kijig8uik,* les vieux. Del. *kikey,* old, Zeisb.]

kehchithaü, v. i. he forbears or refrains from doing (?): *nus-sauunumup kehchithon* (infinit.), *matta nuk-kehchittohhou* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9; suppos. *kehchithaán,* if I forbear, Job 16, 6.

kehchithaü—continued.

kehkechai, n. a sore, 'botch', Deut. 28, 27.

kehkechésu, v. adj. an. he is sore, 'full of sores', Luke 16, 20 (augm. of *kehchésu*). Vbl. n. *kehkechesuonk,* a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. *n'chésammam,* I am in pain; *nchésamam n'séte,* my foot is sore.]

kehketœhkau, v. i. he goes on talking, talks much. Freq. of *kuttœ,* he speaks, with '*k* progressive. Vbl. n. *kehketœhkáonk, keketœk-,* talk, loquacity, Prov. 14, 23; Eccl. 10, 13; pl. *-ongash,* 'bablings', 1 Tim. 6, 20. N. agent. *-kaen,* a great talker; pl. *-kaénuog,* Tit. 1, 10. See *kuttœ.*

kehkomaü, kekomaü, v. t. an. he talks about (him), slanders, or speaks reproachfully of: *nuk-kómuk-quog,* they slander me, Ps. 31, 14. Vbl. n. *kehkomaüén, -mwáen,* a talebearer, a slanderer, Prov. 18, 8.

[Cree *kéegàmayoo,* he scolds him (?).]

keht-, keiht-, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to *kéhche-* before nouns an. See *kutche.*

[Del. *kitta,* great. Abn. "*maassa* vel *kḗtté,* in antecessum," Rasles.]

kéhtadtau, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. *-tauómœ,* it sharpens (it), Prov. 27, 17; *-tauun,* he sharpens it; pass. it is sharpened, made sharp, Ezek. 21, 9; suppos. *kehtattauon,* if I whet (my sword), Deut. 32, 41 (*ketottug,* a whetstone, Wood). Cf. **cauómpsk.*

[Abn. *ne-kittad8n,* je l'aiguise; *akittad8n,* il l'aiguise; *kidadaïigan,* pierre à aiguiser.]

Kehtanit, Keihtannit [*keht-(m)anit,* the chief or greatest *manit*], for 'the Lord God', Gen. 24, 3, 7. With the verb subst. *kehtanitœ, keihtannitto,* he is (or it is) the greatest *manitto;* and with the locative suffix, *kehtanito-ut,* the place of the great *manito,* or where he is: hence, probably, *Kautántowwit,* 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getannitowit,* Zeisb. Gr. 37.]

kehtauaü(?), v. t. an. he is chief among or superior to; as n. a chief man; pl. *kehtauaog*, 'lords', Dan. 5, 23. Rarely used and of questionable propriety. N. agent. *kehtauwaen*, pl. *-énuog*, 'nobles', Prov. 8, 18.

kehtequanitch, kehtœq- [*keht*, *uhquae*, *-nutch*, great, end of, hand], n. the thumb, Ex. 29, 20; pl. *-tcheash*, Judg. 1, 6, 7.

[Abn. *aghitk8̂éretsi*, pollex.]

kehtequaseet [*keht*, *uhquae*, *-seet*, great, end of, foot], n. the great toe: *uk-kehtequaseet*, his great toe. Ex. 29, 20; Judg. 1, 6, 7.

[Abn. *meghitk8̂ésit*, *ne-ghitk8̂ésit*, mon gros orteil.]

kehtimaü, v. t. an. he appoints (him) over, appoints (him) to office or command, 2 K. 11, 18; *nuk-keitim*, I appoint (him to rule over, etc.), 1 K. 1, 35; *kuk-kehtim quoshodtumwaénuog*, thou appointest prophets, Neh. 6, 7. From *keht-*, with *'m-au*, the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

kehtippitténâb, n. an armlet; pl. *-ápeash*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehtup-*, Gen. 24, 30; *kéhteúpetenápeash*, Ex. 35, 22. From *keht-*, (*m*)*uhpittén* (arm), *appeu* (it remains, or is permanent).

kehtoh, keihtoh, n. the ocean, 'sea', Gen. 1, 10; Ps. 78, 13; Hag. 2, 6; with indef. affix, *kehtohhan*, *kehtahhan*, any sea; pl. *-hannash*, seas, oceans, Neh. 9, 6: with locat. affix, *nóeu kehtahhannit*, in the midst of the sea, Num. 33, 8; Prov. 23, 34; *kishke kehtahhannit*, by the sea, on the seashore, 1 Sam. 13, 5; Deut. 1, 7. Adj. and adv. *kehtahhane*, of the sea: *kehtahhan-nuppog*, the water of the sea, Ex. 14, 21. For *kehteau*, it is very great, vast; ='*k-ahteau*, it is going on, or is indefinitely extended.

[Narr. *kitthan* and *wechêkum*, the sea. R. W.; *kikhonnohk* [?], Stiles. Del. *kittan*, a great river (?); *kitāhican*, the great ocean, Zeisb. (The Del. Indians called the great river (Delaware) and bay *Kittan* (*Kithanne*, Hkw.); '*kid han nünk*, in the main river', Zeisb.) Chip. (Sag.) *keechegahma*, lake; *keeche-keechegamaa*, great lake, sea; (Mack.) *gitchegumee*, sea. Shawn. *k'chìkumìe*, sea.]

kehtoh, keihtoh—continued.

kehtohhannómuk, n. 'the sand of the sea', Ps. 78, 27 (*kehtahhanomuhk*, Jer. 33, 22;) *kehtahhanomuk*, Mass. Ps. [=beach (?), 'where the sea goes' (?).].

kehtotan, keiht-, n. a great town, Gen. 10, 12; Rev. 21, 15 (*keht-*, *otan*).

[Del. *kitatency*, Zeisb.]

kehtœnog, kuht-, n. a ship, Prov. 30, 19; Is. 33, 21; Jonah 1, 3; pl. *-ogquash;* *keht-œnog*, great vessel (or carrier): cf. *pe-œnog*. [From verb 'to dig out', 'hollowed'; see Rasles under 'crever.']

[Narr. *kitônuck;* dim. *kitonuckquese*. Abn. *ket8rak8*, navire. Menom. *kahtaynemoön*. Del. *ki toal te wall* (pl.) ships, Zeisb.]

kehtœquanich. See *kehtequanitch*.

keihchippam. See *keechippam*.

keiht-. See *keht-*.

Keihtannit. See *Kehtanit*.

keihtoh. See *kehtoh*.

kekomaü. See *kehkomau*.

kekuttœ, v. i. he speaks habitually, has the faculty of speech. Freq. of *kuttœ*.

kémeu, (it is) secret, private; as adv. 'in secret', Matt. 6, 4, 6 (*kemeyeue*, secretly, C.; *-ut kémeayeu-ut*, in a secret place, Job 40, 13); pl. *kemeœgish*, secret things, Deut. 29, 29. With verb subst. *kemeyeuœ;* suppos. *kemeyeuœuk*, or *-yeuuk*, when it is secret; as n. a secret, Prov. 25, 9; Dan. 4, 9. See *kommœto*.

[Abn. *kimi8i*, en cachette. Del. *kimi*, Zeisb.]

***kemineíachick** (Narr.), n. pl. murderers; *kuk-kemineantín*, you are the murderer, R. W.

kēn, pron. 2d pers. sing. thou; *sun ken noh woh paont*, art thou he who shall come? Matt. 11, 3; pl. *kenaüaü*, you, ye (El. Gr. 7).

[Narr. *keèn;* pl. *kéenouwin*.]

kēnai, kēneh, (it is) sharp, keen, Prov. 25, 18; in comp. *kēne-*, *kēn-:* e. g. *kenompsk*, a sharp stone, Ex. 4, 25; *kenehquog*, a sharp knife, Ezek. 5, 1; *kákeneuhquayaogish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyeue*, sharply, C.); suppos. *kenag*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wussetunk*, . . . *kenag*, the

kēnai, kēneh—continued. haft . . . the blade (of a knife), Judg. 3, 22; *éhtáikenag*, on-both-sides sharp, two-edged, Prov. 5, 4.

[Illin. *nikintȣ*, j'aiguise, j'apointis (Grav.); *kinta, kinte, kintȣ*, dans la composition marquent souvent aiguiser, apointir. Abn. *kañȣis, kañȣiak*, épine; *kañȣéio*, cela est épineux, aigu. Del. *kineü*, it is sharp, Zeisb. Voc. 18; *kihnsu*, he is sharp (harsh, jealous, etc.), Zeisb. Gr. 167.]

kenaïheau, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See *kuhkenauwéhéau* (augm.).

kenàm, n. a spoon; pl. *-móog*, 1 K. 7, 50 (*kunnâm, quonnam*, a spoon or ladle, C.). Cf. *kenún; kónumuk; kóünum.*

[Narr. *kunàm-mâuog*. Abn. *emkȣañn.*]

kenaü. See *kenún.*

kenauwameonk, vbl. n. [an arraying or putting in array (?),] an army, Joel 2, 20; 1 K. 20, 25. Cf. *kuhkénauwe*, orderly, in order, in shape.

kēnawun, pron. 1st pers. pl. inclusive, we all of us, i. e. including you to whom we speak. See *nēnawun.*

kēneh. See *kēnai.*

kēnēpinaü, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); *keneep-, keeneep-*, suppos. *keeneepinont*, Num. 30, 3, 4.

kēnēpsuonk, vbl. n. a binding of one's self, a bond or obligation, Num. 30, 3.

keneümunne-ash, n. pl. first-fruits, Lev. 2, 12, 14; augm. *kâkeneumunneash*, Num. 18, 12, 13; *kâkenúm-*, Ex. 22, 29. See *kákenumunne.*

kenogkeneg, -koneg, n. a window, Gen. 6, 16; Judg. 5, 28; pl. *-gash*, Dan. 6, 10 (*kenag'kinneg, kunnatequanick*, C.).

kēnomp, keenomp, n. 'a captain', John 18, 12; a 'brave', a valiant man (*kenompáe*, valiant, valiantly (*-pāonk*, valor, C.). [Cf. *Charaibi* (Caribs), 'magnæ sapientiæ viri', Vespucius, 1497, Nav. Col., 3, 233.]

[Narr. *keénomp*, captain or valiant man, R. W. Abn. *kinañbé, kinañbaȣ*, homme courageux; *ne-kinañbaï*, je suis brave, généreux, etc.]

kenompattam, v. t. inan. he looks at, observes (it), 1 Sam. 16, 7.

kenompsquab, n. an anchor; pl. *-abéog*, Acts 27, 29. See *kenuhquab; *kunnósnep.*

kenœnaü, v. t. an. he speaks (with authority, or as a superior to an inferior) to (him), he counsels, advises, instructs, Ex. 33, 9; Deut. 5, 24; 2 Sam. 17, 15; imperat. 2d sing. *kenœs;* pl. *kenœnœk.* Vbl. n. *kenœnuáonk;* pass. *kenœnittuonk*, counsel, advice, Prov. 20, 18. N. agent. *kenœnuaen*, a counselor; pl. *-énuog*, Job 3, 14 (and *kenœsœwaenin*, Is. 9, 6).

kenugke, 'among', Gen. 17, 10; Lev. 11, 2; *kunnuke*, Mass. Ps. (Vbl. n. *kenugkiyeuonk*, a mixture, C.) The primary signification is 'mixed' or 'intermingled': *kánukke muttaanukeg*, 'a mixed multitude', Num. 11, 4; =*kenukshae mattaänukeg*, Neh. 13, 3. See *kenukshaü.*

kenuhquab, kenunkquab, n. an anchor, Heb. 6, 19; pl. Acts 27, 40. See *kenompsquab.*

kenuhtugquonk, n. 'a nail', Judg. 4, 21; a wooden pin(?) [*kēn-uhtugq*, sharp wood].

kenuhwheg, n. a nail; pl. *-gash*, John 20, 25 [*kenehheau*, it is made sharp].

kenukkenausu, v. adj. pass. it is mixed (by animate agency), Dan. 2, 41; as adj. Prov. 23, 30 (of 'mixed wine').

kenukkinaü, v. t. an. he goes among, mingles with (them); pl. *-aog*, Dan. 2, 43.

kenukkinum. See *kinukkinum.*

kenukshaü, kenugshaü, v. t. he is mixed with (them). From *kenugke*, with the characteristic (*-sh*) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43: *nœtau kenukshau musségonit*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. *-sháe*, Neh. 13, 3.

[Narr. *wúnnickshan*, to mingle; *wúnnickshaas*, mingled. Del. *gli cke na su*, mixed, Zeisb.]

kenún, kinún, v. t.; with an. obj. *kenaü, kinou*, he bears or carries. This appears to be the earlier form (corresponding to *annún*, q. v.), from which *kenunnum, -naü*, are derived. To it must be referred *uk-kin-óuh*, they bore him, Mark 2, 4, unless this is misprinted for *uk-kinun-nóuh*, as in Lev. 10, 5; cf. *uk-kenin-uh*, Is. 40, 11 (*nuk-*

kenún, kinún—continued. *kūnun woskctomp*, I carry a man, C.). See *kóünum.*

[Narr. *kunnúish*, I will carry you.]

kenunkquab. See *kenuhquab.*

kenuñkwhonk, kin-, n. a pin; pl. *-ongash;* Ex. 27, 19; 38, 20, 21. From *kēnai* and *uhquae*, sharpened at the point.

kenunnaü, kin-, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kónunnont*, when he carries (him), when carrying: —— *ahtompeh*, —— a bow, Amos 2, 15; —— *mukkiesoh*, —— a child, Num. 11, 12. With pronom. affixes, *uk-kinun-óh*, she bears them, Deut. 32, 11. See *kenún.*

kenunnum, v. t. he carries or bears (it) by hand [and therefore improperly used in Is. 53, 4, 11], Mark 14, 13: *kunnunum-up*, 'he bare it', Mass. Ps., John 12, 6. Cf. *kenún, kóünum.*

kenuppe, swiftly, in haste, Dan. 3, 24; Is. 5, 26; as adj. *-peyeu*; with verb subst. *-peyeuœ*, there is haste, it 'requires haste', 1 Sam. 21, 8.]

kenuppétu, v. i. he grows fast, Gen. 21, 8, 20; pl. *-tuog*, Gen. 25, 27. From *kenuppe*, with the formative of verbs of an. growth.

kenupshaü, v. i. he makes haste, he goes quickly, Eccl. 1, 5; 1 Sam. 17, 48; imperat. *kenupshaush*, go thou quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kanupshont, kenupshont*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenupsháe*, swift-going: *kuhtœnogquash*, 'swift ships', Job 9, 26; *kenuppe kenupsháe peyaog*, 'they come with speed swiftly', Is. 5, 26 (*kónupisháe*, very swiftly, Dan. 9, 21). Augm. and intens. *kogkenupshaü*, he goes swiftly; suppos. *kakenupshont*, (when) going swiftly, 'swift of foot', Amos 2, 15; *neg kakenupshonitcheg*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *ne-kérbar8kké*, je me dépêche à faire cela.]

kepenum, v. t. he harvests (corn, fruit, etc.); imperat. 2d sing. *kepenush*, harvest it, 'reap', Rev. 14, 15; suppos. pass. inan. *kepenumuk*, when it is harvested, in (time of) harvest, Ex. 34, 21. Vbl. n. *kepenumœonk*, harvesting, the harvest, Jer. 8, 10; Rev. 14, 15.

[Narr. *kepenúmmin*, to gather corn.]

kepshau, v. i. he falls; —— *ohkeit*, he falls on the ground, Mark 9, 20; pl. *kepshaog*, they fall, Is. 8, 20.

kes-. See *kusse-.*

kesanohteau, kesanœteau, v. i. it is ripe; suppos. *ne kesanœtag*, that which is ripe, Is. 18, 5; pl. *nish kesanœtagish*, Jer. 24, 2 (*kesannœ̄ta*, ripe, C.).

kesantam, v. i. (and t. inan.) he has a purpose, purposes, intends: *nukkesontam*, I purpose, 1 K. 5, 5. Vbl. n. *-tamóonk*, purposing, a purpose, Eccl. 3, 17; 8, 6. *kesi-, kes-* (or *kussi-, kus-*) in comp. words has the force of 'fully', 'completely', or sometimes simply augment., 'very much.'

[Abn. *kesi*, très. Del. *gischi, kischi*, done, ready, Zeisb.]

kesittáe, adj. and adv. cooked, prepared for eating (i. e. completed or finished; see *kesteau*): *kesittáe weyaus*, 'boiled meat', 1 Sam. 2, 15 (*kestāe weyaus*, C.).

[Narr. *matteàg keesitáuano*, is there nothing ready boiled?; *wussàume wékissu*, too much boiled or roasted. Abn. *kisédé ĕto*, cela est-il cuit? Del. *kischitoon*, to make (it) ready, Zeisb.]

kesittu, v. i. he is full grown, he has finished growing, Gen. 38, 14; pl. *-uog*, Judg. 11, 2. (With inan. subj. *kesukun*, q. v.) Cf. *kesteau*, it is finished.

kesteau [*kesitteau*], v. i. it is finished, completed, made complete: *anakausuonk kesteáu-un*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.; *kesteau-un*, he finishes it, he creates it, Jer. 31, 22; *kesteaunat wut-anakausuonk*, to finish his work, John 4, 34); suppos. *noh kesteunk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kezheaü*, q. v. (*kestouŭnat*, to finish, C.)

[Abn. *ne-kesi't8n*, j'achève quelque chose. Cree *kéesĕtow*, he finishes it. Narr. *wuckéesitin wequâi*, he made the light; *awaun keesitcôuwin kéesuck*, who made the heavens? Del. *gi schi toon*, it is done, finished, Zeisb.]

kesteauonk, -teoonk, vbl. n. a making complete, 'creation', Mark 13, 19.

kesteausu, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *kesteausik*, made complete, a 'creature', Rom. 1, 25.

kēsuk, n. (1) the visible heavens, the sky, Gen. 1, 1. (2) a day: *pasuk kēsuk*, in one day, Gen. 27, 45; 1 Sam. 2, 34; *quinni kesuk*, all the day long, Ps. 25, 5; 71, 15; pl. *-kquash; monatash kesukquash*, many days, Is. 24, 22 (but more commonly used, *mœchetikquinogok;* see *quinne*); suppos. *kesukok*, when it is day, on a day: *ne kesukok*, on that day, Gen. 21, 8; *yeu kesukok*, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. *kesukokish; ásekesukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquáe*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35: *kesukque wequai*, a light by day.

kēsuk by its form appears to be the suppositive or participial of a verb *kĕsu*, or with inan. subj. *kĕsin* (*kussin*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kussa-* (q. v.), in the passive form *kussittau*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesœsu* (*kesœsinneat*, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kiz8s* (comp. *nekis8ś8s*, je suis chaudement); old Alg. *kijis* (=*kezhis*); Chip. *gē′zis*, *kēsis* (cf. *gē′zhik*, sky; *gē′zhikod*, day); Menom. *kay-shoh* (cf. *kay-shaïck*, sky); Muh. *keesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesanohteau* (*kesannōta*, C.), it is ripened; *kesteau* (Cree *kéesētow*), he perfects, completes, and with an. obj. *kezheaü* (Cree *kéeschayoo*, he finishes), he makes, 'creates', gives life to; *kesukin*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesittu*—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetal life. Sansk. *kâs* and *kâś* (lucere, splendere); *kuś* (splendere).

[Narr. *kéesuck*, the heavens, R. W. (*keesk*, Stiles); *keesuckquái*, by day, R. W. Peq. *kéezuk*, Stiles. Abn. *kiz8k8*, jour; le ciel, l'air. Chip. *gē′zhik*, *gézick*, sky. Menom. *kayshaick*, sky. Shawn. *keè-sa-kèe*, day. Micm. *kishk8k*, aujourd'hui. Del. *gischuch*, sun; *gischgu*, day, Zeisb.]

kesukod, as n. daytime, the day, as a measure of time (i. e. while day is), Gen. 1, 5, 13, 16; opposed to *nukon*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodáe*, *-dáeu*, in the daytime, by day, Ex. 13, 21; Job 5, 14: *kesukodtáeu kah nukkonáeu*, by day and by night, Ps. 1, 2 (*kesukodáe kah nukkonae*, Josh. 1, 8); *kesukkúttae*, C.

kesukodtumash, n. pl. days, in the sense of years [*kodtumœ-ash*] or as measuring long periods of time, Deut. 11, 21; Job 14, 1: *tohshinash uk-kesukodtumash*, how many are his days? Ps. 119, 84.

kesukquieu, (it is) toward heaven, heavenward (El. Gr. 21).

[Narr. *keesuckqíu*, upward.]

kesukun, v. i. it is mature, full grown, ripe: *kepenumœonk kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesittu* (q. v.); suppos. *pajeh kesukit*, till he is (full) grown, Gen. 38, 11.

[Del. *gischi*, *kischi*, ready, done; *gischiecheu*, it is ready, done, finished; *gi schi gu*, he is born, Zeisb.]

ketassœt, n. king, Cant. 7, 5; Is. 6, 5; pl. *-tamwog*, Josh. 10, 5; Job 3, 14 (*tahsœtamwog*, kings, Gen. 35, 11). Vbl. n. *ketassœtamœonk*, a kingdom, Matt. 5, 20 (*assœtamóonk*, Dan. 5, 31; 7, 27; *tahsœtamœonk*, pl. *-ongash*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kóttasœdamauok*, 'princes', =*sáchemáuauk*, Pier. 35.]

ketéahheaü, v. caus. he giveth life to, maketh live, 'quickeneth': *uk-ketéahoh*, 'he quickeneth them', John 5, 21; *kuk-ketéaheh*, thou quickeneth me, Ps. 71, 20.

keteáhogkóu [*keteáe-hogk*], n. a living creature, a living body or personality (see *hogk*): *pomantamwe keteahogkóunnu*, he becomes (*-unnu*) a living soul, Gen. 2, 7; *pomantamwe keteáhogkóu*, a living creature, Lev. 11, 46; life, Deut. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketēahogkau*, a soul, C.).

keteau, v. i. (1) he is alive, he lives, or is quick, implying the possession of vital energy or of animation; comp. *pomantam;* (2) he is in good health, he is recovered from sickness, 2 K. 20, 7; Is.

keteau—continued.
39, 1: *nag pish keteaog*, they shall recover, Mark 16, 18; *asq kongketeau* (augm.), is he well?; *asq keteau*, he is well, Gen. 29, 6; *sun woh nuk-keteam*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *keteáe*, of life, in life: —— *matug*, 'tree of life', Prov. 13, 12; —— *tohkekom*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteaonk*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteaonk weyaus wusquehconganit*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See **kitonckquêi*.

[Narr. *nic-kéetem*, I am recovered; *konkeeteâug*, they are well. Abn. *kighe*, il se redonne la vie.]

ketœhomom, v. i. he sings, recites in song: *nuk-ketœhomom*, I sing, Ps. 57, 7; with an. obj. *ketœhomaüaü*, he sings to (him) or tells by song; pl. *-amaüáog*, they sing to (him), 1 Chr. 16, 33; suppos. *kodtœhamont*, pl. *-oncheg*, Eccl. 2, 8. Adv. and adj. *ketœhomáe*, *-hamwáe*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *ketœhomáonk*, a singing, song: *wame ketœhomáe uk-ketœhomaongash* (pl.) *David*, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *ketœhomwáen* (indef. *-waénin*), a singer, 1 Chr. 6, 33. Cf. *kuttœ*, he speaks; *ketœkau*, he goes on speaking, he talks. See *anœhom*.

[Abn. *ki8ahad8*, il chante.]

ketœkau, v. t. an. he tells (him), he goes on speaking to (him), 2 Sam. 20, 18; imperat. 2d sing. *ketœkash*, 1 Sam. 3, 10; suppos. pass. *ahquompi ne adt keketœkomuk* (freq.), a time for speaking [when it is to be spoken], Eccl. 3, 7. From *kuttœ*, he speaks, with *'k* progressive.

[Narr. *kekutto kâunta*, let us speak (talk) together; *kuttókash*, speak.]

kezheaü, v. t. an. he perfects, completes, finishes (him), 'creates', Gen. 1, 27; 5, 1: *nuk-kezeh*, *nuk-kezheëh*, I create him; pret. *nuk-kezheomp*, Is. 54, 16; suppos. *noh kezheunt*, he who makes complete, who creates, Gen. 5, 1. With inan. obj. *kesteau* (q. v.).

[Cree *kéesehayoo*, he finishes him; *kéechehayoo*, he begins him. (See in Howse, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in *-káyoo*, *-katáyoo*, and *-kásoo*.) Abn. *ne-kisi't8n*, j'achève quelque chose; (with an. obj.) *ne-kisihaü*. Del. *kischiton*, he makes, prepares (something); *kischi*, ready, done; *kischitoon*, to make something ready; *kischiecheu*, it is ready, done, finished, Zeisb.]

kinou. See *kenún*.

***kinukkinum**, v. t. he mixes or mingles (one thing with another), C.; suppos. *kinukkinuk*, when he mixes it; and substantively, a mixture, the *kinnikinnic* and *killikinnic* of western tribes,—tobacco mixed with the bark of the red osier (Cornus sericea) or leaves of bearberry (Arctostaphylos uva-ursi). Cf. *kenugke*.

[Del. *gli cke ni can*, anything to mix with, mixture, Zeisb.]

kinún. See *kenún*.

kinunnaü. See *kenunnaü*.

kishke, (it is) by the side of, near to, by: *kishke may-ut*, by the wayside, Gen. 38, 14, 21; *kishke-tuk*, by the riverside, Num. 24, 6; Ezek. 47, 6, 7; *kishke peyaü*, he came near to, etc., Dan. 8, 17.

[Abn. *kikatsi8i*, contre quelque chose, joignant quelque chose, le long du bord de la rivière; *ketsi8i*, tout proche. Del. *giechgi*. Chip. *tchigaü* or *tchig*. Cree *chéeke*, close by, near, nigh, by.]

kishki, (it is) broad, great from side to side: *keitotan missi kah kishki*, the city (was) large and great, Neh. 7, 7; *mishekishkáe*, broad, wide (absolutely, or as opposed to narrow), Is. 33, 21; Matt. 23, 5; suppos. *ne kishkag* (*koshkag*, *koskag*), the breadth of it, its breadth or width from side to side, Job 37, 10; Ex. 26, 2, 8 (=*ne anœhque-kishkag*, Ex. 25, 10).

[Abn. *8saümi-keskég8*, il est trop large, trop ample (e. g. a garment); *keské*, large, cela l'est.]

kishkunk, n.: *ut kishkunk*, under a tree, Gen. 18, 4, 8. See *mehtug*.

kishpinum, **kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kuppi* (close, fast), with the formative (*-num*, with an. obj. *-naü*) of verbs denoting action of the hand; imperat. 2d sing. *kispinush*, *kusp-*, Prov. 6, 21; pl. *kishpinœk*, 1 Sam. 6, 7; with an. obj.

kishpinum, kusp- —continued. *uk-kishpin-óuh*, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpinôonk*, binding, C.)

kishpissu, -ussu, v. i. he ties or fastens, makes fast; and pass. he is tied, made fast, Matt. 21, 2; pl. *-suog*, they are tied, 2 K. 7, 10. Vbl. n. *kishpissuonk*, pl. *-ongash*, bonds, Ezek. 3, 25; Job 38, 31.

[Narr. *kspúnsh*, pl. *kspúnemoke*, tie it fast. Cree *kéchepissoo*, he is girt.]

*[**kissittashau**, v. i. he sweats;] *nuk-kissittashom*, I sweat, C. See *kussitteau*.

***Kitan** (for *Kehtanit*), the great god (*manit*). See **Kautántowwit*, *Kehtanit*.

kitchewēwēs [*kéhche wēwēs*], n. the great owl, Lev. 11, 17; =*kéhche kꝏhkꝏkhaus*, Deut. 14, 16. (Strix virginiana?)

kitchisahshau (?), v. i. he falls into the fire, Matt. 17, 15.

***kitonckquêi** (Narr.), v. i. he is dead; suppos. 2d sing. *kitonckquèan*, when thou diest [shalt die]; 3d pl. *-quéhettit*, when they die; pret. (intens.) *kakitonckquêban*, 'they are dead and gone'; *paúsawut kitonckquêwa*, 'he can not live long' [he is near dying], R. W. Apparently from *keteáonk* (vbl. n. from *keteau*, q. v.), the life, with the formative of verbs of going; *keteaonkqáeu*, life goes. In the Abnaki, a verb adj., from the same base, *kĕ̊tañ8s8*, signified both a dead person and a specter or the apparition of the dead (answering to *chepy*, q. v.); "un qui est mort, si on parle de lui, dicitur *kĕ̊tañ8s8̆a;* un mort qui reviens après sa mort, *kĕ̊tañ8s8*," Rasles.

kitshittau, =*kutchissittau*, he washes (it). See *kutchissumaü*.

kitteamonteanumaü, v. t. an. he pities, is kind to, shows mercy to (him); imperat. 2d sing. *-monch*, Zech. 7, 9; pl. *-megk*, Job 19, 21; suppos. *noh kodtumonteanumont*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamonteanittuonk*, compassion, mercy, Num. 11, 15 (*nuk-kitteamonteanitteam*, v. i. I pity; *kittumongkeneankquat*, (when he is) miserable, pitiable; *kuttumung*, sadly, C.). See *kutamungineueaü; kuttumungee*.

[Abn. *ne-ketemañghérmañ*, j'ai compassion de lui.]

kitteáshe. *toh kittéashe, toh kutteashish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *tohsu*.

kittumma. See *kuttumma*.

kiyunk, n. 'the cuckoo', Lev. 11, 16; but in Deut. 14, 15, *kukkow* is transferred.

ko, koh, may be regarded as the present imperfect or continuing present tense of an irregular and defective verb of existence. It signifies not merely he (or it) is, but connotes prior existence, he continues to be; *k*, in this as in derivate verbs, denoting continuance or progression. Past existence was expressed by *mo* (q. v.), which we may call the preterite absolute of the same verb, signifying it was and is not, and therefore not properly employed in speaking of that which continues to be. Eliot has in some instances combined *ko* and *mo*, and *ko* and *pish*, to express the past (aorist) and future tenses of the verb 'to be': *noh koh mo, no koh, noh paont*, 'who was, and is, and is to come', Rev. 4, 8; so *ken nukoh* [=*noh koh*] *mó, ken nukoh, ken paóan* [and *ken nukoh pish*], Rev. 11, 17; 16, 5; *nenukoh* [for *nēn noh koh*], I am, i. e. I who continue to be; and *neen nukoh*, I am, Mark 13, 6; *mónkô* [for *mo ne koh*?] *nnih*, it was so, Gen. 1, 7, 9, 11, etc.; *kah uttoh kó wutapin*, 'and where is he?' Job. 14, 10, where *kó* serves as an auxiliary to *wutapin*.

kobhamuk, koppô-, suppos. pass. (inan.) of *kuppi*, stopped, closed.

kobpaonk, vbl. n. an inclosure or shut-up place, a 'haven', Acts 27, 8; Gen. 49, 13.

kobpog, suppos. of *kuppi;* as n. a haven, Gen. 49, 13. See *koppômuk*.

kobpohsheau, v. i. (inan. subj.) it goes into a haven or place protected: *kuhtꝏnog kobpohsheau*, 'the ship was at the land', John 6, 21.

kobshagkinit, suppos. when he is shut up; as n. a prisoner; pl. *-itcheg*, Is. 42, 7.

kobshagkinittuonk, vbl. n. a being shut up, a prison (pl. *-ongash*), Is. 42, 7.

kod, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the paulo-post-future, as *uttoh kod usseit*, what he is about to do, Gen. 41, 28; *kod-ayimog*, when you intend (are about) to build, Luke 14, 28; *kod nuhhug*, 'he was about to sail', Acts 20, 3; with the

kod—continued. indicative, *nu-kod-waantam*, 'I will be wise', Eccl. 7, 23; suppos. *kodôan*, (when) 'thou seekest to go', 1 K. 11, 22.

[Narr. *katoú enéechaw*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kadá8i*, inan. subj. *kéda8i*, "nota futuri, vel potius ad exprimendum je veux, afin que, sur le point de," Rasles. Del. *n'gatta*, I will (from *gattamen*, to want, will, desire); *gotta*, he willeth, Zeisb. Gr. 162. In the Chip. and Cree *kă* (before a vowel, *kad*) or *gă* has apparently lost its desiderative force and become a prefix or auxiliary of the simple future indicative. See Baraga, 88; Howse, 199.]

kodchuki, (it is) a piece, or a part of (it), Judg. 9, 53; Dan. 5, 5, 24; 'a morsel' (of food), Prov. 23, 8; *kodchukishk* (*kodchuki-wisq*), 'a potsherd', Job 2, 8 (*kodchúhki weyaus*, a piece of meat, C.).

kodsheau, v. i. inan. subj. it falls out (of it), as a sword from its sheath, 2 Sam. 20, 8. Cf. *kodtinnum*, he pulls (it) out.

kodtantam, v. t. he desires, longs for, wishes (it). From *kod*, with the formative of verbs of mental state or disposition; *nuk-kodtantam*, I desire (it), Job 33, 32; imperat. 2d sing. *ahque kodtantash*, do not desire, Prov. 23, 3. Vbl. n. *kodtantamoonk*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtanumaü*, he desires or longs for (him); suppos. *kodtánumadt*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *ncattaúntum* or *ncattiteam*, I long for it. Del. *gottatamen*, he desires.]

kodtántupont, kodto-, n. the top or crown of the head, Gen. 49, 26; Deut. 33, 16, 20; Job 2, 7.

[Abn. *8sskitaü'tebi*, au-dessus de la tête; *8skitsi8i*, déhors, au-dessus de; *kétté* (in antecessum), avant, auparavant, Rasles.]

kodtauwompasu (?), v. i. act. he sells or barters; imperat. 2d sing. *-pash*, 2 K. 4, 7; suppos. *noh kodtauompasit*, he who sells, a seller, Ezek. 7, 12. N. agent. *kodtauompasuen*, Ezek. 7, 13.

kodtinneau (?), v. i. he faints; pl. *-eaog*, Is. 40, 30.

kodtinnum, v. t. he draws or pulls (one thing out of another): *nuk-kodtannum nut-togkodteg*, I draw (out) my sword, Ex. 15, 9; *kodtinnum um-mokis*, he drew off his shoe, Ruth 4, 8; suppos. *noh um-mokis kodtinuk*, he who draws off his shoe, 'that hath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinash*, *-tunush*; with an. obj. *kodtinnaü*, *kodnaü*, he pulls (him) out; imperat. 2d pl. *kôdnook wutch nootau-ut*, pull him out of the fire, Jude 23; with pron. affix, *kodinuch*, pull thou me out, Ps. 31, 4. From *kodt-*, with formative of action performed by the hand. Cf. *kodsheau*, it falls out of.

[Abn. *ne-kítenemen*, je tire (manu), v. g. une épine du doigt; *kéthígan*, tire-bourre.]

kodtompskoag, as n. the top of a rock, the summit of a cliff or crag, 2 Chr. 25, 12.

kodtongquag, suppos. inan. as n. a pile, that which is heaped high, by placing one above another, 'a heap', Ex. 15, 8. From *kodt-* and *onkwhau*. See *kottonkquag*.

kodtoohamont, pl. *-oncheg*, singers, Eccl. 2, 8; suppos. of *ketoohomaüaü*.

kodtuhkôe (?), suppos. *kodtuhkôag*, *-ohkôag*, a summit or high place, the top of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7; Jer. 49, 16.

*__kodtukquom-unat,__ v. i. to be sleepy, C. From *kod* (desiderat.) and *unnukquomunat*, to dream; to be inclined to dream.

[Narr. *nkàtaquaum*, I am sleepy. Abn. *kad8́χ8*, il a sommeil. Del. *n'gattúngwan*, I am sleepy, Hkw.]

kodtúmoo, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. *-mooash*; suppos. *kôdtumuk*, *-mook*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtumwáe*, of a year, yearly, Lev. 16, 34; 25, 53: *nishwe kodtumwae kogkodtumwae* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *quthumoo*, it measures or is a measure; suppos. *quadhumuk* (?). See *quttuhham*.

[Narr. *nquitte-cautúmmo*, one year. Abn. *nek8tsi-gaden*, *nissi-gaden*, one year, two years. Del. *kattawn*, year, Camp.; *gachtin*, Zeisb. Shawn. *kut'o*.]

kodtumwohkom, v. i. from *kodtúmoo*, with the formative of verbs of progress

kodtumwohkom—continued. (*-hkom*), he goes from year to year; (with a numeral or indefinite quantitative) he is —— years old: *nabo-neese kodtumwohkom*, she is twelve years old, Mark 5, 42.

[Narr. *toh kutteashe kodtumwóhkom*, how many years old are you?]

kodtuppꝏ, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *nuk-kodtup* [for *-upup* (?)], I was hungry, Matt. 25, 35, 42; suppos. *kadtupwut, kodt-*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kod*, desiderative, and *-uppꝏ* (v. generic), he eats, he longs to eat.

[Narr. *n'càttup*, I am hungry; *wúnnancáttup*, I am very hungry. Del. *kat to pu i*, to hunger, Zeisb.]

***kogkahqutteau,** v. i.: *nuk-kogkahqutteam*, I counsel or advise, C.; with an. obj. *kogkohkoowaü*, he gives counsel (to him), C.

kogkéau, kogkéwau, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakewau*, Mass. Ps.): *kukkogkeï* (pres. actual), thou art beside thyself; *matta nuk-kogke-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *noh kogkeait*, he who is mad; pl. *-eácheg*, Matt. 4, 24; suppos. pass. inan. as n. *kagkeámuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkeáonk*, madness. N. agent. *kogkeaen*, indef. *-aenin*, a madman. Adv. *kogkē, kogkee* (*kogkeae*, C.), madly, of madness. Vb. adj. *kogkeésu*, he does madly, he is actively mad, 'lunatic', Matt. 17, 15.

***kogkehoópónat,** v. i. (infin.) to be drunk [?], C.

[Cree *kéeskwaypayoo*, he is drunk.]

kogkeissippamwau, -amou, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesuppadt*, when he is drunk, Mass. Ps.); imperat. *ahque kogkesupamwish*, don't be drunk, C. Vbl. n. *-amꝏonk*, drunkenness, Deut. 29, 19. N. agent. *-amwaén*, a drunkard, Prov. 26, 9.

kogkēusquau (v. i. she is a mad woman), a harlot, Is. 23, 15, 16; pl. *-squáog*, Prov. 7, 10. Vbl. n. *kogkeusquawonk*, harlotry, 'lasciviousness', Mark 7, 22.

kogkéwau. See *kogkéau.*

kogkóhsum, kogoxum, kogkohkussum, kuhkussum, v. t. he cuts in shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *noh nóhtoe kohkókáusit*, he who skilfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogoxumꝏnk*, carving, 'graving', Zech. 3, 9. Adv. and adj. *kogoxumwe, kogoksumwe*, by carving or graving, carved, graven, 2 Chr. 34, 4, 7; Jer. 51, 47, 52.

kogkopsau, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kókobsont, kogkobsont*, Ex. 4, 11; Ps. 38, 13; pl. *-oncheg*, Is. 43, 8 (*kogkopsāe mehtauog*, a deaf ear, C.): *kohkobsahtauog*, pl. *-ogash*, deaf ears, Is. 35, 5, =*wuhtauogash kuppiyeuash* (closed ears), Mic. 7, 16. From *kuppi*, closed, fast, with augm. redupl. and intr. an. formative. *'su ko-kup'su*, he is shut close. See *kuppohosu.*

[Narr. *n'cúpsa*, I am deaf. Abn. *negaghẽ́psa.* Del. *gegepchoat*, a deaf person, Zeisb.]

kogkoúequaü, -quâou, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. *-quáonk*, slumber, light sleep, Prov. 24, 33.

kôgkôunogohquohhou, -ogkahquohhou, n. a thistle, 2 K. 14,9; 2 Chr. 25, 28. Cf. *kónukkehtahwhaü*, he pierces, pricks.

kogkôunum, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkôunumaü*, thou withholdest (it) from him, Job 22, 7. From *kóunum.*

kogkussohkoag, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kussohkoag*, suppos. of *kussohkói*, high.

kogoxum. See *kogkóhsum.*

kogsuhkóag, n.; pl. +*ish*, 'hills', Luke 23, 30 (for *kogkussohkoagish*).

koh. See *ko.*

kohkatꝏn, kohketꝏn. See *kuhkuttꝏn.*

kohkodhumaü, v. i. he chews the cud; negat. *matta kohkodhumꝏou*, he does not chew the cud, Deut. 14, 8, =*matta onchittamauꝏ*, Lev. 11, 7; suppos. *kohkodhumont*, Deut. 14, 6, =*onchittamont*, Lev. 11, 3; pl. *-oncheg*, Deut. 14, 7. Cf. *onchittamau.*

kohkónꝏaü, v. t. an. he denies (him). See *quēnꝏwaü.*

kohkuhquag [suppos. of *kuhkuhqueu*, it goes up], n. the top (of a hill or ascent),

kohkuhquag—continued.
a summit, Deut. 34, 1; a heap (of waters), Josh. 3, 13.

kohkuttœn, =*kuhkuttœn*, he thirsts.

kóhnkan, (there is) drought, v. impers. as n. Deut. 8, 15; *en neepunne kunkanit*, in the drought of summer. Cf. *kuhkuttœn* [*kuhk-*, *wuttœn*, dry, mouth], he thirsts.

***kohunk** (Peq.), a goose, Stiles. See **hònck*.

kommœto, kummœto, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. *-towog*, Matt. 6, 20; imperat. of prohib. 2d pl. *kommœtuhkon*, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. *ne kommœtomuk*, that which is stolen, Gen. 31, 39 (*nuk-kummœt*, I steal, C.). Vbl. n. *kommœtowonk*, stealing, theft, Ex. 22, 3; Hos. 4, 2. N. agent. *kommœtowaen* (indef. *-aénin*), a thief. From *kémeu*, secretly, by stealth.

[Narr. *kuk-kúmmœt*, you steal; *kamóotakick* (suppos. pl.), thieves. Chip. *kemoodeshkeh*, he is a thief; suppos. *chegemoodid*, he who steals, John 10, 1, 10. Abn. *kem8tené*, il dérobe. Del. *kimochwen*, to steal away privately, Zeisb.]

kōmuk (?), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built, for other use than for a dwelling place (*wĕk*), Acts 5, 23: *woskeche komuk*, the top of the house, Is. 22, 1; *askuhweteáe komukqut*, in the watch tower, Is. 21, 5; *qunnunkque-komuk*, high building, 'tower'; *meechumee-komuk*, food-house, a barn, Luke 12, 24 (*maayea-kōmuk*, meeting-house, C.).

[Narr. *wunnauchi-cómock*, a chimney, R. W. Micm. *cŏmé*, a harbor, Rand. Cf. Abn. *-kamig8*, in *ketakamig8*, the mainland; *pépamkamíghek*, univers (*pepaũmi8i*, par tout); *mesag8igamig8*, 'cabane de pieux, à la française,' Rasles; Micm. *makhamigue8*, terre, Maill.]

kongketeaü, v. i. he is in good health, is well, Gen. 29, 6. Intens. of *keteau*.

***konkitchea** (Narr.), as, often (?).

konkont, konkontu, n. (onomatope) a crow, 'raven', Cant. 5, 11; *kutchikkonkont* [*kehche konkont*], Deut. 14, 14, and (pl.) *kihchikkongôntuog*, raven, ravens, Luke 12, 24 (*kongkont*, a crow, C.). Sansk. *kâka, kâga;* cornix, *kârava*.

[Narr. *kaukont*, pl. *-tuog*. Abn. *kara-'kara'mes8s* (dimin.), corneille. Chip. (Gr. Trav.) *kahgahge*, crow; *kahgahgese*, raven (?). Menom. *kahkahkawe*, raven. Shawn. *kàh kàhk ee*, crow. Onond. *kah kah*.]

kônkuttœnœonk, vbl. n. thirst, Neh. 9, 15. See *kuhkuttœn*.

***konooh** (Peq.?), bear, Stiles MS., 1769, =*qunnonœ* (?).

kónukkehtahwhaü, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him); pl. *-whoög*, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, *uk-kónukkehtahwhoh*, he pierced him with (a spear), John 19, 34 (suppos. instrum. *konnuketuhwheg*, *kunnukuhtohwheg*, a spear, Mass. Ps., Ps. 35, 3; 47, 9).

konuksh̲eau, v. i. inan. subj. it pierces, it penetrates, 2 K. 18, 21; suppos. *kanukashunk*, when it pierces, piercing, Heb. 4, 12.

kónumuk, that which bears or supports: *ohke konamuk*, 'the pillars of the earth', Ps. 75, 3. From *kenún*, suppos. inan. pass.

kónunnont, suppos. of *kenunnaü*, he carries (an. obj.).

***kopiauss, kupýãs** (Peq.), a frog, Stiles.

koppômuk [=*kobhamuk*], a haven (that which is closed), Acts 27, 12.

***kôpposh**, n. a sturgeon, C. See **kaúposh*.

kóshkag, kóskag, width or breadth. See *kishki*.

kôshki. See *kushki*.

kôsittag, kâsittag, when it is hot; suppos. of *kussittau*, q. v.

kóskag. See *kishki; kóshkag*.

kôsukquom (?), n. a witch.

[Abn. *k8ssigaũn*, *k8ssigann*, 'une jonglerie,' etc.; 'le feu fausses observations de futuro', Rasles.]

[**kottonkquag**, a heap, Mass. Ps., Ps. 33, 7; *kodtunkquag*, 78, 13.] Cf. *kodtongquag; kuhkuhqueu*.

kouéu, kouweu, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. *kouĕi*, he is asleep, he now sleeps, 1 K.

koueú, kouweu—continued. 18, 27); *nuk-kouem*, I sleep, Cant. 5, 2; suppos. 2d sing. *kaéan*, when thou sleepest, Eph. 5, 14; 3d sing. *noh kaït, kawit*, he who sleeps; pl. *kaécheg*. Vbl. n. *kouéonk*, sleeping, sleep, Prov. 24, 33; *mishe-koueonk*, a deep sleep, Gen. 15, 12. N. agent. *kouéuen* (indef. *-énin*), a sleeper, Jonah 1, 6.

[Narr. (pres. defin.) *cowwêwi*, he is asleep; *cowwéwock*, they sleep; *yò cowish*, lodge here; (suppos.) *câwit*, while he slept. Abn. *ne-ka8i*, je dors; *ka8*, il dort. Del. *gauwiu;* participle pres. (suppos.) *gewi*, sleeping; *gauwin*, to sleep, Zeisb.; *n'gáuwi*, Hkw. (*n'gòwe*, Cass), I sleep.]

kôühquodt, kóuhquod, kôunkq-, n. an arrow, Ps. 11, 2; Prov. 25, 18; Job 41, 28; pl. *-tash*, 2 K. 13, 15, 18. From *kôüs*, a thorn, *uhq-* (rad. of *uhquáe*, at the point or extremity), pointed, and *ohteau* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *kaúquatash*. Peq. *keeguum, khegunt*, Stiles. Abn. *kañ8éio*, cela est épineux, aigu (*ar8s*, flèche sans tête; *pa'k8é*, flèche à tête); *kaïksk-ar8s*, flèche où il y a des plumes, etc. Chip. (Sag.) *keenowawkoyn*.]

kóünum, v. t. he carries, supports, holds in hand; suppos. *kóunuk* (*ne kóunuk*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *qunuhtukquash kóunukeg*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kogkóunum*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *kóunaü, kogkóunaü*, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2.

kóüs, n. a thorn, a briar, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a bramble, Judg. 4, 14, 15: *kishke kôüs-sehtu*, by the (thorn) bushes, Job 30, 4. See *asinnekóüs*. The radical is *uhq*, pointed (see *uhquaeu*), with perhaps the vb. adj. formative *-ussu*, he is sharp pointed (pl. *-sog*), which gives the noun the animate form.

[Abn. *kaü8is*, épine.]

kouweu. See *kouéu*.

kꝏ. See *kꝏwa*.

kꝏche. See *kutche*.

kꝏchteau, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. *-eaunat*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *nuk-kꝏchte-oh*, I add to him (years to his life, 2 K. 20, 6). From *kꝏche* (*kutche*). See *kꝏtnau*.

kꝏhkꝏkhaus, n. (onomatope) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. *-sog*, Job 30, 29; *kehche* (and *mishe*) *kꝏhkꝏkhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *kꝏhkꝏkhomwem*, the little owl, Deut. 14, 16, =*ꝏhꝏmous*, Lev. 11, 17. Cf. *wēwēs* (screech owl).

[Narr. *kokókehom, ohómous*, an owl. Abn. *k8k8kas8*, chat-huant (and *k8kass8*, le coucou). Chip. *ō-kō-kō-o, ko-ko-ko-o*. Del. *gokhoos*, owl; *gokhotit*, a little owl, Zeisb.]

kꝏkꝏkanogs, n. a bell, Ex. 39, 25, 26 [*-ogqussu*, owl-like (?)].

kꝏn, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *muhpꝏ, sóchepo*.

[Narr. *cône* (and *sóchepo*). Del. *gūn, guhn*, Zeisb. Chip. *kōn, aw-kone*. Menom. *koon*.]

kꝏtnau, kꝏtnehteau, v. t. he makes an addition to (it), increases (it) by adding (cf. *kꝏchteau*): *ahque kꝏtnish*, thou shalt not [do not] add to it, Deut. 12, 32; *matta uk-kootnau-ó-un*, he did not add (anything or more), Deut. 5, 22; *uk-kꝏtnehteau-un*, he addeth to it, Gal. 3, 15; imperat. 2d pl. *kꝏtnehteauꝏk*, add ye to (it), 1 Pet. 1, 5.

kꝏwa, kꝏ, n. a pine tree, 'fir', Hos. 14, 8; pl. *kꝏwaog*. From the same root as *kóüs*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épines, or its general shape.

[Narr. *kówaw*, a pine tree; dimin. *kowawésuck* (pl.), young pines. Abn. *k8é*, pin; *kaü8is*, épine, Rasles; modern Abn. *ko-wa*, pine tree, K. A. Del. *cu-we*, Zeisb.]

kuhhog, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

kuhkenauwéhhéau, v. caus. an. (augm. of *kenaïhheau*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *kahkenauwéheont*, he form–

kuhkenauwéhhéau—continued. ing (when he forms), Is. 44, 10; pass. *kuhkenaihetteau*, he is formed; pret. *nuk-kuhkenaihetteap*, I was shapen, Ps. 51, 5. Adv. *kuhkénauwe*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kuhkenauwehteau*, he shapes or fashions (it); pret. *nuk-kuhkenauwehteop*, I formed (it), Is. 45, 7. Cf. *kenauwameonk*.

kuhkham, kuhham, v. t. he marks (it) out; *uk-kuhkham-un*, he marks it out (*nashpe pemunneat*, by a line, Is. 44, 13); suppos. instr. [*kuhkheg*] *kuhheg*, that which serves to mark with, a line; pl. *nuk-kuhheganash*, my lines, Ps. 16, 6: *kuhhegan-ehtu*, within the lines, 'gates', Deut. 15, 7; freq. and augm. *kuhkuhheg*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kuhkehheg*, a rule; adj. *kuhkuhhegáne*, regular, C.).

kuhkinneam, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kóhkinnuk;* 3d pl. *kóhkinnumohettit*, Ex. 12, 42 (*nuk-keehkeneam*, I view, C.).

kuhkinneasu, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kuhkinneasish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. *-asuonk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. *-ongash*, Gal. 6, 17; Ps. 135, 9.

kuhkœtomaü, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *kuk-kuhkœtom-oush mogagish*, I will show thee mighty things, Jer. 33, 3; *uk-kuhkœtomaü-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *kuk-kakótemous*, I will show thee (the way); *kokotemiinnea máyi*, show me the way.]

kuhkœtomwehteaü, v. caus. inan. and an. he instructs him, teaches (it) to (him) [*nuk-kuhkœtumwehteam*, I teach, C.] N. agent. *kuhkœtomwehteâen*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. *-teaonk*, teaching, instruction, C.

kuhkuhheg, suppos. instrum. a bound, landmark, limit. See *kuhkham*.

kuhkuhhunk, a boundary; pl. *-kgash*, Gen. 49, 26; suppos. of *kuhkuhheau*, it marks. [*kuhkunnunk*, a bound, Mass. Ps. 104, 9.]

kuhkuhqueu, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *howan kohkuhqueït*, who shall ascend? etc., Rom. 10, 6. Adv. *kuhkuhque*, above, higher, Josh. 15, 19; suppos. inan. *kohkuhquag* [*kottonkquag*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kuhkuhqshin*, it goes up, Ezek. 41, 7. Cf. *qunnukque*, *qunnuñkque*.

kuhkuhqunaü, v. t. an. he draws him up; pl. *-qunáog nashpe pemuneohtanash*, they drew (him) up with cords, Jer. 38, 13.

kuhkussum. See *kogkóhsum*.

kuhkuttœn, kohkatœn, kohketœn, v. i. he thirsts, is thirsty [has a dry mouth, *kohnkan wut-tœn*], Judg. 15, 18; John 4, 13: *nuk-kohkuttœn* [*nuh-kóhkittœn*, C.], I thirst, Judg. 4, 19; suppos. *noh kaukuttœg*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *neg kaukuttœgig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kuhkuttœnœe*, of thirst, thirsty, Is. 41, 17. Vbl. n. *-œnœonk*, thirst, Ex. 17, 3; Judg. 15, 18; *kônkuttœnœonk*, Neh. 9, 15.

[Narr. *nic-càwkatone*, I am thirsty.]

kuhpéau, v. i. he comes to land, lands (from a boat); pl. *kuhpéog*, Acts 27, 43, 44. From *kuppi*.

kuhpinaü, kuhpunaü, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16: —— *hashabpoh* (an.), he draws the net, John 21, 11. [*nuk-kuhpunukup*, 'he drew me out' (of the waters), Mass. Ps., Ps. 18, 16; *kuhpun-up ashapoh*, 'he drew the net', Mass. Ps., John 21, 11.]

kuhpohke, n. [*kuppi-ohke*, protected or inclosed place] the landing place, the shore; *kuhpohke-it*, on the shore, Matt. 13, 2. Cf. *kobhamuk*.

***kuhpohhonk,** n. a ladle or spoon (?), C.

kuhpóhkomuk. See *kuppóhkomuk*.

kuhpœhhamowonk, a haven, Acts 27, 12. See *kobhamuk*; *kuppohham*.

kuhpunaü. See *kuhpinaü*.

kuhquttum, v. t. he designates, appoints (marks out); *nuk-kuhquttum ayeuonk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kuhquttumme*, of appointment, designated, Jer. 8, 7. Cf. *quttŭhham*, he measures.

kuhtœnog, =*kehtœnog*, a ship.

kukkehtaü, kukkeihtaü, v. t. an. he gives attention to, hearkens to, observes (him). From *kuhkham*, he marks(?). Imperat. 2d sing. *kukkeitash*, Ps. 45, 10 [*ahchusutash*, Mass. Ps.]; (2d+1st sing.) *kukkehtah*, hearken to me, Num. 23, 18; 2d pl. *noh kukkeitok*, to whom, hearken ye, Deut. 18, 15.

[Narr. *kíhkita*, hearken thou to me. Abn. *ne-kiktam*, je suis attentif, j'écoute; imperat. *kĭta*, *kek8ittaümi*, je t'écoute, je t'obéis.]

kukkonashquae (?), adv. and adj.: —— *missonkquaminneash*, 'full ears of corn in the husk', 2 K. 4, 42.

kukkow. See *kiyunk*.

***kumma,** adv. lately, C. See *kuttumma*.

kummœto. See *kommœto*, he steals.

***kunàm** (Narr.), a spoon; pl. *-mâuog*, R. W.; *kunnâm*, *quonnam*, C. See *kenàm*.

kunkohteádteáe, adv. and adj. of dryness, dry: —— *ohke*, dry (i. e. parched by drought) land, Jer. 50, 12. See *kóhnkan*, (there is) drought.

***kunnatequanick,** n. a window, C. See *kenogkeneg*.

***kunnósnep** (Narr.), n. a killock or anchor, R. W. See *kenuhquab*.

kuppadt, kuppâd, n. ice, Job 6, 16; 38, 29. From *kuppi-ohteau*; lit. 'when it is covered' or 'closed up.'

[Peq. *kuppat*, Stiles. Narr. *capàt*, R. W. Del. *k'patten*, it (e. g. the river) is frozen up, Zeisb.]

***kúppaquat** (Narr.), 'it is overcast', i. e. when it is cloudy, =*kuppohquodt*.

kuppi, (1) (it is) close, shut in, inclosed. (2) thick, close together. (3) as n. a thicket (a place where trees grow close together), a 'wood', Eccl. 2, 6; 'grove', 1 K. 16, 33; 2 K. 21, 3; *kuppahtu*, in covert, Job 38, 40; 'in thickets', Jer. 4, 29; Is. 9, 18; pl. *kuppiyeuash*, 'groves', 2 Chr. 31, 1. (Sansk. *kumb* or *kub*, tegere; Greek *κύπω*, *σκέπω*; Engl. keep, coop.)

[Narr. *cuppì-machàug*, thick wood, a swamp, R. W.]

kuppogki, (it is) thick: *kuhpogku pohkenai*, (there is) thick darkness, Deut. 4, 11; *pasuk menutcheganit unnukkuhque kuppogki*, (it is) a hand's breadth thick, 2 Chr. 4, 5; suppos. *ne kóhpogok*, the thickness of it (*góhpogok*, Ezek. 41, 9). Adv. *kuppogke*, Ezek. 41, 26.

kuppogki—continued.

[Abn. *kepághé*, (bois) épais, en plat; suppos. *kepaghek*. Del. *kopachkan;* an. *kopachkisso*, Zeisb.]

kuppohham, kuppuhham, v. t. he stops, stays, closes (it), 2 Chr. 32, 30; pl. 2 K. 3, 25; Heb. 11, 33; suppos. *kobhog*, when he stops (it): *noh kobhog*, he who stops (it), Job 38, 37; pl. *neg kobhogeg*, 2 Chr. 32, 4; pass. (inan. subj.) *kobhamuk*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kuppohhaü*, *kuppuhhou*, he stops (him). Vbl. n. *kuppohhamœonk*, *-mówonk*, a stopping (place), a 'haven', Acts 27, 12. From *kuppi*+*œm* (*ohham*), he goes. [*nuk-kupham*, I shut, C.]

[Narr. *kuphómmin*, to shut the door; *kúphash*, shut the door, R. W. Abn. *ne-kephámen*, je le bouche (un trou). Del. *kpa-hi*, shut the door; *kpa-hoon*, a door, Zeisb. Voc.]

kuppóhkomuk [*kuppi-komuk*], n. (1) a place inclosed, shut in; (2) a place which is thick-set, where trees are close together, Deut. 16, 21.

[Narr. *cappacommock*, "which signifies a refuge or hiding-place, as I conceive." R. W.]

kuppohosu, kuppuhhausu, v. adj. he is stopped, stayed, shut in, 1 Sam. 23, 7; Rom. 3, 19; and v. i. he stops or closes. Cf. *kogkopsau*, (he is) deaf.

[Narr. *n'cúpsa*, I am deaf. Abn. *kebahaüs8*, il bouche cela; *gaghĕpsé*, il est sourd. Del. *kpahasu*, Zeisb.]

kuppohquodt, (when it is) cloudy weather, when the sky is overcast. Adv. and adj. *-quodtáe*, *-quodte* (?), cloudy, Ezek. 30, 3.

[Narr. *kúppaquat*.]

kuppuhham. See *kuppohham*.

kuppuhhausu. See *kuppohosu*.

kuppuhhou, n. a door, Prov. 26, 14. See *kuppohham*.

[Del. *kpa-hoon*, Zeisb. Voc. 8.]

kupputtœn [=*kuppi-wuttœn*, closed mouth], v. i. he is dumb, speechless: *pish kukkupputtœn*, thou shalt be dumb, Luke 1, 20; pret. *kupputtœn-up*, he was speechless, Luke 1. 22.

kupshagkineasuonk, vbl. n. imprisonment; pl. *-ongash*, Heb. 11, 36.

***kupýās.** See *kopiauss;* cf. *mohmoskuhteas*.

kushki, (it is) rough (it scratches, is harsh): —— *hogkoonk*, a rough garment, Zech. 13, 4; —— *mayash*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkesu*, he is rough.

[Cree, *kowissu*, he is rough; *kaskaskahum*, he scrapes it. Abn. *ka'khígan*, la gratte, instrument à gratter les peaux.]

kuspinum. See *kishpinum.*

kussa-, kusso-, in comp. words, hot, warm. See *móhkussa.*

kusse-, kes-, (augm.) in comp. words, very much, fully, completely. See *kesantam.*

[Abn. *kesi* (partic.) très.]

kusseh, interj. lo, behold, El. Gr. 22.

[Del. *sche, schela*, see there! Zeisb.]

kussehtanip[pe], -tanup, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. *-peash*, Is. 34, 9. For *kussehtan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kussehtanne sepuese*, the stream of a brook, Job 6, 15; *anuwutchuwane kussehtanup*, an overflowing stream, Is. 30, 28.

kussitchuan, -uwan [*kusse-utchuan*], v. unipers. it flows in a rapid stream or current, it continues flowing; as n. a rapid stream, a current, Ps. 46, 4; 78, 16, 20; pl. *-nash*, Cant. 4, 15.

[Abn. *kesi* (partic.) très; *kesi̊ré*, il va très vite; *kesitsȣaïn, kesi̊taïn*, elle (la rivière) est rapide.]

kussitteau, -tau, v. i. it is hot; as n. heat (of the sun, or natural heat), Job 24, 19; 30, 30; Is. 49, 10; suppos. *kûsittag, kosittag*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohteau* (*pajeh kussohtá-ut*, 'till the sun be hot', Neh. 7, 3); suppos. *kôsohtag*, Ex. 16, 21. (With *-sh*, of invol. action or of derogation, *kissittashau*, he sweats, C.)

[Narr. *kussúttah*, it is hot; *káusitteks*, hot weather; *nick-qussittâunum*, I sweat. Abn. *kesidé*, vel *kesabedé*, cela est chaud. Del. *kschitteh*, warm, hot, Zeisb. Gr. 42; *kschitteü*, warm, hot (it is); v. adj., ibid. 163.]

kusso-. See *kussa-.*

kussohkói, n. a summit, point of rock or earth, a crag, 'high hill', Ezek. 6, 13; *kussohkoi-ompsk*, 'a sharp rock', 1 Sam. 14, 4; *kussohkóiyeue ayeuonganit*, 'in the top of high places', the highest place, Prov. 8, 2; *kussohkóiyeue wadchu-ut*, 'into a high mountain', Is. 40, 9 (*kussuhkoe wadchu*, high hill, Mass. Ps., Ps. 104, 18). Cf. *tohkootauaog kussampskkói-yeu-ut*, 'they climb upon the rocks', Jer. 4, 29.

kussohkói—continued.

kussompskussum, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. *-umunat*, Dan. 3, 19; suppos. *kussampskussuk*, when he heats (it), Hos. 7, 4. From *kussa, ompsk* (a stone), with the formative of verbs denoting action of fire (*-'ssum*): he makes the stones hot (for cooking in the Indian manner).

[Abn. *kesapskedé*, pierre chaude.]

kussopitteau, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *kûssopittag, kossopittag*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. *-pittáe, -petáe*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1: —— *ague*, for 'fever', Deut. 28, 2. (Vbl. n. *kissopetteahâonk*, fervency, heat, C.)

kussoppussu, -pissu, v. adj. an. he is hot; pl. *-suog*, Hos. 7, 7; suppos. *kussoposuk*, when he is hot: *nepauz kussopasuk*, when the sun is hot (?), 1 Sam. 11, 9 (*nuk-kissâpis*, I am hot, C.). Vbl. n. *kussoppissuonk*, heating, heat, inflammation, Deut. 28, 2. From *kussa* and *appoosu.*

***kussunnashâonk,** n. 'fever', Mass. Ps., John 4, 52 (*wesaushaonk*, El.).

kutamungineaeaü, v. t. an. he pities (him), Joel 2, 18. Cf. *kitteamonteanumaü.*

kutche, kooche [*k'ooche, k'wutche*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *nooche* is used with reference to a beginning or starting point, present or past, *kooche* or *kutche* connotes progression or the going on from a beginning or origin in the past to the present or future, or the relation of a cause to its effect in the present or future. Eliot does not appear to have made this distinction in all cases; e. g. *kitchu*, he began (to curse,

kutche, kꝏche—continued.
etc.), Matt. 26, 74; but *nꝏche* in the corresponding verse, Mark 14, 71. *Ne wutche kutche*, 'then began', i. e. therefrom went on, Gen. 4, 26; *na . . . kꝏch*, therefrom (will he gather you together), Deut. 30, 4; *yeu kꝏche omohkinunun*, for this cause I raised thee up, Ex. 9, 16; *kꝏ̆che-kekónán, kꝏche-mamonchanan, kꝏchu wutóhkináan, kꝏche-kinnean*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Acts 17, 28. (*kutche*, begun; *kꝏche*, more, C.) Cf. *k'; kachémꝏ* (suppos. *kahche-mꝏuk*); *kehche; keht-*.

[Narr. *nen kitche*, I begin, or *nuk-kitcheŭssem*. Abn. *kétté*, in antecessum, avant, auparavant. Micm. *kich* et *kigi* [=*kitche*], servent à former des tems antérieurs; *kich* répond aussi à notre oui, ou déjà, pour le temps passé, Maill. Cree *kéeche-tow*, he begins it; *kútche* (conj. causal), that, to the end that. Chip. *kīja*, in advance, beforehand; *kitchi* [after, in time], Bar.]

***kutchinnu** (Narr.), a middle-aged man, R. W. See *kehchissu*. Eliot has *keihchenuog*, 'the aged men', i. e. those who are growing (*-innuog*) old, Tit. 2, 2.

kutchiog, pl. old men, Ps. 148, 2; *kehcheiog*, Esth. 3, 13. See *kéhche*.

***kutchishin**, v. i. (inan. subj.) it begins, Man. Pom. 88; opposed to *wohkukquoshin*, it ends.

kutchisqua. See *kehchisqua*.

kutchissik, kádshik [suppos. of *kutchissin* or *-ishin*], when it begins; as n. the beginning (of that which continues to be or to act): *weske kutchissik*, in the (very, or new) beginning, Gen. 1, 1; *wutche kutchissik onk yean wehqshik*, from the beginning to the end, Eccl. 3, 11; *kádshik muttaok*, the beginning of the world, Is. 64, 4. Cf. *kehchissu*.

kutchissumaü, v. t. an. and refl. he washes himself or another, 2 Sam. 12, 20; John 9, 7; *nuk-kutchessum*, I wash myself, John 9, 11 (*nuk-kitisum*, I wash, C.); pl. *-maog wut-hashabpꝏoh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. *-mush*, wash thyself, 2 K. 5, 10; suppos. *kutchessumog nuhhog nippe*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissumóonk*, washing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchissittau, kitshittau*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchissittaush*, 2 Sam. 11, 8; *pish kuk-kitshittau-un*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchissittóonk*, Neh. 4, 23.

[Abn. *ne-kesíg8ā*, je me lave le visage; *ne-kesíretsa.* —— les mains; *ne-keseséghenaŭ*, —— (v. g. une chemise). Del. *kschiechsu*, v. adj. clean; *kschiechem*, wash him; *kschiechtool*, wash it, Zeisb.]

kutham. See *kuttahham*.

*[**kutham,**] v. t. he hollows out, makes a hole (?); *nuk-kutham*, I make a hole, C.

[Abn. *kég8ina8a 8aŭrkễta8an* (ou) *i8n8aŭrkétt8n*, avec quoi creuseras-tu?]

***kutquauss** (Peq.), a partridge, Stiles. See *pahpahkshas; *paupock*.

kuts, kuttis, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttúhsu-og* (pl.), Deut. 14, 17.

[Narr. (pl.) *kítsuog*.]

kutshámun. See *ukkutshaumun*.

kuttahham, kutham, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.): *uk-kuthámun*, he digged it (a pit, Ps. 7, 15).

kuttaihe, (it is) thine, belongs to thee; *kuttahein* (incl. pl.) it is ours, belongs to us. See *wuttaiheau*.

kuttinne, thou thyself, tu ipse, the emphasized pronoun of the 2d pers. sing. See *wuttinne*.

kuttinsh, 1st+2d sing. I say to thee, Matt. 5, 26. See *wuttinuh*.

kuttis. See *kuts*.

kuttꝏ, v. i. he speaks, utters speech, 1 K. 8, 12; Job 3, 2: *kuttꝏ kah nꝏwau*, he spake and said. Freq. [*kekuttꝏ*]; suppos. pl. *kákuttꝏg, kákettꝏg;* negat. *mat kákuttꝏg, mo-kákuttꝏg*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketꝏkau*, he goes on speaking, he talks; and freq. *keketꝏkau*, he converses, narrates. See *ketꝏkau*. Vbl. n. *kuttꝏwonk*, speech, utterance ('the Word', John 1, 1); pl. *-ongash: kuk-kuttꝏwongash*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketꝏhkaj kuttꝏwonk*, 'let him speak a word', Gen. 44, 18 (*kuttꝏonk*, C.). Cf. *kehketꝏhkáonk*, continued

kuttꝏ—continued.
speech, talk, narration; *hettꝏwonk* (see *hennaü*), *unnontꝏwaonk*, language, mutual speech. (Sansk. *gad* (dicere, loqui) and *kath* (loqui); repet. *gadgada* (lallans, balbutiens.)

[Abn. *ket8añgan*, parole. Chip. *ikito*, he says; *gígito*, he speaks, Bar. (*ékídoo*, J.). Cree *ketóo*, he speaks; suppos. *ketóot*.]

kuttumma, kit-, adv. very lately, El. Gr. 21 (*kumma*, C.).

[Narr. *kittummây*, even now; *kittumyái tokéan*, as soon as I wake.]

kuttumma, kit-, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (*kittumma*, C.). [=*qut matta* (but not), without, i. e. unless there be, Job 6, 6.]

kuttumungee(?), low, poor, pitiable (cf. *kitteamonteanumaü*): *kuttumungee wosketomp*, 'a mean man', Is. 31, 8; *kuttumungkosketomp-aog* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kitimagad*, it is poor, mean (of a house, e. g.); an. *kitimagisi*, he is poor, Bar. Del. *ktemaxu*, he is poor, miserable, Zeisb.]

k'wutche. See *kutche*.

M

m' (or, as written by Eliot, *m* followed by a short vowel) is an indeterminate and impersonal prefix which may be translated by 'some,' 'any,' or occasionally by 'a,' 'an,' or 'the.' Duponceau (notes to Eliot's Gr. xiv) mistook this prefix for 'a definite article', as Howse (p. 245) has shown. It is found with substantives signifying the body and its parts, with the names of a few objects which were regarded as specially belonging to the person, and with some concrete and material nouns, e. g. *m'askeht*, grass (from *askehteau*, it is green); *m'ay*, path, way (from *äu*, he goes); *m'in*, a fruit (from *-in*, formative of verbs of growing), etc. In all these it retains its primary signification as a negative or its secondary as a preteritive particle (see *mo*). It negates the personal relation or appropriation which the pronominal prefixes affirm, e. g. *nut-tah* (*n'tah*), my heart; *kuttah* (*k'tah*), thy heart; *mŭtah* (*m'tah*), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.

machemohtáe, lasting, enduringly. See *michemohteau*.

***máchequoce** (Narr.), n. a girdle of wampum, R. W.

[Abn. *skŜañs8*, collier de porcelaine(?).]

máchipsqueht-uash, n. pl. 'rough places', Is. 40, 4.

[Narr. *machípscat*, a stone (stony?) path.]

machish. See *mahche; majish*.

machuk, suppos. of *matche*, bad.

maggꝏkinont, pl. *-oncheg*, 'the spoilers', Jer. 51, 48; suppos. of *mukkꝏkinau*.

magkkinnum, =*mukkinnum*, he collects or gathers.

magôadtik, (that which is) precious, 2 Chr. 9, 1; suppos. of *môgóadtue*.

magꝏ, magou, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mâkun-*, Mass. Ps.): *num-mag*, I present (it); imperat. 2d sing. *magish;* 2d pl. *magꝏk; um-mag-un*, he offers it. (2) he gives in exchange, he sells; pl. *magꝏog*, they sell, Ex. 21, 35; suppos. *noh maguk*, he who sells, the seller, Is. 24, 2; freq. *mahmagꝏ;* pret. *mahmagup*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *máuks*, give thou; *máugoke*, give ye. Abn. *ne-méghen*, je donne. Cree *máygu*, he gives; *mămáygu*, he gives with iteration; *máygaysku*, he gives very often, habitually. Chip. *mégewain*, he gives it, J. Del. *mēken*, he gives away, parts with (it), Zeisb. Gr. 144.]

magꝏonk, vbl. n. a giving, gift, offering, Ex. 23, 8; Gen. 33, 12: *magꝏ magꝏongash*, he gives gifts, Esth. 2, 18.

[Quir. *maugaûkq'*, his gift, Pier. 51.]

mahche (nearly related to if not identical with *mahtsheau*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinnuppekompauean*, after thou art (mayest be) converted, Luke 22, 32. (2) it serves as the auxiliary of the perfect and past perfect tenses, and, combining with the verb, receives the pronom. prefix: *um-mahche ussen*, he hath done it, Is. 44, 23; *ne mahche*, that which hath been, Eccl. 3, 15; *mahche wunnamunuh*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with "*ahtöuŭnat*, to have, to be had," and gives "*num-mahche*, I have or had; *kum-mahche*, thou hast, thou hadst," etc. Cf. *amáeü*, he departs; Narr. *màw*.

[Narr. *mauch* or *mésh: tashin mésh com-maúg*, how much have you given? Cree *ghee* (auxil.), have. Chip. *ke* or *ge*, J.; *ki-* (suppos. *ka-*), sign of the perfect and pluperfect, Bar.; *mashî*, yet [i. e. until now]; *ka mashî*, not yet. Del. *ma-tschi*, already, Zeisb. Voc.]

mahchekussum, -kissumꝏmꝏ, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekuswaü*, (fire) consumes (him), Job 1, 16; *um-mahchekusw-oh*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchikkussu*, he is consumed (by fire or heat); pl. *-ussuog*, Deut. 32, 24. From *mahche, kussa*.

mahchepꝏ, v. i. (1) he has eaten, has done eating; (2) he makes an end of eating, eats (it) up, Ex. 13, 32; infinit. *-punneat*, Luke 17, 9; imperat. 2d sing. *mahchipwush*, eat it up, Rev. 10; 9 (*num-mahchip*, I devour, C.). With an. obj. *mahchipwaü* [*mahcheppꝏaü*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and *-uppꝏ*, formative of verbs of eating.

[Narr. *maúchepwut*, when he hath eaten; *mauchepweéan*, after I (shall) have eaten.]

mahchi. See *mohchi*, (it is) empty.

mahchinau, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *num-mahchinam* (*nen mꝏchinam*, Cant. 5, 8), I am, or was, sick, Matt. 25, 36 (*num-mahcheem*, C.):

mahchinau—continued.

suppos. *mahchinadt*, Lev. 15, 33; pl. *-inácheg*, the sick, Matt. 9, 12. Vbl. n. *mahchináonk*, sickness, 1 K. 8, 37.

[Narr. *num-maúchnem*, I am sick; *mauchinaúi* (pres. defin.), he is sick (*mohchinnaï*, C.).]

mahchishq, n. an empty vessel (*mohchiwishq*); pl. *-quash*, Judg. 7, 16; 2 K. 4, 3. See *wishq*.

mahchumꝏ, -ummu, v. i. (inan. subj.) it is waste, barren, deserted, Nah. 2, 10; Ezek. 29, 9 (*machimꝏ*, Is. 19, 5). Adv. and adj. *mahchumꝏe, mohchumꝏe*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. *-mmꝏonk*, a waste, desolation, Jer. 49, 13. See *méhchéëu; mohchi*.

mahchumwéhtau, v. caus. inan. he wastes (it), makes (it) waste; pl. *-éhtôog*, Jer. 2, 15: *num-mahchumwéht-oh*, I make thee waste, Ezek. 5, 14. Vbl. n. *mahchumwehtóonk*, wasting, a making waste, Is. 59, 7.

mahmuttattag. See *mohmuttahtag*.

mahshagquodt, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahtsheau*. Adv. *mahshogque*, Ps. 17, 19.

mahshétahshik, suppos. of *mishetashin*, there is a tempest, a great wind.

mahtântam, mohtantam, v. i. he is old, implying decrepitude, senility, and decay. Cf. *kehchissu*. From *maht-* (*mahche*) and *-antam*, the formative of verbs of mental activity, he is past-minded or failing-minded: *num-mahtantam*, I am old, Ps. 37, 25; suppos. *mahtauntog*, when she is old, Prov. 23, 22; 'full of days', Jer. 6, 11; 'stooping for age', 2 Chr. 36, 17. Vbl. n. *mahtantamóonk*, (infirm) old age.

[Narr. *mattaúntam*, 'very old and decrepit.']

mahtohqs. See *matokqs*, a cloud.

mahtꝏ, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq mahtꝏog*, 'before he had done speaking', Gen. 24, 15; *asq mahtꝏaon*, before I had done speaking, v. 45 [*num-mahteaim* (?), I cease, C.].

mahtsháncꝏ, mohtsháncꝏ, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

mahtshánœ, mohtshánœ—continued.

[Del. *schauwutteü*, it is faded, Zeisb. Gr. 164.]

mahtsheau, v. i. (inan. subj.) it passes away, fails, perishes, comes to an end (as the grass or a flower), James 1, 10, 11; (man's life,) Job 14, 10; (his strength) decays, Neh. 4, 10; suppos. *ne mahtshunk*, 'that which is past', Eccl. 3, 15; *nippe mahtshunk*, when the water fails, Job 14, 11. Adv. and adj. *mahtsháe*, John 6, 27. See *mahche; *míchokat.*

mahtug. See *mehtug.*

máhtupahteau. See *mohtuppeau.*

maï. See *may.*

majish, adv. at the last: —— *ne kesukok*, in the last day, John 6, 39, 40, 44; 7, 37; *ogguhsemese majish*, 'yet a little while', John 13, 33 (*majjisheyeue*, 'lately', C.). Intens. *maumajish*, *maumachish*, at the very last, last of all—a sign of the second future, when it shall have been. From *mahche*, with which cf. *pish.*

mamahche (augm. of *mahche*), a sign of the pluperfect: —— *waehkomop*, he had called (them) together, Acts 10, 24.

mamahche kesuk, the air, the atmosphere, 1 Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *mamehcheu* (intens. of *méhchéëu*), it is empty, void(?).]

***mamaskishaû-i** (Narr.), v. i. he has the (small-?) pox [redness(?)]. Vbl. n. *mamisk-ishaûonck*, the [small-] pox, R. W.

mamatchenaü, intens. of *matchenaü.*

mamatcheü. See *matcheü.*

mameechumit, n. the mole, Lev. 11, 30. From *ma-meechu*, intens. of *meechu*, he eats(?).

mameesashques, n. the swallow, Is. 38, 14 (*wamesashquish*, 'swallow', Prov. 26, 2, but *wameshashquèsu*, 'sparrow', Ps. 102, 7, and *maméshashquish*, 'sparrow', Ps. 84, 3, with *papaskhas*, 'swallow', ibid.); *mashéshasques*, swallow, Jer. 8, 7. Cf. *pahpahkshas* ('partridge', Jer. 17, 11).

mamonauantam. See *momonowantam.*

mamonchu, v. i. (freq. of *moñchu*, q. v.) he moves, habitually or repeatedly; imperat. *mamonchish*, move, 'stir up thyself', Ps. 35, 23; suppos. *noh mamonchit*, he who moves, Ezek. 47, 9. With inan. subj. *mamonchémœ*; pl. *-emœash*, (the waters) move, or 'are moved', Jer. 46, 8.

mamóntunnum. See *momóntunnum.*

mamontam, [v. i. he is] 'a wizard,' 2 K. 21, 6; pl. *-mog.* Vbl. n. *mamontamóonk*, pl. *-móœongash*, enchantments, 2 K. 17, 17. Cf. *monetu.*

mamóntunuk, when he moves (it); suppos. of *momóntunnum*, q. v.

mamossompsquehtu, n. [in?] 'gravel', Is. 48, 19. See *mœsompsq*, a smooth stone, pebble.

mamunappeht, n. a spider, Prov. 30, 1. Adv. and adi. *mamunapitteae hashabp*, a spider's web, Job 8, 14.

[Abn. *mémessrabikké.* Chip. *assabikéshî* (Bar.), i. e. net maker.]

mámusse, adv. (in) all, (of) the whole, wholly, Cant. 4, 7; Matt. 22, 37: *mámusse ohke*, the whole earth, Is. 4, 20 (*mamŭsséyeue*, wholly, entirely, C.). From *missi*, *mussi*, it is great; by augm. reduplication, *ma-mussi.* Cf. *mussisse.* See *mussi.*

[Narr. *missêsu* (an.) the whole of him. Abn. *messi8i*, tout.]

mamussu, v. i. he commits adultery, Matt. 5, 32; suppos. *noh mamussit*, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing. *mamussekon*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *mamussuonk*, adultery. N. agent. *mamussuaen*, indef. *-aénin*, an adulterer, Is. 57, 3 (*manishquaausuen*, an adulteress, Lev. 20, 10. See *manisquaósu*).

[Narr. *mammaûsu*, (he is) an adulturer; suppos. pl. *mammaûsachick*, adulterers.]

mâmuttattag. See *mohmuttahtag.*

***manisímmin** (Narr.), to cut or mow(?).

manisquaósu, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. *-suog; kum-mansquós*, thou committest fornication, Ezek. 16, 26. N. agent. *manishquaausuen*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *mán*, *mána*, "bad"?]

manit, manitto, (usually translated) God; but Eliot more often transferred the names 'God' and 'Jehovah' to the Indian text. He has, however, *Manit wame masugkenuk*, 'God Almighty',

manit, manitto—continued.

Ex. 6, 3; and in the 7th v. *neen Jehovah kum-Manittꝏmwꝏ*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *neen kum-Manittꝏmwꝏ*, 'I will be to you a God' (lit. I am your God), ibid.; *nen Manitto*, 'I am God', Is. 43, 12; pl. *manittꝏog*, 1 K. 20, 23; 2 K. 18, 33; with *keht-*, ***K****eihtannit*, 'the Lord God', Gen. 24, 7, i. e. the great *manit*. From *aneu* or *an-u*, he exceeds, is beyond, superior to, or more than (*ánue*) another person or thing; suppos. *anit*, when he is superior to or more than, etc. (cf. *ánin;* suppos. *aneŭk*, that which exceeds, hence that which rots or becomes corrupt); with the indeterminate and impersonal prefix, *m'anit*, he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary. *manitto* is the verb subst. form, he or it is *manit:* They "cry out *Manittóo*, that is, It is a god," "at the apprehension of any excellency in men, women, birds," etc., R. W. 111. Possessive form, *num-manittꝏm*, my god; *kum-manittꝏm-wꝏ*, your gods, etc., the suffix *ꝏm* denoting that "the person doth challenge an interest in the thing", El. Gr. 12.

[Narr. *manìt;* pl. *manittówock*. Peq. *mundtu*, Stiles. Chip. *món-é-do, mun-e-do; Kitchi Manito*, Great Spirit, Lord God (Bar.); *kesha-munedoo*, J. Del. *manétto*, god, spirit, angel, Camp.; *manitto, get-annitto*, Zeisb. Muh. *mannito*, 'a spirit or spectre', Edw.]

manitowompae, adj. and adv. [god-man-ly,] pious, religious. Used with *pomantamoonk* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

manittowomp [*manittóe-omp*], man of God, godly man, 2 K. 4, 7, 9.

***mannotaúbana** (Narr.), 'embroydered mats which the women make' to line the wigwam, 'hangings', R. W. 47. Cf. *manꝏt*.

manontam, munn-, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*menontam*, he smells; *num-minôntam*, I smell; *munnauntamꝏonk*, [the sense of] smell, C.). See *-mungquot*.

manontam, munn-—continued.

[Abn. *ne-merañ'damen*, je le flaire; (3d pers.) *amer-*. Del. *mellaam*, to smell, Zeisb.]

manꝏham, v. t. he ransoms or redeems (it) by payment, he buys (it); suppos. *manꝏhuk ohteuk*, if he redeems the field, Lev. 27, 19; *kod-manꝏhuk week*, if he will (desires to) redeem this house, ibid.; with an. obj. *manꝏwhaü*, he ransoms (him), Lev. 25, 49; suppos. *manꝏwhont*, Lev. 27, 13. Vbl. n. *manꝏwháonk*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *wunnꝏham*, he values, fixes the valuation of (with an. obj. *wunnꝏwhaü*), and *wunnꝏwaü*, he makes a treaty or covenant with.

[Narr. *kum-manóhamin*, have you bought it?; *kum-manóhamóush*, I will buy of you. Abn. *ne-man8hañ*, j'achète (v. g. un esclave); *ne-man8h8ma8añ*, j'achète de lui; *ne-man8́h8si*, je m'achète; *ne-man8h8mañsi*, je traite.]

manꝏnau, n. a cheek; *nun-nꝏnꝏ-ut*, on my cheek, Job 16, 10; *kon-nꝏnau-ash*, thy cheeks, Cant. 1, 10 (*konónut*, on thy cheek, Luke 6, 29, = *kon-nꝏnau-t*, Matt. 5, 29); *wannꝏnau*, his cheek, Lam. 3, 30 (*wonnūnou*, C.). Perhaps from *nꝏnau*, it sucks; perhaps from *anꝏnau*, it speaks.

[Abn. *man8é*, joue; *nan8é*, ma joue; (3d p.) *8an8é*.]

manꝏnsk, n. clay, Jer. 18, 6; 'mortar', Nah. 3, 14; pl. *-skog*, 'bricks', Gen. 11, 3; adj. *manonske*, Job 13, 12.

manꝏt [= *m'nꝏt*], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *kenꝏt* [*k'nꝏt*], thy basket, Deut. 28, 5; pl. *-tash*. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks made of hemp which will hold five or six bushels."—R. W. 50. "*Notassen* or bags, which they plait from hemp which grows wild."—Megapolensis. From *nꝏt-in*, he lifts or takes up (a burden).

[Narr. *munnòte*, a basket. Peq. *munnōtgh*, Stiles. Abn. *men8́té*, sac; *mamañ8t8*, une charge.]

mansk, manshk, n. a fort, Is. 25, 12; Micah 7, 12; *menuhke manskash*, 'strongholds', Lam. 2, 5.

[Narr. *aumánsk*, a fort, R. W. Del. *mæ-nachk*, a fence, a fort, Zeisb.; *Ménachkink* (the Delaware name of Pittsburg), 'at the fort', Hkw.]

manumuhkemꝏuk, suppos. of *manumuhkemꝏ*, it rushes, Is. 17, 12, 13.

manunnappu, v. i. he remains quiet or patient, he sits patiently: *tuhkꝏóg mánunappuog*, the waves are still, are quiet, Ps. 107, 29, 30.

manunne, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*maninne*, gently, C.): *neen manunne nùttꝏn kah manunne neenan*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manunniyeu*. N. agent. *-yeuenin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-yeuonk*, patience, Heb. 6, 12.

[Abn. *menni*, bellement.]

manunnohteau, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.

manunnussu, -nissu, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. *manunnussek*, *-nissegk*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussuonk*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.

[Narr. *mauúnshesh* (for *manúnshesh*?), go thou gently, slowly.]

*__manunushae nippe,__ 'still water', Mass. Ps., Ps. 23, 2.

*__manusqussêd-ash__ (Narr.), n. pl. beans, R. W.; *kehtohteae mónasquisseet*, an Indian bean, C. Cf. *tuppuhquam-ash*.

[Peq. *mushquissedes*, beans, Stiles. Chip. (St Marys) *miskodĕ'simin;* (Gr. Trav.) *nish-ko-de-ee-min*, Sch. Menom. *mansh-ko-che-shock*. Shawn. *m'skocheè-thah*. Chey. *mónisk*, pl. *moníski*, Hayden, 295. (Abn. *meskȣsittar*, gros comme fèves de terre.) Del. (pl.) *malachxiquall*, Zeisb.]

*__maquamittiniyew,__ (from) the west, Mass. Ps., Ps. 107, 3. Cf. *puhtadtuniyeu*, (from) the west, ibid., 75, 6.

*__masaûnock__ (Narr.), flax, R. W. See *massonog*.

masegik, suppos. of *missegen* (*missekin*), it bears or produces much.

mashéshashques (?), n. the swallow, Jer. 8, 7. See *mameesashques*.

mashq. See *mosq*.

mashquanon, n. a hawk, Job 39, 26. Cf. *owóhshaog; quanunon*.

[Del. *meechgalanne*, hawk, Zeisb. (i. e. broad-tail).]

maskeht. See *moskeht*, grass.

maskehtu. See *moskehtu*.

mâskóacheg, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *muskóau*.

maskog, suppos. of *miskom*, q. v.

masꝏtamaüut, suppos. of *musꝏtamaü*, he pierces (him). See *muswaü*.

masq, mashq. See *mosq*.

massonog, n. 'nettles', Prov. 24, 31; Is. 34, 13; but 'nettles' is transferred in Job 30, 7, Hos. 9, 6, and Zeph. 2, 9. Comparing (Narr.) *masaûnock*, 'flax', R. W., the name may probably be assigned to Urtica canadensis, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From *mussꝏ*, it pricks. See *musꝏtam; muswaü*.

[Chip. *mus-zán*, *muhzón*, nettle; *geche muhzón* (great nettle), thistle, Sch. II; *masán*, nettle, Bar.; *mahzahn*, thistle, Sum.]

*__massowyan__ (Peq.), a blackbird [?], Stiles.

masugkenuk, (he who is) mighty, powerful, very great, Luke 22, 26: *Manit wame masugkenuk*, God Almighty, Ex. 6, 3; suppos. of *missugken*.

masugkenutche, (participial) adj. chief ('eldest', Gen. 24, 2).

mat. See *matta*.

*__matasquas,__ n. a mat [bat?], C.

matchaog, 'adv. of denying', no, El. Gr. 21: *ohtoou matchaog*, he has nothing, Prov. 13, 7, = *ohtoou mo teag*, v. 4. See *matta*.

matche, (it is) bad; as adj. and adv. bad, badly: *matche meenan*, 'a naughty tongue', Prov. 17, 4; *matche anꝏnaenin*, a wicked messenger, Prov. 13, 17; suppos. *machuk* (as n.), that which is bad, evil, Prov. 17, 13: *na machuk ohteau*, there is an evil, Eccl. 6, 1 [*matchet*, 'adv. of quality', El. Gr. 18]. Intens. of *matta*. (Cf. Engl. not, nought, naughty.)

matche—continued.

[Narr. *matchit*, 'naught, or evil.' Abn. *matsigheni8*, cela est mal, cela n'est pas bien. Del. *medhik*, (inan.) bad, evil; *machtit*, bad (it is), Zeisb.]

matchéku, v. i. he is poor (lit. he grows badly or becomes poor, Prov. 10, 4); Deut. 15, 4; 2 Sam. 12, 1; pl. *-uog*, Prov. 10, 15; Matt. 26, 11 (*matchekŭe*, poor; *noh matchekꝏ*, he is poor, C.). Vbl. n. *matchekuonk*, poverty, Prov. 13, 18. N. agent. *matchékuen* (indef. *-énin*), a poor man, Ex. 23, 3.

[Narr. *num-mácheke*, I am poor.]

matchemuñgquot, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemungquohteau*, it smells badly; from *matche*, with formative of verbs of smelling (*machumonquat*, 'a stink', C.).

[Narr. *machemóqut*, it stinks. Abn. *matsimañg8̂at*, cela sent mauvais. Del. *machtschimaquot*, Zeisb.]

matchemuñkqussu, v. adj. an. he smells badly. Vbl. n. *-qussuonk*, making a bad smell, Joel 2, 20 (*num-matchimunkqus*, I stink, C.).

[Narr. *machemóqussu*, 'a vile or stinking person', R. W. Abn. *matsimañg8s8*, il sent mauvais.]

matchenáneteau, v. i. he curses; pl. *-eaog*, Ps. 62, 4. Vbl. n. *matchenáneteáonk*, cursing, Ps. 59, 12.

matchenantam, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matcheantam*); imperat. 2d pl. *-antamꝏk*, Matt. 9, 4. Cf. *mishanantam*.

matchenaü (intens. *mamatchenaü*), v. t. an. he curses (him); suppos. *noh mamatchenont*, he who curses, when he curses, Ex. 21, 17. See *matcheü; mattánumaü*.

matchesu, v. adj. an. he is an evil doer, he does evil, is (actively) bad. Vbl. n. *matcheseonk*, wickedness, evil doing, Prov. 14, 17; 10, 16. N. agent. *matcheseaen* (indef. *-aénin*), an evil doer, Prov. 13, 6, 21; pl. *-aénuog*, Prov. 14, 19.

[Cree, *mútchissu*, he is wicked. Del. *mattauchsuwi*, sinful, Zeisb. Gr. 104; *machtissu*, he is bad, Zeisb. Voc. 21.]

matchetou, v. i. he is bad [inherently or by nature, *matche-ohtau*], Prov. 13, 5, 22; pl. *-tꝏwog*, Prov. 14, 19. Vbl. n. *matchetóonk*, *-towonk*, badness [of heart or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cree *mathátissu*, he is bad.]

[**matcheü, matcheyeu,**] intens. **mamatcheü, -eyeu**, v. i. he curses or swears profanely: *kitchu mamatcheyeu*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *ahque mamatcheunꝏk*, curse not, Rom. 12, 14.

matikenꝏ, matukkenꝏ, v. i. he is great (primarily in stature), pl. *-nꝏog*, Deut. 9, 2; suppos. *noh matikenuk*, pl. *-keg*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkenitcheg*, 1 Sam. 30, 2.

matohteáeyeue: *en matohteáeyeue ꝏnauhkoiyeu-ut*, 'into a rough valley', Deut. 21, 4.

matokqs, mahtohqs, n. a cloud.

[NOTE.—This definition was not completed.]

matta, mat, adv. no, not; compounded with *teag* (thing, res): *matta teag, matteag: matchaog*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *mohteau* (*mo* privative and *ohteau*), it is not; cf. *mo, monteag*. In some dialects the particle undergoes further contraction, as in Del. *tá*, 'a lazy no' (Hkw.), as in the French 'point' for 'ne point'. In composition, *mat*, as a prefix, has a privative and sometimes a direct negative force, sometimes is the equivalent of *matche*, bad.

[Narr. *machâug*, no, not (*machâge*), nothing, not so, R. W.; *mattuks*, no, Stiles. Abn. *mañda*, non. Micm. *m8*, point; *m8k8èch*, rien, ne pas; *ma8en*, personnes. Cree *númmă*, no, not; *nummánta* (strong neg.), no; *númmanisse* (soft neg.), no. Del. *makhta, tah*, Zeisb.; *mátta*, no; *tá*, a lazy no; *tagú*, no, not; *atta, ta*, no, no, Hkw. Powh. *mattagh*, Smith.]

***mattaâsu** (Narr.), not far off, near by, 'a little way', R. W. 76: *mattâsu nóteshem*, 'I came from hard by', ibid. 28.

***mattágehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *mattágehatch*, when the wind is cross. See **wunnágehan*.

mattamog, mattamag (?), suppos. as n. one who is foolish, a fool, Eccl. 6, 8; 7, 9; Ps. 14, 1; pl. +*wog*, Eccl. 7, 4, 5. Adv. and adj. *mattamogque, -magwe*,

mattamog, mattamag—continued. foolish(ly), Prov. 17, 25. Vb. adj. *mattamagqueussu*, *-magwesu*, he does foolishly, is foolish (actively). Vbl. n. *mattamagœonk*, folly (abstractly), Prov. 15, 14; 1 Cor. 3, 19; *mattamagwesconk*, *-queussconk*, foolish doing, folly acted, Prov. 14, 17, 18; 1 Cor. 1, 18.

mattánittuonk, vbl. n. pass. being cursed, a curse, Gen. 27, 12, 13; Neh. 10, 29; Prov. 26, 2 (*mattannuttuonk*, C.). From *mattánumaü*.

***mattannauke** (Narr.), pl. *-onkanash*, 'a fine sort of mats to sleep on', R. W.

[Abn. *ana'kaïin*, natte, peau, etc.; sur quoi on s'assoi; *nedana'ké*, j'ai une natte sur quoi, etc., Rasles. Del. *a na can*, mat, Zeisb.]

mattannit, n. the bad spirit, the devil; pl. *-tóog*, El. Gr. 9 (*tœog*, James 2, 19); *mattand*, Gookin. From *mat* (= *matche*) and *m'anit*.

[Muh. *mtandou*, Edw. Chip. *mahjemunedoo*, J. (*má che món é do*, Sch. II, 458). Abn. *ketsiniSéskS*, dieu, le grand génie; *matsiniSéskS*, diable. Del. *matschi* (or *machtschi*) *mannitto* or *machtando*, Hkw.]

mattantam, v. i. and t. inan. he grudges (it), is unwilling. From *matta* and *-antam*, he is not-minded; adv. *mattantamwe*, 'grudgingly', 2 Cor. 9, 7.

mattanum (?): *num-mattanum*, I am unworthy ('to unloose', etc., Mark 1, 7); elsewhere, *nut-tapenum*.

mattánumaü, v. t. an. he curses (him), speaks evil to (him); imperat. 2d pl., *mattánumœk*, curse ye (Meroz), Judg. 5, 23; 3d sing. *mattánumaj*, let him be cursed, Deut. 27, 14; *matánumwe unnunach*, let (him) be as cursed, Jer. 20, 15; —— *uttamunach*, let (it) be cursed. Cf. *matche; matchenaü*.

***máttapeu** (Narr.), 'a woman keeping alone in her monthly sickness', R. W. [= *mat-apeù*, 'she is not at home', R. W., or *mattappu*, she sits apart (?).]

mattappasquas, n. a bat, Lev. 11, 19; *mattabashquás*, Is. 2, 20; *matabpusques*, Deut. 14, 18. See *mishabohquas*.

***mattappu**, v. i. he sits down; *pish mattappuog*, they shall sit, Ind. Laws, XVI, xii. Cf. *nummatappineat*.

[Narr. *máttapsh yóteg*, sit by the fire.]

matteag, nothing. See *matta*.

mattompog, suppos. as n. war: *quagquashwunnumœk mattompog*, prepare ye war, Joel 3, 9; *wekontogig mattompog*, they who delight in war, Ps. 68, 30. Adv. and adj. *mattompagwe kesukod*, day of war or battle, Job 38, 23.

[Abn. *mattaïibékS*, la guerre; *mattaïibégSi-arenaïibak*, les guerriers. Micm. *mattuk*, 'to beat'; *măttole*, 'I beat thee'; *mătŭnāgā*, 'I fight', Rand. Del. *machtapeek*, bad time, war time (*máchtapan*, bad morning weather), Zeisb.]

mattúhquab, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; *nattúhquab*, my skin; *wadtuhquab*, his skin. For *m'adt-uhquáe* and *áppu*, that which is (permanently) upon the outside.

*[**mattuhteau**, v. i. he quarrels;] *nummattuhteam*, I quarrel, C.

matug. See *mehtug*, a tree.

matukkenœ. See *matikenœ*.

*[**matwâkau**, v. i. he dances;] *ahque matwâkesh*, don't dance, C. Vbl. n. *mattwakkâonk*, dancing, C.

matwaü, (he is) an enemy, Ex. 15, 9; Is. 59, 19; pl. *matwaog*.

[Narr. *matwaûog*, 'soldiers.']

***matwaûonck** (Narr.), vbl. n. a battle.

maü, v. i. he cries, weeps, 2 Sam. 13, 19; pl. *maüog*, v. 36; suppos. *noh mauüg*, he who weeps, Ps. 126, 6; suppos. pass. *maümuk*, when there is weeping, Eccl. 3, 4; suppos. pl. (particip.) *neg maugig*, they who weep, 1 Cor. 7, 30 (*neg mogig*, Matt. 5, 4); freq. *mauemaü* (he mourns). Adj. and adv. *mauwe*, Num. 25, 6 (*maue*, 2 Sam. 3, 16). Vbl. n. *mauonk*, weeping.

[Narr. *mâuo*, 'to cry and bewail.' Abn. *maïiSé*, il pleure à cause, etc.; *nemaSighé*, je pleure. Chip. *ke-mahwe* (pret.), he wept, John 11, 35; suppos. *mahwid*, when she wept, John 20, 11 (J.).]

***mauchaúhom** [he has gone], 'the dead man'; pl. *mauchaúhomwog*, the dead, R. W. For *mahche-œm*.

***maúchepwut** (Narr.), when he hath eaten; *mauchepwéan*, after I (shall) have eaten, R. W.; suppos. of *mahchepœ*, he has eaten.

mauemaü, v. t. an. (freq. of *maü*) he mourns for (him), Gen. 37, 34; pl. *-maog*, they mourn, Num. 20, 29; im-

mauemaü—continued.

perat. prohib. *mauemuhkon*, mourn thou not, Ezek. 24, 17. Vbl. n. *mauemꝏonk*, mourning, Zech. 12, 11.

[Abn. *ne-maȣimaȣ̃*, je le pleure.]

maumachi (?) is put for 'household stuff', property, Gen. 31, 37, but more often in the plural, *maumachiash*, goods, effects, movables, Nah. 2, 9: *teaguash asuh maumachiash*, 'money or stuff', Ex. 22, 7. The primary meaning is perhaps 'things taken.' Cf. *maumunni*, it is taken (as spoil, 1 Sam. 4, 17, 19).

[Narr. *maumachíuash*, goods; *aúquiegs*, household stuff, R. W.]

maumachish (intens. of *machish*, *majish*), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11: *nen maumachish*, I (am) the last, Is. 41, 4 (*momachisheue*, lastly, finally, C. and Danf.; *ut mōmăüsh ne kesukok*, at the last day, Jno. C.). See *majish*.

maumunni, -naï, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. *amáeü*, he departs (Narr. *máw*, he is gone, i. e. is dead); *nemunnum*, he takes it; *amàunum*, he takes (it) away.

maumuttam, v. i. (and t. inan.?) he mourns: —— *wutch*, he mourns for (him), 2 Sam. 19, 1; *num-momuttam*, I lament, C. Cf. *maü*, *mauemaü*.

[Abn. *ne-maȣ́idámen*, je pleure quelque chose.]

***maunêtu** (Narr.), a conjurer, R. W. = *monetu*, El.

***maunuwau.** See *mônoowau*, he hisses, C.

***maut** (Narr.), denotes completed action or cessation of activity. See *mahche*.

***mautàbon** (Narr.), 'it is day.' See *mohtompan*, morning.

may, maï, n. way, path: *ayim may*, he made a way, Ps. 78, 50; *neen may*, I am the way, John 14, 6; with locative or directive affix, *mayut*, in, to, or by the way; *kishke may*, by the wayside; *maïkontu*, in (or among) ways, Is. 42, 16; *num-muttummashum may*, 'I run in the way' (of thy commandments), Ps. 119, 32. = *num-muttummaomashontam may*, Mass. Ps.). From *a-u*, he goes to (ad-it), with the impersonal prefix (?). See *m'*.

[Narr. *máyi; mayúo*, is there a way?

may, maï—continued.

mat mayanúnno, there is no way, R. W. (Cf. suppos. negat. *matta máanog* and *mo adt manꝏk*, where there was no way, Ps. 107, 4, 40.) Quir. *maouk*, in the way (to), Pier. 29.]

***mecaûtea** (Narr.), a fighter. See *mekonaü*.

meechu, meech, v. t. inan. he eats (that which is inanimate, primarily vegetal food; but sometimes *weyaus*, flesh, is the object of the verb; cf. *mꝏwhaü*, he eats what is alive): *num-meech*, I eat; *ummeechin*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *noh meechik*, *meechuk*, he who eats (it), John 6, 58, 51; pass. inan. *meechumꝏ*, *meechummu*, it is eaten, whence *meechum*, 'victuals', Gen. 14, 11. Vbl. n. *meechummuonk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meetsu*.

[Narr. *méitch*, eat thou; *téaqua kumméich*, what wilt thou eat? Abn. *nemitsi*, je mange cela; *ne-mitsesi*, je mange (v. i.); *ne-mȣhaȣ̃*, je mange (an.obj.). Micm. *migichi*, je mange. Cree *méechu*, he eats (it); freq. *măméechu*. Chip. *mejim mahjeyon*, food to eat, John 4, 32; *mahjid weyos*, (he who) eats flesh, John 6, 56; *ne-mejem-im*, my meat, John 4, 34, J.; *nin midjin*, I eat (it), Bar.]

meepit. See *mēpit*.

***meesk,** n. elbow, C. See *ishquanogkod*.

[Abn. *neskȣ̃an*, mon coude; 3d pl. *ȣskȣ̃ünar*. Del. *wi squon*, (his) elbow, Zeisb.]

meesunk, meis-, meyaus-, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17: *um-meesunk*, her hair, John 12, 3; *pasuk meyausunk*, one hair, Matt. 5, 36. (Cf. *weshágan*, hair on the body or limbs, the hair of animals, and *qunónuhquoau*, he has long hair.) This word has the form of a noun collective, and is perhaps from *mꝏsu*, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalp lock, *qunonukquóonk*.

[Abn. *ne-mȣsaȣ̃*, je le tonds; *ne-mȣ́si*, je me tonds, je me rase les cheveux; *masȣkȣ̃aüin*, chevelure d'ennemis; *nemassckȣ̃é*, je lève la chevelure. Menom. *maish*, head; *may-nay-nuun*, hair, Sch. II, 470. Del. *mi lach*, hair; *miech hee*

meesunk, etc.—continued.
ken [cf. *weshagan*, El.], hair or wool, Zeisb.]

meetsu, mētsu, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *meech-u*, as if *meech-esu*. Imperat. *meetsish*, eat thou; pl. *meetsek;* suppos. *noh meetsit*, he who eats, 'the eater', Is. 55, 10. Vbl. n. *meetsuonk*, food ('meat', Matt. 6, 25). Cf. *meechu*, *mᴑᴑwhaü* (v. t. an.).

[Narr. *ascúmetesímmis* (=*asq kúmmetesímmis*), have you not yet eaten? *kom-metesímmin*, your eating (infinit. 2d sing.). Abn. *ne-mitsesi*, je mange. Micm. *migichi*, je mange. Cree *méchesoo*, he eats; *méchesóosu*, he eats a little. Chip. *wēsin*, he eats. Menom. *mee-tee-shin*. Del. *mitsu*, Zeisb.]

meetwe, metwe(?), n. a 'poplar', Gen. 30, 37; Hos. 4, 13.

***meeün, meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

méhchéëu, méhchéyeu, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mehchiyéue*, barren; *mohchiyéue*, empty, C.). Vbl. n. *mehchéyeuonk*, barrenness, sterility, 2 K. 2, 21. See *mahchumᴑ; mohchi*.

mehmehshanôm(?), v. i. he pants: *num-mehmehshanôm-up* (pret.) I panted, Ps. 119, 131. Cf. *sauuhkissu*.

[Abn. *mamañtsĭré neréȣañgan*, le cœur me bat.]

mehquantam, -oantam, v. t. he remembers (it); *num-*, I remember, Gen. 41, 9; imperat. 2d sing. *mehquantash*, Ex. 20, 8; Deut. 5, 15; suppos. *mehquontog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mehquantamᴑonk*, remembrance (of inan. obj.), a memorial, Eccl. 1, 11; Neh. 2, 20 (*wunnegen mehquontamŭonk*, 'a good memory', C., should be *wunne mehquontamᴑonk*). With an. obj. *mehquânumaü*, he remembers (him), Gen. 19, 29; with affixes, *kum-mehquânumoüsh*, I remember thee, Ps. 77, 3; imperat. *num-mehquânum-eh*, remember thou me. Vbl. n. *mehquânumâonk*, memory, remembrance (of an. obj.), Job 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-antam*], he refrains from thinking of, with negat. prefix; *mo-ahquantam*, he does not refrain, etc.

mehquantam, -oantam—continued.
[Narr. *kum-mequâwnam-e*, dost thou remember me? Abn. *ne-mi‘kȣ̂itéhañ'damen*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *ne-mi‘kȣitéhañmañ*, *ne-mi‘kȣ̂éremañ*.]

mehquau, mēquau, n. the thigh, Ezek. 24, 4; *agwe neequa-ut*, under my thigh, Gen. 47, 29; *wehquau*, his thigh. Cf. *mohpee*, hip, upper part of the thigh; *mohpegh*, shoulder.

méhtáuog, n. the ear; pl. *-ogwash*, El. Gr. 10, *-ogquash*, Rom. 11, 8; *néhtauog*, my ear; 2d pers. *kéht-*; 3d pers. *wéht-*. From *wahteau*, he understands, knows (?); suppos. *wautog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *nᴑtamunát*, to hear.

[Narr. *wuttówwog*, pl. *-guàsh*. Abn. *metaȣakȣ;* 3d pers. *ȣtaȣakȣ;* pl. *-agȣr*. Peq. *kuttuwannege*, your ear, or 'what you hear by', Stiles. Muh. *towohque*, ear, Edw. Del. (3d pl.) *whittawak-all*, Hkw.; *híttaock*, ear, Camp. Cree *me-tá-wá-ki*, ear, Harmon.]

mehtug, -tugq, mahtug, n. (1) a tree, wood; pl. *-ugquash*, El. Gr. 10; *métugkᴑkontu*, 'among thick trees', Ps. 74, 5; dimin. *mehtugquĕs* and *mehtugquēmēs*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*muhtᴑkᴑmes*, a stick, C.); pl. *mehtugkᴑmesash*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-uhtug* or *-uhtugq*, tree, wood; *-unk*, a tree (while standing or in the earth). See *agwonk; kishkunk; mussᴑonk; qunuhtug*.

[Narr. *mihtúck*, pl. + *quash*. Chip. *mitíg*, pl. *-gog*. Cree *mistick*, dimin. *místickoos*. Del. *tachan* [='*tugkun*(?)], wood (*me ta chan*, firewood); *meʰittuk*, a tree, Zeisb.]

meisunk. See *meesunk*.

mekáussu, v. i. act. he strives, contends; suppos. *mehkáusit*, Is. 50, 8.

mekonaü, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekonᴑk*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *noh mekonont*, he who contends with, Is. 45, 9; mutual, *mekonittuog*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.

mekonaü—continued.

[Narr. *kum-mécautch*, you are a quarreler.]

mekonteau, v. i. he contends, makes war, James 4, 2 (with *ayeuwohteau*, he fights).

[Narr. *mecáuntitea*, let us fight; *mecaûtea*, a fighter.]

menadchu, n. the left hand; *um-menadchu*, his left hand, Dan. 12, 7 (*menatche menitcheg*, the left hand, C.). Adv. and adj. *menadchée*, left, of the left: —— *wusseet*, his left foot, Rev. 10, 2; of inan. obj. *menadchéinniyeu*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *yo nmúnnatch*, (there, to) the left hand (of the path or way).]

menadtam, v. t. he vomits (it) up, Lev. 18, 25; Jonah 2, 10. Vbl. n. *menadtamœonk*, *menatamœonk*, vomiting, Jer. 48, 26.

[Narr. *n'munnádtommin*, I vomit, R. W. Del. *melandam*, he vomits, Zeisb.]

mēnan, n. the tongue; pl. *mĕnanash*, James 3, 5, 6; Acts 2, 3; *wēnan* (*weenan*), his tongue. [Related to *annœ*, *unnaü*, he speaks, commands (?).]

[Narr. *wéenat* (misprint for *weenan*?). Abn. *mirar8;* 3d pers. *8irar8*.]

***meninnunk**, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babes." In the quotation from 1 Peter 2, 2, on the title-page, the adv. and adj. *meninnunnúe* (of milk, milky) is substituted for Eliot's *sogkodtungane*. Participial or suppos. inan. from *nœnaü*, he sucks, with *m'* prefixed, that which he sucks [cf. *sogkodtunk;* or is it 'what is given' (*menin-*)?]. See *nœnontamunát; nœnunát*.

[Narr. *munnúnnug*, (woman's) milk; *wunnunògan*, a breast. Abn. *merenák8s*, du lait; *nen8ni*, je tète; *n8naïmaï*, je la tète.]

menógkus, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenógkus*, thy belly; *wunnógkus*, his belly, Lev. 11, 42 (*munnogs*, bowels, C.). Cf. *wónogq*, a hole, a pit.

[Narr. *wunnáks*. Abn. *naïigan*, (mon) ventre. Del. *wach tey*, Zeisb. Voc. 12.]

***menontam**, C. See *manontam*, he smells.

menuhkequog, n. 'steel', Jer. 15, 12 (with *missehchuog*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chohquòg; kenehquòg* (under *kēnai*).

menuhkequog—continued.

menuhkéteoü, v. caus. inan. he makes (it) hard or strong; pl. *-teoog*, Jer. 5, 3 (*num-menehkēteo*, I fasten, C.).

menuhkeu, -ke, -ki, (it is) strong, firm, hard ('*menuhke* or *menuhku*, adv. strongly', El. Gr. 21), Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkehik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *menuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesuen*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesuonk*, strength, might.

[Narr. *minikêsu*, strong; *minioquêsu* [dimin. little strong], weak. Abn. *nemerkasani*, je me sers de force, j'emploie la force. Micm. *menakèi*, je suis pressé (adv. *menaké*); *melkei*, je suis dur (adv. *melki*).]

menuhkinnum, v. t. he takes a strong hold of, holds (it) fast; pl. *-umwog*, Jer. 8, 5; imperat. 2d sing. *menuhkenish*, hold (it) fast, Rev. 3, 3, 11. From *menuhkeu*, with formative of verbs of action performed by the hand.

[Abn. *ne-merkenaï*, je le tiens fortement, fermement; (with inan. obj.) *nemerkenemen*.]

menuhkonog, n. a stronghold; pl. *-ogquash*, *-ogwosh*, Judg. 6, 2; 1 Sam. 23, 29, =*menuhke manskash*, Lam. 2, 5.

menuhkoshketomp [=*menuhke-wosketomp*], n. a valiant man, 1 Sam. 16, 18.

menukque, n. the armpit: *agwe menukquit*, under the armpit, Ezek. 13, 18 ('to armholes'); *agwe kenukque-it*, under thy armpits, Jer. 38, 12.

[Abn. *nereg8̂i*, mon aisselle; *8reg8i* (son aisselle).]

***menuks**, n. a brant, C.

[Narr. *munnùcks*, pl. *-suck*, R. W. Del. *manúnckus ahas* (=bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp.; *mæreck kaak*, 'gray goose', ibid.]

menutcheg, n. the hand; pl. *-egash*, El. Gr. 10; *nunnutcheg*, my hand; *wunnutcheg*, his hand, often in contracted form, *menutch*, *nunnutch*, *wunnutch*,

menutcheg—continued.
etc.; *puttukqunitch* (=*petukqui-wunnutch*, round-hand), the fist, Ex. 21, 18; *anomanutcheg* (*anóme*, within), the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *muttinnohkóu*, the right hand; *menadchu*, the left hand (*menitcheg*, C.; *nunnitchek*, my hand, E. M.).

[Narr. *wunnícheke*, (his) hand; pl. *-cheganash*. Abn. *neretsi*, ma main; 3d pers. *8retsi*. Chip. *ni-níndj*, my hand, Bar. Del. *nachk*, my hand, Zeisb.]

menwee, n. the navel; *kénwee*, thy navel, Prov. 3, 8; Cant. 7, 2; *weenwee*, his navel, Job 40, 16. For *m'nöē*, the middle (?).

[Abn. *8iri*, nombril; *naü8i8i*, milieu.]

mēpit, meepit, n. a tooth; pl. *-tash*, El. Gr. 10; *-teash*, Cant. 4, 2; *neepit, keepit, weepit*, my, thy, his tooth.

[Narr. *wépit*; pl. *-teash*. Peq. *néebut*, (my) tooth, Stiles. Abn. 3d pers. *8ipit*.]

mēquau. See *mehquau*.

méqun, n. (1) a feather; (2) a pen, 3 John 13; pl. *-unog*: *um-méqunog*, his feathers, Ps. 91, 4. Adv. and adj. *mequnne*, feathered, Ps. 78, 27; *um-mequnne*, Ezek. 39, 17; *mœchekéqunau, mishéqunau*, (he is) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *mē'gwan*. Shawn. *meĕk o nàh*. Del. *mi gun*, Zeisb.]

mĕtah [m'tah], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. *-hash*, Rev. 2, 23; *nuttah, kuttah, wuttah*, my heart, thy heart, his heart [*nogeus*, (my) heart, Wood]. Adj. and adv. *metahhuwae*, of the heart, 1 Cor. 4, 5. Cf. *nuttaihe*, it is mine (belongs to me); *wuttaihe*, it is his (belongs to him).

[Narr. *wuttàh*, (his) heart; *nittà*, my heart. Muh. *utoh*, Edw. Del. (3d pers.) *w'dee*, Zeisb. and Hkw. (=*w'tay*); *ntee*, my heart, Zeisb. Chip. *oo-däï, o-tay*. Menom. *may tah*. Shawn. *ó dài ee*.]

***meteaûhock** (Narr.), "the periwinkle, of which they make their *wómpan* [*wómpam*, p. 130] or white money."—R. W. 104. Pyrula casica or P. canaliculata (?). From *méhtaúog* (Abn. *meta8ak8*), an ear (?), ear-shaped shell.

***métewis** (Narr.), 'black earth': "From this *métewis*, is an Indian town, a day and a half's journey, or less (west, from the Massachusetts) called *Metewêmesick*."—R.W. Plumbago or graphite (?).

mētsu. See *meetsu*.

mettásash. See *muttásash*.

metugkœkontu. See *mehtug*.

***metùp-peash**, n. pl. brains; *waantam wuttup*, a wise brain, C. Narr. *wuitip*. the [his] brain, R. W. Cf. *oǹtup* (Abn. *8tep*), his head.

[Abn. *a8iritebau*, cervelle; *metep*, tête.]

metwe. See *metwe*.

meun. See **meeün*.

meyausunk. See *meesunk*.

m'hogk. See *muhhóg*.

miáe, miyáe, moáe, móeu, adv. together, Is. 45, 8, 21; Job 41, 15; Deut. 33, 17; *móe*, Acts 1, 6; *moeu*, El. Gr. 21; *moywe*, C.: *moáe pasœtshagk*, draw near together, Is. 45, 20; *moaeu*, v. 16; *nauwaeog moeu*, they bow down together, Is. 46, 2.

[Abn. *maü8i, maü8i8i*, ensemble. Micm. *ma8, ma8i*, ensemble, tout à la fois. Chip. *mámawi*, Bar. Cree *máhmow*, all together, collectively.]

miáeog, miyaeog, v. i. they are assembled, are together, Num. 20, 2; (*maiyaóog*, Rev. 19, 19); *miyawéog*, 'they gather together', Is. 49, 18; imperat. *miyáek, moïék*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *nippe moiemœ*, the water is gathered together, Ex. 15, 8; *mukkinneonk moemœ*, Lev. 8, 4 (—— *miyaemœ*, Judg. 20, 1), the assembly is gathered together; pl. *móemoash*, Prov. 27, 25.

[Narr. *miáwene*, 'a court or meeting'; *miawétuck*, let us meet. Abn. *maiéssaün*, on s'assemble. Quir. *mâuwêwunk*, a congregation, Pier. 61.]

mianaü, móünaü, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 29; suppos. *mayanuk*, 'if he gather together', Job 11, 10; imperat. 2d sing. *mian, miyan, móin*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Augm. and freq. *mohmóünau*, Mark 13, 27. With inan. obj. [*miannum*] *móunum*, he gathers (it or inan. things). See *móunum*. This

mianaü, móünaü—continued. verb has the formative of action by the hand, and perhaps Eliot was wrong in using it in the sense of calling together or causing to assemble. In the same sense Rasles (as Abn. below) employs the caus. an. form.

[Abn. *ne-maë′ghimaŭk*, j'assemble (les hommes).]

***míchachunck** (Narr.), the soul. R. Williams (113) says this word "is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning." Pierson's Catechism in the Quinnipiac dialect has *mittachonkq*, soul. The word has no discoverable affinity with either of the two names (*kaukakíneamuck* and *pebenochichauquânick?*) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *michichónckquog*.

[Chip. *wabmotchitchagwan*, Bar. 46. Del. *me tschi tschank*, soul, spirit, Zeisb.]

michemappu [=*michéme-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Michemapit Manit*, 'the Eternal God', Deut. 33, 27.

michéme, misheme, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *michéme*. Abn. *métsimi8i*, toujours. Micm. *mech*, d'avantage, encore, de plus. Cree *móosŭk*, always. Del. *ametschimi*, often (?), Zeisb.]

michemohteau [=*micheme-ohteau*], v. i. it is forever, endures forever; suppos. *ne michemohtag*, that which is forever, 'eternal', Rom. 1, 20 (=*micheme ohtag*, Ps. 145, 13). Adv. and adj. *michemohtáe* and *machemohtáe*, everlasting(ly), Deut. 33, 15; Hab. 3, 6.

***míchokat** (Narr.), a thaw; *míchokateh*, when it thaws, R. W. =*mahshequodt*, when it melts away, vanishes. Cf. *mahtsheau*.

[Del. *moschhaquat*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeisb. Gr.]

***micúckaskeete** (Narr.), a meadow, R.W. See *mukkoshqut*, a plain.

min, n. gen. a fruit; restricted in its application to the smaller fruits, such as corn, berries, nuts; pl. *minneash*. Not used by Eliot except in compound names. It appears to be formed by prefixing the indef. particle *m'* to *-in*, the formative of verbs of growing, 'that which is grown', or which results from growth. See *weatchimin* (corn), *wenominneash* (grapes), *keneü-munneash* (first ripe fruits), *wómpi-minneash* (chestnuts, 'white nuts'), etc. Eliot has always the inan. plural. In some other dialects names compounded with *min* (or *minis*) have occasionally the an. form.

[Chip. *meen*; pl. inan. *meen-un*, berries, Sch. II, 368; but *mandá-min*, pl. an. *-minag*, corn; *miskwi-min*, pl. *-minag*, raspberries, etc. Cree *ménis*, a berry. Del. *mihn*, 'huckleberry', Zeisb.]

misashq. See *mishashq*.

mishabohquas, -bpuhquas, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*mishe-abohquas*) or rat. Cf. *mattappasquas*, bat.

[Abn. *8aübig8séss8*, souris. Chip. *wawábigonodji*, mouse, Bar. Del. *poques*, a mouse, Hkw.; *ach po quees*, Zeisb.]

mishadchu [=*mishe-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

mishadtuppꝏ, -pu [*mishe-adt-uppꝏ*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-pꝏonk*, a feast, Ex. 23, 16; 34, 22. Caus. *mishadtupweheau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

mishánámꝏ (?), v. i. he groans, John 11, 33; pl. *mishánámꝏog* (*mishonômꝏog*, Job 24, 12); *nun-mishanômumun*, we groan, 2 Cor. 5, 2, 4.

mishanantam, v. t. he despises, contemns, thinks meanly of (it); with an. obj. *mishanánumaü*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *mishananumáonk*, dishonoring; pass. *mishananittuonk*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*meshanantamwe*, 'meanly', C.). Cf. *matchenantam*.

***mishánneke** (Narr.), =*mishe-annēk*, a squirrel; pl. *-nequock*, R. W.; *-shenneague*, Stiles (*mishannek*, C.). [The root is 'claw' or 'scratcher' (?).]

***mishánneke**—continued.

[Abn. *mi'kȣ̆é*, écureuil; *préniкȣ*, *mesánikȣ*, 'ces deux ont un beau poil'; *anikŭsess* (dimin.), suisse [chipmunk]. Etch. *mekoo*, red squirrel. Miami *nekwawh*, squirrel. Shawn. *an-eèk-wah*. Del. *hanícquai*, Camp.]

mishánogqus [=*mishe-anoggs*, great star], n. the morning star, 2 Pet. 1, 19; Rev. 2, 28.

mishantam, missantam, v. i. and t. inan. he thinks much, meditates, is intent upon (it); Jer. 49, 30; Dan. 6, 3. Vbl. n. *-tamoowonk*, much thinking, meditation, Ps. 119, 97.

mishantoowau, -ontoowau, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; impers. (?) *mishontoowi*, Is. 30, 7; imperat. 2d sing. *mishantoowash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantoowáe*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishantoowaonk*, *-ontoowaonk*, a shout, a loud noise (*mishontoōnat*, to roar, C.). From *mishe* and *-ontoowaü* (he utters). See **mishontoowahpuhsu*, he howls.

[Narr. *mishaúntowash*, speak out.]

mishashq, misashq [=*mishe-m'askeht* or *mishe-ashq*, great grass], n. a rush, Job 8, 11; pl. *-quog*, rushes, 'flags', Ex. 2, 3. Adj. and adv. *mishashque*, of rushes, 'of bulrushes', Ex. 2, 3. Cf. *wekinasq*; *wusshashquobok*.

mishasketomp, n. 'champion', 1 Sam. 17, 4, 23, 51.

***mishâupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishe-waûpan*. See *wâban*.

mishe. See *missi*, great.

mishe-abohquas. See *mishabohquas*.

mishe-adtóau. See *mishóadtue*.

mishe-adt-uppoo. See *mishadtuppoo*.

mishe-annēk. See **mishánneke*.

mishe-anogqs. See *mishánogqus*.

misheáshkoo, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *ne masheashqut* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *misheashqunneau* (*misse-*), he swallows (him) up. Cf. *qusseáshkoo*.

mishe-ashq. See *mishashq*.

mishegski. See *mishikski*.

mishéheau, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; *nummisheh*, I exalt (him), Ps. 89, 19; suppos. *noh misheheunt*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishehit*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishéhteau*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *num-mishteoh*, 'I magnify' (it), Rom. 11, 13; suppos. *noh mashteunk*, Prov. 28, 8.

mishehtashin, v. i. it storms, there is a tempest; as n. (*mishehtash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *waaban mishshehtash*, 'there arose a tempestuous wind', Acts 27, 14; *wutch mishe tahshinit*, 'from the storm', Is. 25, 4; suppos. *mahshétahshik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishehtashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *mishehteau*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.']

[Narr. *mishitâshin*, there is a storm.]

mishekishki, -koi, (it is) broad, wide (*mishe-kishki*, great from side to side), Job 11, 8; Is. 33, 21; *mishshúkskoi*, Matt. 23, 5; *mishshekski*, Ps. 119, 96; *missi kah mishigski kehtoh*, the great and wide sea, Ps. 104, 25; *mishekiske-maogkehtu*, 'in the broad ways', Cant. 3, 2. See *kishki*.

mishe-m'askeht. See *mishashq*.

misheme. See *michéme*.

misheu, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

mishe-wadchu. See *mishadchu*.

mishikski, mishegski (?), (it is) 'froward'; suppos. *mashiskag*, when it is froward, 'frowardness', Prov. 6, 14; 10, 32; with an. subj. *mishegskiyeuog*, 'they are froward', Prov. 2, 15.

mishketu (?), pl. *mishketuog*, (they are) 'new-born babes', 1 Pet. 2, 2.

mishkom. See *miskom*.

mishkonóntup, n. a skull, John 19, 17 (*muskonontip*, C.); *wuskonóntup*, (his) skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22. For *muskon-óntup*, bone-head. Cf. *chepiontup*.

***mishkouantam**, v. i. he rejoices, C. See *muskouantam*.

mishkouwutchinnꝏ-we kôus, a pricking briar, Ezek. 28, 24.

mishóadtue, adv. of great price, precious; suppos. *mishóadtik*, 1 Pet. 3, 4. From *mishe-adtóau*. See *magóadtik; mógóadtue*.

mishonogod, (it is) wide, broad; suppos. *-ogok* (of a gate or way, Matt. 7, 13).

*__mishontꝏahpuhsu__, v. i. he howls; *num-mishontꝏahpuhs*, I howl, C. See *mishantꝏwau*, he shouts.

mishontꝏwau. See *mishantꝏwau*.

*__mishꝏn__, n. a chin, C.

mĭshꝏn, n. a boat. See *mŭshꝏn*.

*__mishquammâg__, pl. *-maùquock* (Narr.), n. salmon, red-fish, R. W. 103 (=*mishqui-âmaug*).

[Abn. *meskŝameg8;* pl. *-g8ak*.]

*__mishquáshim__ (Narr.), a red fox, R. W.; *mishquissups*, a fox, Stiles.

*__mishquáwtuck__ (Narr.), a (red) cedar tree, R. W. (=*mishqui-uhtug*).

[Del. *me hok ho cus*, Zeisb.]

mĭshqui, (it is) red. See *mŭsqui*.

*__mishqushkou__, n. a trout, C.

[Abn. (pl.) *sk8tam-8k*. Del. *meschilameek*, a trout, Zeisb.]

[**mishuntugkꝏ**, it is much wooded, a forest?] *-kꝏꝏ*, 'it is a wood', Josh. 17, 18.

miskaüaü, mussuhkaüaü, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him): *mahchukish . . . pish um-miskaüóuh*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkunk*, Gen. 42, 4.

miskom, mishkom, v. t. inan. he happens upon, finds (it); *woh kummishkom*, thou shalt find (it), Matt. 17, 27; suppos. *maskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.

[Abn. *ne-mĕskamen*, je trouve ce que j'avois perdu (with an. obj. *ne-meskaŝañ*); *ned-askamesi*, j'ai fais une bonne trouve, Rasles. Cree *mískum;* with an. obj. *miskawayoo*. Chip. *mékahwon*, (he) found him, J.]

missantam. See *mishantam*.

missegen, mussegen [v. i. it grows or produces abundantly, =*missekin*], it is plenteous, abundant, Gen. 41, 29, 31; suppos. *ne masegik*, that which yields abundance, plenty, i. e. plenteous harvest, Gen. 41, 30, 34. Adv. and adj. *ut missegene ohke-ũt*, to a plentiful land, Jer. 2, 7; 48, 33.

misséhchuog, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *missehchuog kah menuhkequog*, iron and steel, Jer. 15, 12; *misséhchuogque*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *mꝏshog* (or *móushag*), q. v., is used for 'iron.' Cotton has *misséhchꝏog*, mines.

*__missêsu__ (Narr.), v. adj. an. he is whole (the whole of him). See *mussi*.

*__misshât__, n. belly, C. Probably 'gros ventre'; for *mishe-ohteau*, it is great(?).

missi, mishe, misheu, missiyeu, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. *missiyeuash kut-onkquatunkanash*, your rewards are great, Matt. 5, 12; *náno missi*, it is more and more great, 'it increaseth', Ps. 74, 23; Job 10, 16; suppos. *mohsag*, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; *ánue mohsag*, (that which is) more great, the greatest, Matt. 22, 36.

[Narr. *mishe, missi*. Abn. *mesé; nemeseghik8i't8n*, je le fais plus grand. Cree *missów*, it is large. Chip. *mítcha*, it is big, large, Bar. Del. *m'cheü*, big, large (it is), Zeisb.]

missín, mussin, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2: *missinnóou, missinnó*, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. *-nóꝏog*, Lam. 1, 5. Vbl. n. *missinnóꝏonk*, captivity.

[Narr. *missínnege, num-missinnám* [*-nꝏm*] *ewò*, this is my captive.]

missinnin, n. (from *missin*, with indef. affix) a man, homo, i. e. any captive or tributary, in which classes were included all men other than those of the speaker's nation or race (viri). Cf. *wosketomp, omp*. Pl. *missinninnúog*, people, *οἱ πολλοὶ*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinnin kah puppinashim*, man and beast, Gen. 6, 7; *howae missinnin ken*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinnin* or *missinninnuog*, a people; *wunnissue missinnin*, a pretty fellow, C.).

[Narr. *nínnuock, ninni-missinnúwock*, men, folk, people.]

missinohkau, v. t. an. he carries (him) away captive. See 2 K. 15, 29.

missinum. See *mussinum*.

missippano sokanunk (?), it [a cloud] rains rain, Is. 5, 6. Cf. *mussuppég*, a tear. See *-sippaeu*.

***missippuskunnicheg**, n. the wrist, C. For *mussipskonnutcheg*, the bone next to (joining) the hand. Cf. *mussipsk*.

-missís, -mussés. See *um-missēs-oh*.

missishin, v. i. it touches. See *mussinum*.

***mississikkoshk**, n. a shin (bone), C.

missittipuk. See *mussittipuk*, a neck.

missiyeu. See *missi*.

missohham, v. t. he announces, makes public (see *mussisse*); imperat. 2d + 1st pers. sing. *missohamah*, tell me, Gen. 24, 23; with *quosháe* (beforehand), he prophesies; pl. *quosháe missohhamwog*, they prophesy, Num. 11, 27. Vbl. n. *quosháe missohhamóonk*, prophecy, Prov. 30, 1; 31, 1; with an. obj. (remote) *-ohhamaü*, he announces to (him).

missohquam. See *mussohquam*[*in*], an ear of (dried) corn; *missunkquamin*, a (full) ear of corn.

missꝏunk. See *mussꝏunk*, a dry tree.

***missúckeke** (Narr.), pl. *-kéquock*, bass, R. W. (*suckequog*, Stiles); striped bass (Labrax lineatus)? Peq. *m'ssugkheege*, Stiles.

missugken[ꝏ], missuken, v. i. he is great, powerful, mighty, 1 Chr. 16, 25: *anue missuken onk neen*, he is more powerful ('mightier') than I, Mark 1, 7; suppos. *masugkenuk* (q. v.). Vbl. n. *missugkenꝏonk*, greatness (in power, importance, etc., relatively), Esth. 10, 1 (*missegkin-neát*, to abound; *missekin-neát*, to increase, C.). From *missi*, with apparently the formative of verbs of physical or inanimate growth (*-kin*); but, if so, this verb could not properly have an animate subject.

[Abn. *ne-meseghir*, je suis grand; 3d pers. *meseghir;* suppos. *méseghirek*, but *mesák8s8*, il est gros, or *méség8*. Cree *misshígittu*, he is large. Del. *meechgilük*, the big, great one, Zeisb. Voc.]

missuhkaüaü, missuhkomꝏ. See *mussuhkomꝏ*.

missunkquamin, mus-, n. a (full) ear of corn; pl. *-minneash*, *-munash*, *-minash*, Deut. 23, 25; Gen. 41, 5, 7, 22. Cf. *munnequomin*.

[Del. *me sa quem*, a corn ear, Zeisb.]

missunum. See *mussinum*, he touches.

mittamwus, -wussis, -wossis, n. (1) a woman, mulier, Deut. 21, 11; 28, 56; Gen. 2, 22; 3, 2 (cf. *squá*, femina); (2) a wife, uxor, Gen. 12, 14; Deut. 22, 14; 1 Cor. 7, 16; *numm-*, my wife; *kumm-*, thy wife; *um-mittamwus-soh*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *wusso*, (she) is his wife.

[Narr. *míttamus; kommíttamus* or *kowéewo*, thy wife; *nummíttamus* or *wullógana*, my wife, R. W. Chip. *ne-mindemoamish*, my wife (Sch. II, 458); *mindamóie*, 'an old woman', Bar. 26. Miami *metaimsah*, woman; *ne-we-wah*, my wife. Menom. *mētamo*, woman; *nayon*, my wife.]

mittamwussu, v. i. she is a wife; suppos. *mittamwussit onkatog*, if she be the wife of another, Jer. 3, 1; *um-mittamwussu*, *-wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

miyáe. See *miáe*.

miyaeog. See *miáeog*.

m'nꝏt. See *manꝏt*.

mo, adv. 'sometimes signifieth not', El. Gr. 21; *mo teag*, nothing, Is. 40, 17, =*monteag* (Is. 41, 17), *matteag* (Luke 22, 35). See *matta*. Negation appears to be the primary signification of this particle, or rather of its base, *m'* (q. v.). With the formative of the verb substantive (*m-ꝏ, mo*) it came to have the force of an affirmation of past being (fuit) by denial of present, and thus supplied the preterit of the defective verb of existence; *ko*, it was and continues to be; *mo*, it was and is not; *pish*, it will be. (The limited or definite present, 'is now', was marked by the affix *-ꝏ* for verbs of being, *-ui* or *-i* for verbs of an. or inan. action. For the former class, see El. Gr. 16.) Eliot sometimes combined *mo* with *ko* to form an aorist (*koh mô, mónkó*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*: *na mo ayeuwuttuonk*, there was a battle, 2 Sam. 2. 17; *mô wequai*, there was light, Gen. 1, 3; *ken mo wuttinneumin*, thou wast a servant, Deut. 5, 17; *neg mo neematog*, these (who are dead) were my brothers, Judg. 8, 19; *mo ayeuau*, he was made, etc., 1 Cor. 15, 45. *-mo* or *-mꝏ*, the characteristic of active in-

mo—continued.
transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *nꝏkeu*, he descends; *nꝏke-mꝏ*, it descends or is let down; *ꝏm*, he goes; *ꝏmꝏ*, it goes.

[Micm. *m8*, point; *ma8en* (de *m8* et *8en*, quelqu'un), personne.]

moáe. See *miáe*, together.

***moamitteaūg** (Narr.), "a little sort of fish, half as big as sprats, plentiful in winter."—R. W. 105. Perhaps the smelt (Osmerus eperlanus), but the name may be applied to any species which 'goes in shoals' or 'a great many together.' It has been corrupted to *mummychaug* and *mummachog*, by which name several species of small fish are popularly known, especially the ornamented minnow (Hydrargyra ornata, LeSueur). From *mohmoeaü;* pass. and mutual form, *mohmoitteauog*, they go gathered together or in great numbers.

***moattôqus** (Narr.), 'a black wolf', R. W. 95. See *mukquoshim; nattꝏhqus.*

mobpee (?), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *-piáog;* 2d pers. *kobp-*, *kupp-*, Num. 5, 21, 22; 3d pers. *wobpee* (*ôapwas*, a hip, C.). Cf. *mehquau*, thigh; *mohpegk*, shoulder.

[Narr. *apòme*, thigh.]

moehteómꝏ, v. inan. (pass.) caus. it is made to be together, it is put together; suppos. *moehteómuk*, when it is 'framed together', 'knit together', Eph. 2, 21; Col. 2, 19.

móeu. See *miáe*, together.

moeuwehkomaü, v. t. an. he calls (them) together, he assembles. Vbl. n. *-komonk*, an assembling, assembly, Num. 20, 6.

[Quir. *mauwewhèkomunk*, the church, Pier. 63, 64.]

mogki, mogke, mogge, (it is) great (of its kind or comparatively). Adv. and adj. great; *mogke qussukquanash*, great stones, Josh. 10, 11; 1 K. 5, 17; —— *wetuomash*, great houses, Amos 3, 15; *mogkiyeu*, it is great; pl. *-yeuash*, Gen. 41, 5 (of ears of corn, they are 'rank'); suppos. pl. *mógagish*, *magagish*, great things.

mogki, mogke, mogge—continued.
[Del. *amangi*, great, big, large, Zeisb. Gr. 168; *machweü*, great, large, Zeisb. Voc.]

môgóadtue, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *magôadtik; mishóadtue.*

mogquan, -quón, n. the heel; pl. *-nash*, Job 13, 27; 3d pers. *wogquan*, *wogquoan*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *mag8̂aün*, *nag8̂aün*, mon talon. Menom. *wahquoön*, (his) heel. Shawn. *okwànee.* Del. *nan quon*, the [my?] heel, Zeisb.]

mogqueen, -quén, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mogqueïnnu*, it grows large, enlarges (*mogquénuꝏ*, 'it became a boil', Ex. 9, 10).

[Abn. *mag8̂in*, enflure. Del. *machquin*, swelled, Zeisb.]

mogquéïn, -quen, v. i. it swells, enlarges, Num. 5, 27; *mogqueïnnu*, it becomes large or swollen, Deut. 8, 4; with an. subj. *mogquesu*, he swells, is swollen (*noh mogquesui*, he swelleth; *num-mokques*, I swell, C.).

[Narr. *mocquêsui*, he is swelled; *nummòckquese*, I have a swelling. Del. *machweü*, great, large, Zeisb. Voc.]

mohchi, (it is) empty, unoccupied (*mohchiyeue*, C.); *mohchoi kꝏsh week*, is there room in thy father's house? Gen. 24, 23. Cf. *méhchéëu.*

mohchumꝏ. See *mahchumꝏ*, it is waste, barren, made desolate.

***mohéwonck** (Narr.), a raccoon-skin coat, R. W.

[Abn. *maï8ak*, robe de peau de cerf, de chat-sauvage, etc.]

mohkas. See *múhkos*, a nail, a claw.

***mohkodtaén-in,** a widower, C.

mohkont. See *muhkont*, a leg.

móhkussa, mohkos, mukos, n. a (burning) coal; pl. *-saash*, Is. 44, 12; 'coals of fire', Prov. 26, 21; *ut móhkossahtu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *anue mꝏi onk ne mohkos*, blacker than a coal, Lam. 4, 8. For *m'kussa*, the hot (n. concrete)? or if Rasles' translation of the corresponding word in Abnaki be correct, from *mꝏi* and *kussa*, black-burned (?), or (Abn. *mkasé*) merely 'it is black' (?). Cf. *kussitteau*,

móhkussa, etc.—continued.

etc.; "*mocassa*, the black of the nail", Wood.

[Abn. *mkasé*, charbon éteint (?); *mkasé-skȣtai*, charbon ardent. Del. *me hackachtey*, a coal, Zeisb.]

mohmoéog, freq. of *moéog* (=*miáeog*, q. v.), they go often, or habitually, together, 'they often met', El. Gr. 17.

mohmoskuhteas, n. a frog (obj. pl. *-teasu*, Ps. 78, 45, a misprint? Mass. Ps. has *mahmoskohteaseuh*). Elsewhere Eliot has *tinógkukquasu-og*, frogs. Cf. Peq. *kopiauss*.

mohmóünum, freq. of *móunum*, he gathers together.

mohmuttahtag, mâmuttattag, mah-, (suppos. as) n. lead, Ezek. 22, 18, 20; 27, 12; Ex. 15, 10; Zech. 5, 7; 'tin', Num. 31, 22, but not elsewhere.

mohpanag, muh-, -og, n. the breast [mammæ], Joel 2, 16; Hos. 9, 14; *nohpanag*, my breast, Cant. 1, 13; *wohpanag*, *wuhp-*, her breast, 'bosom', Prov. 5, 20 (*mohpânneg*, C.).

[Narr. *mapannog*, the breast; *wunnummògan-ash*, breasts. Menom. *ohpaun*. Shawn. *ópàh la*.]

mohpegk, muhp-, -peg, n. the shoulder, Lev. 8, 25; 9, 25; oftener without the impers. prefix, *uhpegk*, Num. 6, 19; 18, 18; Ezek. 24, 4; *nauwánau uhpequanuh* (accus. pl.), 'he bowed his shoulders', Gen. 49, 15; *nashaue ohpequan-it*, between his shoulders, Deut. 33, 12. Cf. *muttugk*.

[Narr. *uppèke*, shoulder; pl. *uppequòck*. Chip. *pĕkwun*, *pikqun*, the (upper part of the) back. Del. *ho pi quon*, the fore shoulder, Zeisb.]

mohsag, suppos. of *missi*, great.

môhshequssuk, n. a 'flinty rock', Deut. 32, 13 (=*mꝏóhshi-qussuk*). See *qussuk*.

môhshipsq, n. flint stone, Is. 50, 7 (=*mꝏóhshi-pisk*, iron stone).

mohtantam. See *mahtântam*, he is old, decrepit.

*[**mohtanuhkussu**,] **num-mohtanuhkus**, I finish or conclude, C. [?]

***mohtchinau** [=*mahchinau*], he is sick; *num-mohtchinam*, I am sick, C.

mohtompan, (it is) morning, Ezek. 7, 7; suppos. *-ompog*, when it is morning; as n. Gen. 1, 5, 8, etc.; *en* (or *pajch*) *mohtompan-it*, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

mohtompan—continued.

[Narr. *mautàbon*, it is day.]

mohtshánꝏ. See *mahtshánꝏ*.

môhtukquás-og, n. pl. 'conies', Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Abn. *mattegȣéssȣ-ak*, lièvre.]

mohtupôhsin, v. i. it lies waste, Is. 15, 1.

mohtuppaeu, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. *-aéog*, Job 6, 17; pass. *-aémꝏ*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *mahtsheau*.

mohtutteau, v. t. caus. inan.; pass. it is consumed or made an end of, melted, Jer. 6, 29 (of lead, by the fire); act. it consumes, makes an end of, Deut. 32, 22.

móhwhaü. See *mꝏwhaü*, he eats (him).

mokaketꝏmuk, (when he is) dumb, Ps. 38, 13; suppos. of *mokakuttꝏ* = *mat kakuttꝏ*, he does not speak, he is mute, dumb; pl. *-tꝏg*, Ex. 4, 11; Matt. 9, 33; *mo nuk-kaketꝏp* (pret.), I was dumb, Ps. 39, 2, =*mat nuk-kaketꝏp*, v. 9.

mokŭs, mokıs, (indef.) **-sin**, a shoe (moccasin); pl. *mokussinash*, *moxinash*, Amos 8, 6; Matt. 10, 10; *um-mokis* (*-us*), his shoe, Deut. 25, 9, 10; *pehtoxinash*, put on your shoes, Ezek. 24, 17; *nukkônokkussinash*, old shoes, Josh. 9, 5.

[Narr. *mocússinass* and *mockussinchass*, shoes which 'they make of their deer skin worn out', R. W. Peq. *múckasons*, Stiles. Abn. *mkessen*, pl. *-nar; ne-mekessen*, mon soulier; *ne-maksenecké*, j'en fais. Micm. *m'keshen*, pl. *-nel*. Chip. (pl.) *makisinan* (*mékisiniked*, shoemaker), Bar.; *mŭkesin*, pl. *-nun*, Howse. Cree *múskesin*, pl. *-es′ină*.]

momanch, mꝏmansh, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mummáin*, here and there one.]

momonchu. See *mamonchu*, he moves about.

mômóne, (it is) 'freckled'; *momóne chohki*, 'it is a freckled spot', Lev. 13, 39.

momonehtaüaü and **momontaü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. *-taüáog*, 2 Chr. 36, 16; suppos. *momontauont*, when

momonehtaüaü, etc.—continued. he mocks at, mocking, Gen. 21, 9; Job 12, 4.

mômónesu, v. adj. an. he is spotted. is black or dark colored here and there, in spots or stripes. Freq. distrib. of *mœesu*, he is black; pl. *mômónesuog*, they are 'grisled', Gen. 31, 12; suppos. *mômónesit*; pl. part. *-sitcheg*, 'speckled', Gen. 30, 32, 39 (*wéénu momoeesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mômœchohkesu.*

momonowantam, mamonau-, v. i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-tamwe*, 2 Chr. 30, 10.

momóntunnum, mamónt-, v. t. he puts it in motion, moves (it) about: —— *nippe*, he 'troubled the water', John 5, 4; suppos. *mamontunuk wussissittœnash*, when he moves his lips, Prov. 16, 30.

momóunog, n. pl. the eyebrows; 3d pers. *ummomóunog* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[Abn. *maümaüin*, sourcil, le poil, etc. Del. *mamawon*, Zeisb.]

momœechohkesu, v. adj. an. he is black-spotted, has dark spots; pl. *mómœchohkesuog* (*mohmœe chohkesuog*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *momœchohkésitcheg*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *mœi* (it is dark colored), with freq. or distrib. reduplication, and *chohkésu*, he is spotted or has a spot.

[mónáe, mœnáe, there is much, there is abundance;] pl. *nano mœnaash*, they are increased, Jer. 5, 6; *monaash*, they are many, ibid.; suppos. *mónak*, when there is abundance, when it abounds, Ps. 72, 7; 1 Pet. 1, 3; *yeu monak*, 'this great store', 2 Chr. 31, 10; with an. subj. *monaog*, (they are) many persons (El. Gr. 8), Ex. 1, 9; Dan. 12, 4; Matt. 7, 14; suppos. pl. *monacheg*, Is. 60, 5; 2 Cor. 4, 15; suppos. 3d pl. *monahettit*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monaonk*, abundance, Deut. 33, 19.

[Narr. *wussaume maunâuog*, 'they are too full of people.']

mônak, mœnak (in compounds, *-ônak*, *-ônagk*, *-ônag*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14: *hashabp-onak*, linen cloth, Mark 14, 51; *wusk-onagk*, new cloth, Mark 2, 21; *womp-onak*, (white) cloth, Deut. 22, 17; *kuhpogkônag*, a thick cloth, 2 K. 8, 15 (*mœak monag*, black cloth, C., but better, *mœônak*). (2) a garment of cloth, as distinguished from *ne âqut* or *hogkœonk* (cf. *ohkœn*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *maúnek*, 'an English coat or mantle', R. W. 107.]

monakenehheau, v. caus. trans. he makes cloth, he weaves; pl. *-heaog*, Is. 59, 5; with inan. obj. *monakenehteau*, he weaves (it). N. agent. *monakenehteaen* (indef. *-énin*), one who weaves, a weaver, Ex. 35, 35; Job 7, 6.

[Narr. *ko-maunekunnúo*, have you any cloth?]

monanehteau, v. i. he is merciful, Num. 14, 18: *num-monanehteam*, I am merciful; intens. *num-mómonaneteam*, Jer. 3, 12. Vbl. n. *monaneteaonk*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kitteamonteanumaü.*

monánumaü, v. t. an. he compassionates, is merciful to (him); *nummonánum*, I show mercy to, Ex. 33, 19; imperat. *monánumonch*, Zech. 7, 9; with suffix *monánumeh*, be merciful to me, Ps. 119, 132.

monaskœtasq-uash, n. pl. melons, Num. 11, 5 (*mœnosketămuk*, cucumbers, C.). See *askœtasq.*

mônasquisseet. See **manusqussêd-ash*, beans.

monát, (it is) abundant, (there is) much, Ps. 37, 11; *woh monát*, (it) might abound, 2 Cor. 4, 15; *mœcheke monat*, exceedingly abundant, 1 Tim. 1, 14; *pish monat*, it shall be increased, i. e. become abundant, Dan. 12, 4; pl. *monatash*, Prov. 15, 16; 2 Chr. 9, 9. From *monaohteau.*

[Narr. *máunetash*, 'great store', abundance.]

monchanamukqussu, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussuaü*, he does, etc.,

monchanamukqussu—continued. to (him); whence, n. agent. *-qussuaen*, a 'wonderful one', Is. 9, 6. From *monchanamuk*, suppos. o, *moñchanamaü* (t. an. form of *moñchanatam*), and *ussu*.

moñchanatam, -um, v. i. (and t. inan.) he is astonished, he wonders (at it), he is surprised, Is. 59, 16; pl. *-amwog*, Matt. 22, 33 (=*chepshaog*, Mark 11, 18); *monchantash*, 'marvel (thou)', John 3, 7 (=*muhchantash*, Mass. Ps.). Vbl. n. *-tamœonk*, wonder, amazement, Acts 3, 10; and causat. *-tamwahuwaonk*, causing wonder, a marvel, a wonder, Deut. 13, 1, 2. From *moñch-u*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

monchanạü, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, 1 Sam. 30, 2. (2) he conducts or guides (him): *um-monchan-uh en mayut*, he guided them in the way, Gen. 18, 16.

[Narr. *maûchase*, be my guide (imperat., =*monchussish*, from *monchussu*, v. i. act. he acts as guide, he guides); *kum-maûchan-ish*, I will conduct you.]

moñchu, v. i. he goes, se movet (denoting merely the act of going, without reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10: *num-monchēm*, I go, Matt. 21, 30; pret. *num-monchip*, I went, Jer. 13, 5; suppos. *noh monchit*, he who goes, Jer. 22, 10; imperat. *monchish;* pl. *monchek*, go; freq. *mamonchu*, q. v. Related to *amáeü*, he departs (?). Cf. Sansk. *mańch* (ire, se movere); *manth*, *math* (commovere, agitare); Lat. motus, mittere.]

[Narr. *mauchéi* (pres. defin. =*monchu-i*), he is gone; *maúchish*, be going (imperat.); *num-mauchèmin*, I go. Abn. *ne-mañtsi*, je vais; *ne-maü neda*, je vais là. Cree *áchee-oo*, he moves. Chip. *aunjéh*, Howse 194; *ma'ja*, he goes, Sch. II, 469. Del. *matschiü*, he is gone; suppos. *matschit*, Zeisb.]

móneaü, monneaü, monunneaü, v. t. an. he looks (intently) at, observes (him); *um-monunneaü-oh*, he looked on them, 2 K. 2, 24; imperat. (affix) *monneah*, look thou on me, Ps. 119, 132; pl. *monneick, monunneick*, look ye, Job 6, 28; suppos. *moneauont*, Matt. 5, 28. With inan. obj. *móninneam, mónunneaum*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *noh moninneog*, he who looks, etc., Num. 21, 8. Cf. *kuhkinneam*.

monetu, v. i. he is a diviner, a magician. Vbl. n. *monetuonk*, 'divination', Deut. 18, 10. Cf. *mamontam*.

[Narr. *maunêtu*, a conjurer, R. W.]

mónkô. See *mo* and *ko*.

monneaü. See *móneaü*.

mónói. See *mœnôi*, it is deep.

monomansuonk, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.

***mônoowau**, he hisses; infin. *maunuwónat*, to hiss, C.

monopuhpeg, n. a trumpet, Neh. 4, 20; Ps. 150, 3: *puhpequash monopuhpeg*, sound a trumpet, Matt. 6, 2. Cf. *puhpegk*.

monsh, n. a cock or hen, Luke 22, 34, 60, 61 (*mónish*, *nâmpash*, a hen, a cock, C.). R. Williams (p. 56) has "*chicks*, a cock, or hen: a name taken from the English."

monteag, nothing. See *matta*.

monunks, n. the ash tree, Is. 44, 14.

[Abn. *aïigmak8*, frêne. Chip. *papágimak*. (Baraga has *agimak*, ash tree [cf. *agim*, snowshoe], and three "other kinds", viz. *gawákomij*, *papágimak*, and *wissagak*.) Del. *pachgammak*, black ash tree, Zeisb.]

monunneaü. See *móneaü*.

mos, "a word signifying futurity" (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative: *mos nunnup*, I must die, Deut. 4, 22; *mœche mos nut-ahquontamaü*, how often shall I forgive him? Matt. 18, 21; *ne mos nnih*, it must needs be so, Mark 13, 7. See *mahche; mo.*

[Narr. *moce, mesh: mesh nóonchem peyaum*, I could not come; *moce-nanippeéam*, I will come by and by.]

moskeht, maskeht, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. *-ehtuash*, Dan. 4, 25, 32, 33; 'pasture', 1 Chr. 4, 39, 40; *moskehtuash*, 'hay'; *woskoshkehtuash* (= *wuske-oskehtuash*), 'tender grass', Prov. 27, 25; *mish-ashkehtuai ne ohke*,

moskeht, maskeht—continued.
'there was much grass in that place', John 6, 10 (*oskosk*, grass; *mosketuash*, hay, C.). Vbl. subst. *moskehtuꝏ*, he is grass, Is. 40, 6. Dim. *moskehtuēmes*, El. Gr. 12. From *askehteau*, it is (lit. it makes, caus. inan.) green, with the indeterm. prefix, that which is green. See *aske*.

[Narr. *maskituash*, grass or hay. Abn. *meski*^{n}*k8ar*, herbes. Del. *masgik*, Zeisb.]

moskehtu, mask-, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *onatuh moskehtu-ut*, like a medicine; *iyan-askehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *maskit*, physic. Chip. *mashkiki* [*-keke*], Bar.]

mósogque, adv. and adj. adhering, sticking to [v. i. it sticks close, adheres], Prov. 18, 24; Jer. 42, 16. Cf. *mussinum*, he touches; *mississin*, it touches.

mósogquehteau, v. caus. inan. he makes it adhere, joins it to; imperat. *mósogqueteoush*, join them together, Ezek. 37, 17.

mósogqunnum, v. t. (inan. obj.) he joins or puts together; suppos. *mósogqunuk*, when he joins together, Matt. 19, 6. See *mussuhkomꝏ*.

mosq, masq, mashq, n. a bear, Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (*moshq*, C.). The base is the same as that of *nꝏsquodtamunát*, to lick, and the name signifies 'the licker,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mâkwa-num*, he squeezes (hugs)? (Howse 93).] Cf. **awausseus; *paukúnawaw*.

[Narr. *mosk*, or *paukúnawaw*. Muh. *mquoh*, Edw. Del. *machk*, Zeisb. Abn. *a8ess8s*, ours; *m8sk8̂a8irtséh8́s8* [=*m8sk8̂a-8retsiar*], il se lèche les pattes; *mesk8̂é*, peau d'ours. Chip. *makwá* (*mûkwah*, Howse). Cree *mûskwah*.]

móünaü. See *mianaü*.

móunum, v. t. he gathers together (inan. obj.); *kum-móunum*, thou gatherest, Matt. 25, 24. Freq. *mohmóünum*. Vbl. n. *móunumóonk*, *mouunnumꝏonk*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *mianaü*, q. v. Cf. *mukkinnum*.

móunum—continued.

[Narr. *mowinnee*, he gathers (fruit, or inan. obj.); *mowinnaúog*, they gather. Abn. *maü8i8i*, ensemble; *ne-maü8ínemen*, je les mets ensemble; *ma8iné*, il cueille, il ramasse. Del. *mawuni*, assembled, Zeisb.]

móushag. See *mꝏóshog*, iron.

moxinash, n. pl. See *mokus*, a shoe.

moyeu. See *mꝏi*, ordure.

moyeu, móeu. See *miáe*, together.

mꝏche, as an auxiliary of the future tense, expresses obligation or necessity (=*mos ꝏtche*); *mꝏche nuttabuttantamauómun God*, 'we are bound to thank God', 2 Thess. 1, 3; *mꝏche ken pannupwusham*, 'thou art [must] pass over', etc., Deut. 2, 18 (cf. *nꝏche mos*, it must needs be, Matt. 18, 7); *mꝏche mos nutahquontamau*, (how often) must I forgive him? Matt. 18, 21. Cf. *mos; ꝏche*.

[Quir. *môuche*, there must be, Pier.]

mꝏcheke, "a word signifying more, much," used to express degrees of comparison, El. Gr. 15; *anue mꝏcheke*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *nano mꝏcheke*, more and more, Mark 15, 14; *mꝏcheke mꝏcheke*, exceedingly, very much, Gen. 17, 2, 6, 20; *mꝏcheke onk*, more than, Matt. 10, 37 (*mꝏchekeyeuuk*, excessively, C.).

mꝏchekohtau, v. t. he has more, adds to his possession of (it); *noh mꝏchekohtunk* (suppos.) *wahteauonk*, *mꝏchekohtau unkquanumꝏonk*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

mꝏee. See *mꝏi*, ordure.

mꝏi, (it is) black, El. Gr. 13; dark colored, Matt. 5, 36; Esth. 1, 6; pl. *mꝏiyeuash*, Jer. 4, 28 (not *mꝏeseuash*, as in El. Gr. 13, by typographical error probably). With an. subj. *mꝏesu* [v. adj. an. he is] black or dark colored; pl. *mꝏesuog*, El. Gr. 13.

[Narr. *mówi*, *súcki*, black; *mowêsu*, a black man.]

mꝏi, mꝏee, moyeu, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *um-moyeu*, their dung, 2 K. 18, 27; *um-mꝏe*, Lev. 4, 11; 8, 17.

mꝏmansh. See *momansh*.

mœmœskomaü [=*mœmœskœaü*?]: *um-mœmœskom-óuh*, they murmured against him, Ex. 15, 24 (*num-mœmœskœwam*, I murmur, C.).

mœmœskœaü, -kœwaü, v. t. an. he murmurs at (him); pl. *-kœwaog*, they murmur, Ps. 106, 25; suppos. pl. *nag mœmœskœwacheg*, they who murmur, Is. 29, 24. Vbl. n. *mœmœskœwaonk*, *-queyeuonk*, a murmuring, John 7, 12 (*mœmœskummaonk*, Ex. 16, 7).

mœmœskquenaü [=*mœmœskœaü*?]: *mœmœsquenáog*, they murmur at (him), Ex. 17, 3 (*mœmœsquenœwónat*, to mutter, C.).

[Abn. *ne-m8sk8érdam*, je gronde, suis fâché; *ne-m8sk8érmaü*, je le gronde.]

mœmœsqheaü, freq. or intens. of *mœsqheaü*, he provokes (him) to anger. Vbl. n. pass. *mœmœsquettuonk*, provocation (received), 1 K. 21, 22.

mœmœsqueuttam, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. *um-momoskkéetaü-óuh*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *num-maumusketunkquog*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *ne-maümaskig8̂étassi*, je fais des grimaces.]

mœnáe. See *mónáe.*

*__mœnaeech__ (?), a dish or tray, C.

mœnaeu. See *mœnôi.*

mœnak. See *mônak*, cloth.

mœnôi, -naeu, (it is) deep, Ps. 140, 10; Eccl. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; *mœnôi onk*, it is deeper than, Job 11, 8. Adv. and adj. *mœnoe nippeash*, deep waters, Ezek. 34, 18; suppos. *mœnoag*, when it is deep; pl. (with intens. redupl.) *mamœnoagish*, (very) deep places, Ps. 135, 6. In compound words sometimes *œnói-*, *œnou-*.

mœnôkôi, n. a valley, Deut. 8, 7. See *mœnáhkôi.*

*__mœnopagwut__, in deep waters, Mass. Ps., Ps. 69, 2.

mœóhshog. See *mœôshog.*

*__mœonk__, vbl. n. weeping, C. See *maü.*

mœôshog, mœóhshog, moushag, n. iron, Num. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. *-shogque*, *-shagque*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *missehchuog; móhshipsq.*

mœôshog, etc.—continued.

[Narr. *mowáshuck.* Abn. *saü'gheré*, cela est dur; cf. *siogke*, *soggohtunk* (the name apparently signifies black metal; cf. **wompohshog*). Del. *suck-achsun*, [black stone,] iron, Zeisb. Voc. 29.]

mœosketomp, n. a black man [?], El. Gr. 15. Cf. *wosketomp.*

mœpau, -pô, -páog (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assamau mœpoh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*mœpaut*, Mass. Ps.).

mœs, n. The name of the moose (Cervus alces, L.) is used by Eliot in the pl.; *mœsóog* for 'fallow deer', 1 K. 4, 23; "*moos*, a beast bigger than a stag," etc., Smith's Descr. of N. E. (1616). "Which the salvages call a *mose*", Morton's N. E. Canaan. "The beast called a *moose*", Wood's N. E. Prospect. The plural indicates *mœsœ*, or *mœsu*, as the original form of the singular, a name given to the animal from his habit of stripping the lower branches and bark from trees when feeding; *mœs-u*, 'he trims' or 'cuts smooth', 'he shaves.' See *mœsum.*

[Narr. *moòs*; pl. *-sóog.* Abn. *m8s;* pl. *-sak.* Chip. *mons* (Bar.); *mōz*, *mooze* (Sch. ɪɪ, 464). Cree *mońgsöa.* Menom. *monsh.*]

mœsi, (it is) smooth, primarily made smooth (by cutting?); bald, C.; *muncheke mœsi onk pummee*, smoother than oil, Prov. 5, 3; *mœseu kus-sequnukquog*, they leave thee bare, Ezek. 16, 39; *mœse qussukquanēsash*, smooth small stones, 1 Sam. 17, 40; *mœs-ompskquehtu*, among the smooth stones, Is. 57, 6. Adj. inan. [*mœsieü*] *mœsiyeu*; pl. *-yeuash*, Is. 40, 4.

mœsompskinausu, it is paved, a pavement [i. e. an extension of smooth stones, *mœsi-ompsk-kin-ussu*], Esth. 1, 6.

mœsompsq, a smooth stone; *mœsompsquehtu*, among the smooth stones, Is. 57, 6; intens. *mamossompsquehtu* ('gravel'), Is. 48, 19.

mœsontupau, -ppœ, v. i. he is bald [on the forepart of the head], 'he is forehead-bald', Lev. 13, 41 (cf. *mukukkontupaü*, he is quite bald, his head is bare). Vbl. n. *-ontuppáonk*, baldness,

mꝏsontupau, -ppꝏ—continued. Jer. 47, 5; Mic. 1, 16 (*musantip*, a bald head, C.).

[Del. *mo schant pe u*, Zeisb.]

mꝏsqheaü, -quehheaü, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-mꝏsqheoónat*, Lev. 18, 18. Freq. *mꝏmꝏsqheaü*, q. v.

mꝏsúhq, n. a fly; pl. *-quog*, Ps. 78, 45. Dimin. *mꝏscsúhq-uog*, Ps. 105, 31. For *mꝏi-sogke*, black biter (?). Cf. *sogkemas*, gnat.

[Chip. *ámonssag* (pl.), little bees or flies, Bar.; *missisauk*, *misisaúk*, wasp.]

mꝏsum, v. t. [he cuts smooth] he smooths (his head), he shaves off or removes (his hair or beard), 'he polls his head', 2 Sam. 14, 26; *pish mꝏsum um-meesunk*, 'he shall shave off his hair', Lev. 14, 8; imperat. *mꝏsumush*, 'cut off thy hair', 'poll thy head', Jer. 7, 29; Mic. 1, 16; suppos. *mꝏsuk*, when he, etc., 2 Sam. 14, 26. With an. obj. *muswaü* (for *mꝏsehheaü*, causat.?), he cuts or makes smooth (an an. obj.); —— *wuh-hogkuh*, he shaves himself, Lev. 13, 33; —— *shēpsoh*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *mꝏsehteau*, he makes it smooth; suppos. *mꝏsitteunk*, when he, etc., Is. 28, 25. Intrans. act. *mꝏsu*, he smooths, cuts or trims smooth.

[Abn. *ne-m8́si*, je me tonds; je me rase les cheveux; *ne-m8saü*, je le tonds.]

mꝏsummu (?), v. i. (adj.) he is jealous; *num-mꝏcheke-mꝏsummuam*, I am very jealous, 1 K. 19, 10; suppos. *noh mꝏsumont*, he who is jealous, Num. 5, 14. Vbl. n. pass. *mꝏsitteamꝏonk*, jealousy, Is. 42, 13.

mꝏsumwaéhquok, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *mꝏsumwaéhheau*, and the generic determinative *-quok* (*-quog*), a knife.

mꝏwhaü, móhwhaü, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *ummohwhouh*, (the beast) devoured him, Gen. 37, 20; *askꝏk um-mꝏwhoh*, a serpent bit him, Amos 5, 19; subj. *ne woh mꝏwhut*, that (flesh) which may be eaten, Lev. 11, 47; *noh mꝏwhont*, he who eats, v. 40; *noh mꝏhhukque*, 'he that eateth me', John 6, 57. Cf. *meetsu*.

mꝏwhaü, móhwhaü—continued.

[Narr. *móho*, to eat (alive), R. W.; *cum-móhucquock*, they will eat you; *Mohowaúgsuck* or *Mauquàuog*, "the Canibals, or Men-eaters, up in to the West" (Mohawks). Cree *móowáyoo*, 'he eats him', Howse.]

***msíckquatash** (Narr.), n. pl. 'boiled corn whole' (i. e. *mo-sohquttahhash*, not broken small or pounded?). See *sohquttahham*. When broken, *sohquttahhash* without the prefix. Hence the common name *succotash*, improperly applied, however, to the unbroken corn.

[Abn. *mesik8tar*, blé entier, qui n'est pas pilé. Del. *mesittewall*, boiled corn whole, Zeisb.]

msque. See *mŭsqui*, red.

msquéheonk. See *musquéheonk*.

msqui. See *mŭsqui*, red.

m'tah. See *mĕtah*.

***múckko-wheesce** (Peq.), the whippoorwill, Stiles.

***muckquétu** (Narr.), he is swift; *kum-múmmuckquete*, you are (very) swift, R. W.

mugquomp, mugwomp, n. a captain, Mark 6, 21; Dan. 2, 15; Luke 22, 52; an officer, 1 K. 2, 9; 2 Chr. 13, 12; 'duke', Gen. 36, 40–43; augm. *mummugquomp*, Acts 5, 26; *kehchemugquomp*, chief captain, Gen. 21, 22 (*kehchum-*, Acts 21, 31; *kitchum-*, v. 33; pl. *kehchimmugquompaog*, Rev. 6, 15) [*umukquompae*, valiantly, C.]. – *mogki-omp*, great man (?).

[Narr. *múckquomp-aûog*, captains or valiant men.]

muhhóg [=*m'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kuhhog*, thy body; *wuhhog*, his body; *muhhogkunk*, n. collect. (an indef. number of) dead bodies, corpses, Nah. 3, 3. See *-hog*.

muhkont, mohkont, n. a leg, El. Gr. 10; Is. 47, 2; pl. *-tash*, Prov. 26, 20; 3d pers. *wuhkontash*, his legs, Dan. 2, 33.

[Narr. *mohkònt-ash*. Abn. *'8kañt*, son jambe.]

múhkos, múhkas, n. a nail, a claw, talon, or hoof; pl. *-kossog*; *wuhkassoh*, his nails (accus. *-soh*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kuhkóssog*, thy hoofs,

múhkos, múhkas—continued. Mic. 4, 13; *Horsese-kossog,* horses' hoofs, Judg. 5, 22. See *mukqs* and *uhquáe.*

[Narr. *mokássuck,* nails. Abn. *mekas;* pl. *-sak;* 3d pl. *8kásar.* Del. *muckoos,* awl, nail, Zeisb.]

muhkos. See *móhkussa,* a coal.

muhpanag. See *mohpanag,* breast.

muhpegk. See *mohpegk,* a shoulder.

muhpeteog, -eag, n. a rib, Gen. 2, 22 (*mehpeteak,* C.); 3d pers. *wuhpeteog* and *uhpeteog,* Gen. 2, 21; pl. *-gash,* Dan. 7, 5.

[Narr. *peteaûgon, peteâgon.* Abn. *ne-pigaïgan,* ma côte, mon côté; 3d pers. *8pigaïgan.*]

muhpit, n. an arm (*méhpít,* C.); pl. *-pittenash,* El. Gr. 10; 2d pers. *kuhpit;* 3d pers. *wuhpit;* pl. *-ittenash,* Gen. 49, 24.

[Narr. *wuppíttene, -énash,* (his) arm, arms. Abn. *pedin,* bras; *ne-pedin,* mon bras.]

muhpœ, v. impers. it snows (*mawpaw,* Wood); pres. def. *muhpœï,* it is snowing (*muhpœwi,* it snows; *sun muhpœ,* does it snow? C.). Adv. and adj. *muhpœe kesukod,* a snowy day, 1 Chr. 11, 22. Cf. * *sóchepo.*

[Cree *míspoon;* suppos. *míspook.*]

muhpuhkuk. See *muppuhkuk,* a head.

muhpuhkukquanitch, -nutch, n. a finger or finger's end; *uhp-,* the tip of his finger, Luke 16, 24; pl. *-nitcheash,* fingers, Dan. 5, 5. For *muppuhkukque-wunnutch,* head of (his) hand.

muhpuhkukquaseetash, n. pl. the toes, Dan. 2, 41, 42; 3d pers. *uppuhk-,* his toes, 1 Chr. 20, 6. For *muppuhkukque-wusseet-ash,* head of (his) foot (*muppuhkukquaset,* C.). See *kéhtequaseet,* the great toe.

muhpuhkukqut, (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. *uppuhk-,* Is. 59, 17; Ezek. 27, 10; *muppuhkukqut ohtag* (that which belongs on the head), 'mitre', Ex. 28, 39; pl. *uppuhkukqut ahhohtagish,* 'bonnets', v. 40; Lev. 8, 13.

mukkatchouks, mukkut-, n. a son, 'a man child', 1 Sam. 1, 11; Job 3, 3.

[Narr. *num-múckquáchucks,* my son; *muckquachuckquêmese,* a little boy. Peq. *muckachux,* boy, Stiles. L. Island, *machuchan,* boy; *machaweeskt* [=*mukkiése,* El.], a little boy, S. Wood.]

mukkée, n. a scab, Lev. 13, 7, 8.

[Abn. *meghi,* gale.]

mukki, n. a (male) child; pl. *mukkiog,* Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. *mukkiēs,* a little child, Prov. 20, 11; Matt. 18, 4; 'babe', Ex. 2, 6 (*mukkoies,* C.); pl. *-sog,* Matt. 18, 10. Vb. adj. *mukkiésu,* he is a child; suppos. *mogkiesueon,* when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiesuœonk* (*mukkoiesuonk,* C.), childhood, Eccl. 11, 10. [From *mukukki.* This word has been displaced by *naumon,* etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *num-múckiese,* my son].

mukkinnum, magk-, v. t. he collects or gathers (inan. objects); infinit. *-umunat herbs-ash,* to gather herbs, 2 K. 4, 39; *mukkinumœk,* gather ye (the tares, Matt. 13, 30); *mukkinitch,* let him gather (the manna, Ex. 16, 16); suppos. *noh magunuk,* he who gathers up, Num. 19, 10. Cf. *móunum.*

[Abn. *ne-meghencman,* je le trie.]

mukkoshqut, n. a plain, Gen. 11, 2; 13, 10; *mukoshkut,* Gen. 19, 25. From *mogki* and *oshk* (=*ashkoshki,* green; *m'oskeht,* grass), with the locative suffix, the great grass place; *mukoshqutáe,* plain (as adj.), Jer. 48, 21.

[Narr. *micúckaskeete,* a meadow. Abn. *meskik8i̓k8,* place where grass is. Micm. *m'skeegooaicadee,* meadow.]

mukkœkin, v. i. he bares himself, unclothes; imperat. 2d pl. *mukkœkēk, -ēg,* be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkœkinaü,* he strips, makes (him) bare; imperat. prohib. *ahque mukkœkin matcheku,* do not [strip] rob the poor, Prov. 22, 22; suppos. *maggœkinont;* pl. *-oncheg,* 'spoilers', Jer. 51, 48. N. agent. *mukkœkinnuwaen,* a plunderer, a robber; pl. *-énuog,* 'extortioners', Is. 16, 4 (suppos. *mukkookinnuwaenuit,* 'if he rob', i. e. if he be a robber, Ind. Laws, XVI).

[Abn. *ne-meg8gnañ,* je le pille.]

mukkukkontup, n. a bald head, Lev. 13, 42 (locat. +*óunit*).

mukkukkontupaü, v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. *-ppáonk,* baldness, Is. 3, 24. Cf. *mœsontupaü.*

mukkutchouks. See *mukkatchouks.*

mukkuttuk, n. the knee, Is. 45, 23; pl. *-ukquog,* Job 3, 12; Is. 35, 3; 3d pers. *ukkuttuk,* his knee. For *m' quttuk* (from *quttau-eu,* or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. cneow, Goth. hneigan, Engl. knee, and Ang. Sax. hnig-an, inclinare, incurvare.] *Nish noh mukkuttuk nauwaeu,* every knee bows, Phil. 2, 10.

[Abn. *nekedek8,* mon genou. Del. *gutgu,* Zeisb.]

mukos. See *móhkussa.*

mukqs, n. an awl, Ex. 21, 6; Deut. 15, 17. From *uhquáeu,* it is pointed. Cf. *múhkos.*

[Narr. (pl.) *múcksuck,* awl blades. Del. *muckoos,* awl, nail.]

mukquoshim, n. a wolf (El. Gr. 9), Is. 65, 25; Jer. 5, 6; *mummugquoshum,* Gen. 49, 27; *mukquisshum,* C. (who has also *nattœhqussuog,* wolves). For *mukquoshim* the Mass. Ps. (John 10, 12) has *nattœhqus.* From *mœhwhaü,* he eats live flesh, with (*-oshim*) the generic determinative of the names of beasts.

[Narr. *muckquashím,* pl. *-mwock; moattôqus,* a black wolf; *natóqus,* a wolf; *natóquashunck,* a wolf-skin coat. Peq. *mucks,* Stiles. Chip. *mah ing gun, më ën' gun, maw e kan* (*maheengun,* J.), Sch. II, 464. Menom. *manh-wawe.* Shawn. *m'wài wah.* Mex. *mayaquen* [*qu*=*k*]. Otomi *muhu.*]

mukquttunk, n. the throat; *kuk-quttunkanit,* to thy throat, Prov. 23, 2. From the same root as *mukkuttuk; m' quttunk,* the going down (the swallow? or the bending of the head?).

[Narr. *gúttuck.* Abn. *mek8tañgan,* gosier; 3d pers. *ak8dañgan.* Del. *gunta,* 'swallow it', Zeisb.]

mukukki, (it is) bare, bald, destitute of covering, Jer. 48, 37.

[Narr. *muckucki,* bare (without nap, said of cloth).]

mummishkod, n. abundance, 'great store'; —— *meechum,* 'store of victual', 2 Chr. 11, 11. From *missi;* augm. *mamissi,* very great.

-mungquot, -quodt, suppos. *-mungquok,* the generic determinative of verbs of smell. See *asuhmungquodt; matchemungquot* (it smells badly); *weetemungquot* (it smells sweetly), etc.

***munnànnock** (Narr.), a name of the sun and of the moon. R. W. 79. From *anóqqs,* star (or from its radical), with a prefix of which the significance is not clear [or from *munnóh,* island (?).]

***munnaonk,** n. the throat, C. (?) Cf. *manunnau.*

***munnawhatteaûg** (Narr.), "a fish somewhat like a herring," R. W. Probably Alosa menhaden, Mitch., the 'bony fish', 'hard head', or 'munhaden' of the fishermen; called also in the northern parts of New England, pauhagen. Both names have reference to the use of this and other species of herring as fertilizers; *munnóhquohteau,* he manures or enriches the earth, and Abn. "*pakkikkanü,* on engraisse la terre," whence "*p8kañgan,* petit poisson."

munnequomin, n. corn or grain when growing or in the field, Hos. 14, 7; pl. *-minneash, -munneash,* green ears of corn, Lev. 2, 14. (Cf. *missunkquaminneash, -munash,* full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

***munnogs,** bowels, C. See *menogkus.*

munnóh, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *munnóhhannit* (*menoh-, munnáh-*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. *-óhhanash,* Ps. 97, 1; Is. 41, 5. Adj. and adv. *munnóh-hanne,* of an island, Is. 13, 22; 34, 14.

[Abn. *menahan,* île; *-han8k,* dans l'île. Chip. *min ís, me niss.* Menom. *may nainsh.* Shawn. *men a thèe.* Del. *mun àh tàhe,* Sch. II, 462, 474; *me na tey* (and *-te ü*), Zeisb.]

munnóhquohteau, v. t. he enriches the land, fertilizes, manures; *pajeh munnóquohteáan,* until I dung it, Luke 13, 8.

munnóntam. See *manontam,* he smells it.

***munnùcks** (Narr.), the brant goose (Anser bernia); pl. *-suck,* R. W.

[Peq. *a' kobíjeeze,* brants, Stiles. Mass. *menuks,* a brant, C.]

***munnúnnug** (Narr.), milk. See *meninnunk.*

munumuhkemœ, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *manumuhkemœuk,* when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munumuhkeonk,* a rushing, ibid.

*[**mununneet** (?), n. the bladder;] adj. *-toe qussuk*, stone in the bladder, Man. Pom. 88.

[Abn. *manȣ̆éteti, manȣe*, les fesses.]

muppuhkuk, muhpuhkuk, n. a head, Is. 1, 5; Amos 8, 10. Rarely used with the impers. prefix; more commonly (3d pers.) *uppuhkuk*, (his) head, Lev. 1, 4; 3, 2; Job 41, 7; Ps. 68, 21 ('scalp'). See *-oñtup*.

[Narr. *uppaquóntup*, the head; *múppacuck*, a long lock.]

muppusk, -pisk, n. the back, Rom. 1, 30; Jer. 18, 17; *nuppisk*, my back; 2d pers. *kup-;* 3d pers. *uppisk, uppushk; uppisquanit*, at, on, or to the back, Prov. 10, 13; 19, 29; *anaquabeh kah nuppisquanit*, before and behind me, Ps. 138, 5. From *poske*, bare, uncovered.

[Narr. *uppusquàn*, the back. Abn. *peskȣan*, son dos; *ne-peskȣānek*, derrière mon dos; *ne-paski-peskȣan-énaü*, je découvre lui, le milieu des épaules. Chip. *pēk wun′, pe quoy nong, pik wun.*]

***muschúndaug** (Peq.), a lobster, Stiles. See **ashaūnt*.

***mushoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.

mŭshœn, mishœn, n. "an Indian boat, or canow made of a pine or oak, or chestnut-tree," R. W. 98; a boat, John 6, 22; Acts 27, 30; pl. *-nash*, John 6, 23; *ut um-mishœn-ut*, into the [his] boat, John 6, 22; *kœmshœn*, thy boat, Samp. Quinnup. 156; *musshoan*, boat or canoe, and *peontāem*, C.

[Narr. *mishoòn;* dim. *-mémese*, a little canoe. Abn. *amasȣr;* pl. *-ȣrar*, canot de bois. Peq. *meshwe*, Stiles. Chip. *chemaun*, Sch.; *tchiman*, Bar. Del. *a mo chool*, Zeisb.]

mushqun, n. the liver: *nushqun*, my liver, Lam. 2, 11; *wusqun, wushqun*, his liver, Prov. 7, 23.

[Chip. *koon, quoon, oquoyn*, Sch. II, 458. Miami *haw ko ne.* Shawn. *oh kone.*]

muskēsuk, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukquash*. (2) the face, Ezek. 10, 14; *nusk-, kusk-, wuskesuk*, my, thy, his face or eye. (Sansk. *íksh*, videre; *aksha*, oculus.)

[Narr. *wuskéesuck* (his) eye. Peq. *skeezucks*, eyes, Stiles. Muh. *hkeesque*,

muskēsuk—continued.

eye. Abn. *ne-siseg8k*, ma face; *ȣs-*, sa face; *ne-tsísekȣ*, mon œil. Chip. *shkézh ig, skezh ig*, eye, face. Menom. *maish kay shaick*, eye; *osh kay shayko*, (his) face. Shawn. *o skeès a kwèe*, (his) eye. Del. *wuschgink*, (his) face, Zeisb.]

muskôau, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 2d pers. *ken máskowáan*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *neg máskóacheg*, they who boast, boasters. Vbl. n. *muskôaonk, misk-*, boasting.

muskodtuk, n. the forehead, Lev. 13, 42; *nusk-, kusk-, wuskodtuk*, my, thy, his forehead.

[Narr. *mscáttuck*. Abn. *meskúteg8̂é*, front; 3d pers. *ȣsk-*.]

muskon(?), n. a bone; pl. *-nash*, Prov. 14, 30; but usually in 3d pers. *wuskon*, (his) bone, Job 2, 5; Ezek. 37, 7; pl. Judg. 19, 29 (*wishkon, weshkeen*, C.). Cf. *áskon*, a horn; *askón*, a hide, undressed skin; *mishkónontup*, skull.

[Narr. *wuskàn*. Chip. *okán*, his bone. Miami *kaw ne.* Menom. *oh konne.*]

muskon-óntup. See *mishkonóntup.*

muskouantam, v. i. (1) he is boastful, Ps. 34, 2. (2) he rejoices, exults, is very glad, Ps. 14, 7; imperat. *-antash*, rejoice thou, Joel 2, 21; 3d pers. *-antaj*, let him rejoice, Ps. 48, 11. See *muskôau.*

musœtam, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-tamaü*, he pierces (it) to (him), makes (it) pierce (him); suppos. *masœtamaüut wusqun*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*musœ*, it pierces) is not found in Eliot; *massonog* (a nettle; *masaúnock*, R. W.) is formed from it.

musquantam, v. i. [*musquiantam*, blood-minded] he is angry, Jonah, 4, 1; 2 Sam. 13, 21; suppos. *musquantog*, if he be angry, when angry, Prov. 14, 17; imperat. prohib. *ahque musquantash*, be not angry, Eccl. 7, 9. Vbl. n. act. *-tamœonk;* pass. *-nittuonk*, anger. See **squántam.*

[Narr. *num-musquantum*, I am angry. Abn. *ne-mȣskȣérdam*, je suis en colère, je suis faché.]

musquanumau, v. t. an. he is angry at (him), Lev. 10, 16; imperat. prohib.

musquanumau—continued.
ahque musquanum, do not fret thyself, Ps. 37, 1, 7, 8; *ahque mosquanumeh*, do not be angry with me, C.

[Narr. *kum-musquaúnam-ish*, I am angry with you.]

***musquash,** the muskrat (Fiber zibethicus); *muskquash*, Josselyn's Voy. and N. E. Rar. 53; *musquassus*, Smith's Descr. of N. E.; *muskewashe*, Morton's N. E. Canaan; 'civet scented *musquash*,' Wood's N. E. Prospect. [*musqui-oshim*, red animal (?) or *mœskou* (?).]

[Abn. *m8sk8éss8*. Del. *damascus*, Zeisb.]

musquéheonk, msq-, vbl. n. [from causat. *musquéhhéau*, it makes him red, it reddens,] blood, Deut. 12, 16, 23; Acts 17, 26; 28, 8; *nœsqh-*, my blood; *kœsqh-*, thy blood; *wusq-* or *œsq-*, his blood. Adj. and adv. *musqueheongane*, bloody. Cf. **neepuck*.

[Narr. *mishquè* and *néepuck*, the blood; *misquínash*, the veins. Chip. *mis'kwē*, blood; *us kwai aub*, (his) vein. Shawn. *misk wèe*, blood; *m'shks mah*, vein. Menom. *mainh kee*, blood. Abn. *mesig8̂aghes8*, il est tout couvert de sang. Del. *mhuk*, blood, Zeisb. Gr. 104.]

mŭsqui, mĭshqui, msqui, and **-que,** (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *mosquag*, *moshquag*, when it is red, Gen. 25, 30; Ex. 25, 4. In comp. words, *musqu-*, *msqu-; msquonagk*, *-ak*, red cloth or clothing, Matt. 27, 28, 31 (see *mônak*). With an. subj. (v. adj.) *musquesu*, (he is) red, Gen. 25, 25; Zech. 1, 8.

[Narr. *msqùi*. Peq. *mesh'piou* [scarlet?], Stiles. Abn. *mk8̂ighen i8*, cela est rouge. Cree *míthkwów*, it is red; *míthkoo*, blood. Chip. *misqua*, *misquozé* (an.); radix, *misk*, Sch. II, 466. Shawn. *m'shwàh we*. Menom. *mainh kiew*. Del. *machkeü*, v. adj. red (it is), Zeisb.]

musseet, n. a foot; pl. *-tash*, El. Gr. 10; *nus-*, *kus-*, *wus-seet*, my, thy, his foot; *wusseetœoash*, their feet, Josh. 3, 15 (*mĭsseet*, a foot, C.).

[Narr. *wussète*. Peq. *kuzseet*, (thy) foot, Stiles.]

mussegan, -ékon, n. the loins, Ezek. 23, 15; Nah. 2, 10; *nusseganohtogq-ut*, in my loins, Ps. 38, 7; (*nus sékonohtogq*, my reins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *wussékonohtogqut œshoh*, in the loins of his father, Heb. 7, 10.

mussegen. See *missegen*.

musségon, v. impers. it hails; as n. hail, Ps. 148, 8; 78, 48; *missegun*, Rev. 16, 21; suppos. *missegog*, Is. 32, 19.

[Abn. *sîk8râi*, il grèle. Chip. *sessígan*, Bar. Cree *séyséykun*. Miami *me ze kwaw*.]

mussés. See *um-missēs-oh*.

mussi, whole; suppos. (?) *nuk-keteaonk ash mussit*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)

mussin. See *missín*.

mussinum, mis-, mussunnum, v. t. he touches (it) [he smooth-handles it; from *mœsi*, with the formative of verbs denoting action performed by the hand]; suppos. *noh masunuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohmussunnum*, he touches (it) often, he handles (it). Vbl. n. *mussunnumœonk*, touching, touch (*missinumœonk*, C.). With an. obj. *mussunaü* (*mis-*), he touches (him); suppos. *noh masunont*, he who touches him, Lev. 15, 11, 19; with inan. subj. *mississin* (*-ishin*, *mus-*), it touches, adjoins, reaches quite to; *missishin kesukqut*, 'it reached unto heaven', Dan. 4, 11; *missussin sussipponkomuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuhtœnog*, the ship touches, is aground, Acts 27, 41.

mussippég. See *mussuppég*.

mussipsk, n. the ankle; *-kut*, to the ankle, ankle deep, Ezek. 47, 3; 3d pers. *wussupskon*, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; *mussi-poske-oskon*, where the bones touch behind. So, Abn. "*nedapsk8'k8̂é*, mon cou derrière, *metabsk8'k8̂é*, le derrière et les deux côtés du cou." Cf. *missippuskunnicheg*, wrist (the back of the wrist, C.).

mussisse, adv. in public, publicly (?), Matt. 1, 19. Cf. *mámusse*, *mussi*.

[Micm. *m'shet*, tous; *m'sheda*, tous ensemble. Narr. *missêsu*, adj. an. the whole. Abn. *messi8i*, *mesetsaï8i*, tout

mussisse—continued.
entier. Del. *messissu*, whole; *mesitscheyeu*, wholly, entire, Zeisb.]

mussissittœn, n. a lip (*missustœn*, C.); pl. *-nash*, El. Gr. 10; 3d pers. *wussi-*, his lip, Prov. 12, 19; 17, 4. For *mussissi-muttom*, it is close to the mouth.

[Del. *wsche ton*, lip, Zeisb.]

mussittipuk, n. a neck, Ps. 75, 5; Is. 30, 28 (*missitteippeg*, C.); pl. *-kanash*, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *wus-*, his neck, 1 Sam. 4, 18; *mussi-t-muhpeg* (*uppèke*, R. W.), joining the shoulders.

[Narr. *sítchipuck.*]

mussohquam[in], missoh-, mussunk-, n. an ear of ripened corn, Lev. 2, 14; Mark 4, 28; pl. *-munneash*, *-minneash*, Gen. 41, 5, 7; 2 K. 4, 42. From *mussœ* (dried), with the formative of verbs of growth, *-quam; mussohquamin*, it grows dry or ripens by growth.

[Abn. *mesask8*, épi de blé.]

mussœonk, missœunk, n. a dry tree, Ezek. 17, 24; 20, 47. Cf. *askunkq* (a green tree); *kishkunk.*

[Abn. *mes8ak8 abási*, arbre sec; *aresksak8*, arbre vert, qui ne peut brûler.]

mussœpohteau, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; suppos. *-ohtag*, when it dries or withers, Is. 27, 11.

mussuhkaüaü. See *miskaüaü.*

mussuhkomœ, mis-, v. t. he goes on touching (it), Dan. 8, 5; with an. obj. *-uhkaüaü*, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *ne-saümenemen*, je le touche (tango).]

mussunkquamin. See *missunkquamin*, a (full) ear of corn.

mussunnum. See *mussinum.*

mussuppég, mussippég, pl. *-péquash*, *-pégwash*, n. tear, Lam. 2, 18; Mal. 2, 13; *nus-*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippano* and *-sippaeu.*

[Abn. *mesebigŜan*; pl. *-nar*, larme; *n8ssebigŜani*, j'en verse. Del. *suppinquall* (pl.).]

muswaü, v. t. an. he pierces or wounds (him) with an arrow or other missile, 1 K. 22, 34; 2 Chr. 18, 33; and pass. he is hit or wounded, etc.

muswaü—continued.
[Abn. *mesaü*, vel *mes8daüs8*, il est blessé d'une balle ou flèche; *mes8*, il est blessé.]

mutchaht, -oht, n. a sinew, Is. 48, 4; pl. *-tash*, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *wutchoht.*

[Abn. *8tsét*, nerf du corps, de l'homme ou des animaux. Del. *wtscheet*, sinew.]

mutchán, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *nutchán, kutchán, wutchán*, my, thy, his nose; *ut wutchán-it*, into his nostrils, Gen. 2, 7.

[Narr. *wuchaûn.* Peq. *kuchijage*, (thy) nose, Stiles. Abn. *ne-ki̊tan*, mon nez; *m8si̊ttan*, le mufle.]

muttáag, -agk, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. *-akinash.*

[Abn. *meté8éghen*, étendard.]

muttáanœog, -anwog, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttáe*; not used in the sing.

muttáe, adv. exceedingly, very much, very; —— *wunnegen*, (it is) exceeding good, Num. 14, 7; —— *mœcheke*, exceeding much, 2 Sam. 8, 8; —— *wunnetu*, very beautiful, 2 Sam. 11, 2.

muttánnunk, muttannong [n. coll. from *muttáeu*, a very great number, a multitude, an. or inan.], a thousand; *nequt muttannunk*, one thousand, Num. 31, 4. Adj. and adv. *-ngane;* pl. an. *muttannongan-ogkussuog*, *nequt muttanong[ane] muttanonganogkussuog*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. *-ogkodtash*, 1 Chr. 22, 14. (See *-ogkodt-*.)

[Narr. *n'quitte nittànnug*, one thousand. Abn. *mtára*, ten; *neg8d amkŜa'ki*, one thousand.]

muttaohke, muttaok, n. the world, Luke 16, 8; John 14, 27. For *muttae ohke*, very much land.

muttásash, met-, n. pl. [leggings], 'hosen', Dan. 3, 21; 'greaves', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttāssash*, stockings, C. Cf. *kaukóanash.*

[Chip. *mĕtŏs*, legging; (Sag.) *wee tah sun*, (his) legging. Menom. *me teesh shon.* Shawn. *mŭt a tàh.* Miami *tawsama.*]

muttasonitch, n. the little finger; *nummat-*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *matta-asuh-nutch* (*menutcheg*), the last of the hand [no hand after (?); last (or least) of the hand (?).]

muttásons, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; *-oh*, Judg. 9, 5. From *mat-asuh*, not after (?). See the Abnaki below.

[Abn. *ne-medéssaïin8i*, je suis le cadet de tous, 'posito quod nullus alius sit.']

muttinnohkóu, muttinuhkóu, n. the right hand; *nuttinnohkóu*, my right hand, Ps. 73, 23; *wut-*, his right hand, Dan. 12, 7; (*unninuhkōe menitcheg*, the right hand, C.)

muttinnuhkóuneiyeue, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yò mtúnnock*, to the right! Abn. *arenakai8i*, la main droite.]

muttinwhunutch, n. a finger. See *wuttinwhunitch*.

muttompeuk (?), **-pēk,** n. the jaw; 3d pers. *wuttompeuk*, *-pēk*, his jaw, Judg. 15, 15, 16, 19. Adj. and adv. *wutompukone*, Prov. 30, 14.

muttompeuk (?), **-pēk**—continued.

[Del. *ta wam pi can*, the jawbone, Zeisb.]

muttꝏn, n. the mouth, El. Gr. 10; *nut-*, *kut-*, *wuttꝏn*, my, thy, his mouth; pl. *-nash;* 3d pl. *wuttꝏnꝏwóash*, their mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. *wuttòne*, (his) mouth. Peq. *kuttóneege*, (thy) mouth, Stiles. Abn. *ne-d8n*, ma bouche; *8d8n*, sa bouche. Chip. *nindon*, my mouth (Bar.). Del. *wdoon*, (his) mouth, Zeisb.]

muttꝏunnussog, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *nut-*, my reins, Ps. 26, 2. Cf. *wunnussꝏog*, testes.

muttugk, muttukki, n. the shoulders (upper part of the back); *ut nuttukeit*, on my shoulders, Job 31, 36; *kuttugkit*, on thy shoulders, Josh. 14, 5; *wuttugkit*, on his shoulders, Luke 15, 5 (*wuttukit*, Judg. 16, 3); *mitik*, a shoulder, C.

N

na, demonstrative particle, there: *na ut* (and *naüt*), thereat, therein, thereon, Is. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na ohteau*, there is, Eccl. 6, 1; *na mo*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *nenan*, *noh*, *nan*.

[Del. *ma*, 'there it is', Zeisb.]

nabo, nab, a particle which, "from 10 to 20, they add before the numeral": *nabo nequt*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nobo nés*, twelve, Mass. Ps.). Cf. *napanna* and Chip. *nabinotawan*, 'he repeats his words'; *nabaan*, 'he fastens it (or puts it) to the end of something,' Bar. [From *neepau* (?).]

[Narr. *piuck-nab-naquit*, eleven; *piuck-nab-neese*, twelve. Peq. *piug-naubutnuquút*, eleven, Stiles. Abn. *-neg8d-aïinkáo*, eleven; *nis-aïinkáo*, twelve. Chip. *midasswi ashí béjig*, eleven; —— *ashí nij*, twelve, Bar. Cree *métàtat-péyakoo-sàup*, eleven; —— *néeshoo-sàup*, twelve, etc.]

nabohteai, n. dry land, Hag. 2, 6. Cf. *nunnobohteáou*.

nadtauwómpu, natt-, v. i. he looks (for the purpose of seeing some object, looks for or at an object; cf. *nuhquainat*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*natawompu*); pl. *-puog*, they look, 2 Sam. 22, 42. See *wompu*. With inan. obj. *nadtauwompadtam*, he looks for (it); suppos. 2d pl. *nadtauwompadtamóg wequai*, while ye look for the light, Jer. 13, 16. With an. obj. *nadtauwompamaü*, he looks for or at (him).

[Abn. *nederaïibadámen;* (with an. obj.) *-bámaïi*, je le regarde.]

nádteoh, nédteuh, as prep. since, Deut. 4, 32: —— *ne kesukok*, since that day when, 1 K. 8, 16; *nadteoh paóon*, since when I came, Gen. 30, 30; —— *kádshik muttaok*, since the beginning of the world, Is. 64, 4 (*nateah*, lately, since, C.).

[Abn. *nâighé*, *niaga*, *netsi*, pour lors, lorsque.]

nadtippaeu. See *nehtippaeu*.

nadtuppꝏ, natuppu, v. i. he feeds (as an animal, other than man): *pigsog natuppuog ut wadchu-ut*, swine feed upon

nadtuppœ, natuppu—continued. the mountain, Luke 8, 32; *ke-netassumog pish nadtuppœog*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtuppœwantam*, he feeds on (it), Jer. 50, 19; with an. obj. *nadtuppœwaü*, *-pwaü*, he prepares food (?) for or feeds (?) him; imperat. 2d + 3d sing. *nadtupweh*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *wunnehteauitch meetsuonk*, let her dress the meat [food]. See *-uppœ*, determinative generic of verbs of feeding.

[Narr. *natúpwock*, (animals) feed.]

naéhtau, v. t. [causat. inan. from *ná-um*, he sees (?)], he appears, shows himself to (him): *monchu naéhtauónat* (infin.), he went to show himself to, 1 K. 18, 2; pret. *naéhtaomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-naeihtunkœ*, I appear to you, Lev. 9, 4. Cf. *nahtinaü*, he shows (it) to; *nahtussu*.

nag, suppos. of *ná-um*, he sees, when he sees (it).

nag. See *neg*, they.

nagont, nagunt (?), n. sand, Heb. 11, 12; 1 K. 4, 20; *naguntu*, *-ontu*, in or on the sand, Deut. 33, 19; Matt. 7, 26. See *kehtohhammómuk*, 'sand of the sea' (*kehtahhannomuhk*, Mass. Ps.), Ps. 78, 27.

[Abn. *négaʻk8*, sable. Del. *le kau*, Zeisb.]

nagum, pron. 3d sing. an. he, El. Gr. 7 (=*noh*, q. v.); pl. *nagoh* (=*nahoh*), they.

[Narr. *naúgom*, his own. Del. *neka* or *nekama*, he, Zeisb. Gr.]

nagwutteáe, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nek8tena*, quelques jours ensuite (in posterum).]

nagwutteáeyeuœonk, vbl. n. continuance, 'perseverance', Eph. 6, 18.

nagwutteohteau [*nagwuttáe-ohteau*], v. i. it continues to be, it is continual, 1 Sam. 13, 14.

nahen, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30: *nen nahen nun-nup*, 'I am at the point to die', Gen. 25, 33; *nahen nuppœ*, 'he is at the point of death', Mark 5, 23. Cf. *nái*; *nanó*.

[Narr. *neenè* (of a dying man), 'he is drawing on.' Abn. *nĕhéni*, tôt, bientôt. Cree *ni-ee*, 'exactly.']

nahnagkiáe. See *nohnagkiáe*.

*__nahnaíyeumœadt__(?), a horse, C. See *nayeumuk*; *nayeutam*.

nahnashaü (freq. of *nashaü*), v. i. he breathes; 3d pers. infinit. *wunnahnashōnat*, to breathe, Josh. 11, 11; *-óneat*, v. 14; suppos. *nanashont* (*nahnashant*, Deut. 20, 16) and *nanashonit*, when he breathes; pl. (part.) *neg nanashonitcheg*, they who breathe, Josh. 10, 40 (*nen nunnássham*, I breathe, C.). See *nashaüonk*.

*__nahog__, they, them; *ut nahog*, to them, C., =*nahoh*, El. Cf. *noh*.

nahohtôeu [=*ne hohtóeu*, the next in order], adv. secondly, El. Gr. 21: —— *ompásik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohtóeu*.

nahónnushagk. See *nohnushagk*, 'farewell.'

[NOTE.—Definition not completed.]

nahœsik, a 'pinnacle', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *náï-ussu* (inan. subj. *-usseu*), he makes pointed or tapering; *ne nahœsik*, that which is made pointed. See *náï*.

nahtinaü, noht-, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infin.): *kenahtinush*, I will show to you, Judg. 4, 22; *howan nahtinukqueog*, who will show (it) to us? Ps. 4, 6; suppos. *nohtinont*, Judg. 1, 25. Cf. *naéhtau*; *namehéaü*.

nahtussu, v. t. he shows, makes apparent (*-ussu*, performs the act of showing); imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix, *nahtusseh kummayash*, show me thy ways, Ps. 25, 4 (*nahtuhseh keek*, show me your house, C.).

náï, v. i. it makes a point or angle, it is angled or angular: *yaue náï*, it is four-angled, square, Ezek. 45, 2; *ut yaue naee*, on the four corners, ibid.; suppos. *naïag*, *naiyag*, when it makes an angle; as n. a corner, an angle: *yaue naiyag wetu*, the four corners of the house (lit. where the house four-corners), Job 1, 19, =*yauwe náyag*, Ex. 27, 2, and *yaue nah nayag* (freq. all the corners), Acts 11, 5. See *nashin*.

naihaue, nauwáe, adv. in the middle, Cant. 3, 10. See *nóeu.*

***náim** (Narr.), by and by; (suppos.) *nâmitch*, R. W.

naiœmaü. See *náyeumaü.*

naiœmuk. See *nayeumuk*, [when he is carried,] when he rides.

naj, 3d pers. sing. imperat. of *nano*, it is the same, it is so. See *nan.*

nameheáü, namhéaü, v. t. an. he finds (him), discovers (him) [makes him visible; causat. an. form from *naü*, he sees him; cf. *nahtinaü, naéhtau*]: *ne-namheh, ne-namehheh*, I find him (*-nammeh*, Hos. 9, 10); *kenamheh*, thou findest me; *ke-namhesh*, I find thee, 1 K. 21, 20; suppos. *namehéont*, when he finds, he finding, Prov. 18, 22; negat. *nen matta namheóh*, I did not find him, 2 Cor. 2, 13; with inan. obj. *namehteaü*, he finds (it), Prov. 18, 22; 17, 20; suppos. *namehteunk*, Luke 15, 9 (*nun-nâmeehteo*, I find, C.).

[Abn. *ne-namĭtt8n;* (an. obj.) *ne-namihaü*, je découvre, je vois; *ne-namih8̂é*, je vois.]

namohkaeihheaü, v. t. [causat. form of *namohkau*], he lends to (him); *-kaaihhuau*, Ps. 112, 5; *-kohheau*, Prov. 19, 17; imperat. 2d pl. *namohkaeihuugk*, lend ye, Luke 6, 35; *namakouhe* (?), lend it to me, Luke 11, 5. See *nogkohkáeihhuunát.*

[Abn. *ne-nemeka8ihaü*, je lui prête; imperat. *nemeka8i* or *ka8ihi.*]

namohkaü, v. t. he borrows (from or of another); imperat. *-kaush*, borrow, 2 K. 4, 3; suppos. *námohkauónont*, when he borrows, Ex. 22, 14. Cf. *nogkohkouunát.*

namohs, n. a fish (*nâmâs*, C.); pl. *-sog*, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. *namohsémes*, pl. *-mesog*, Matt. 15, 34. [The first letter does not belong to the root, but represents the determinative particle. It is not found in compound words (see *-âmag*). The base is the same as in *aum;* trans. *aum-aü*, he fishes. In the Old Algonkin and in some modern dialects the determinative prefix is given to the sturgeon as the fish par excellence. The final *s* represents the an. adj. form *-esu*, or what is equivalent to it, *ôâas*, animal, animate being.]

[Narr. *nammaûus*, pl. *-suck.* Abn. *namés*, pl. *-sak.* Old Alg. *kicons* (*namain*, sturgeon). Chip. *kē′gō* (*nam aï′*, *naughmay*, sturgeon). Menom. *nahmaish* (*nahmaíwe*, sturgeon). Del. *na mees*, pl. *-sak.* Powh. *noughmass*, J. Smith. Micm. *nemesh*, Maillard.]

nampœham, v. i. he answers, replies: —— *kah nœwau*, he answered and said, Job 15, 1; 16, 1; with an. obj. *-hamaü*, he answers (him), Gen. 41, 16. Vbl. n. *-hamáonk*, an answer, Gen. 41, 16; 2 Sam. 24. 13. From *nompe*, in turn, reciprocally.

namshpeyau, v. i. 'he sojourns' [visits, remains for a time (?)], Gen. 20, 1. Cf. *enneapeyau.*

nan, a particle denoting likeness or identity, the same as, or such as: *noh nan*, the same person, Heb. 13, 8; Ps. 102, 27; *ne nan*, the same thing, Dan. 5, 5; John 4, 53 (*nenan, nnih, nont nee*, 'the same', C.); *ne nan qussuk*, that same stone, Matt. 21, 42; pl. inan. *nanoash*, such (things), James 3, 10; with verb subst. *ne nano*, it is the same, it is so: *noh nano* (*nnoh*), he is the same or such; *matta ne nano*, it is not so, Acts 10, 14; *yeush matta woh nanoash*, these things ought not to be so, James 3, 10; imperat. 3d sing. *ne naj*, let it be so, 'even so', Matt. 11, 26; Luke 11, 2; Rev. 22, 20; *ahque ne naj*, 'not so', Acts 11, 8; suppos. *ne nag*, if it be so, Dan. 3, 17; *matta nanœg*, if it be not so, v. 18. Cf. *áunag, neane, nnih.* [All these have the same base, and it is impossible to distinguish always the forms of each under Eliot's varying notation.]

[Narr. *mat enâno, mat eâno*, it is not true.]

nanaánont, pl. (*neg*) *nanaánoncheg;* suppos. of *nanawunnaü*, they who rule, rulers, Ex. 18, 21; Is. 52, 5.

nanaánum. See *nanawunnum*, he bears rule, he rules over (it).

nanabpi, -peu, (it is) dry. See *nunobpe.*

***nanagkœonk,** vbl. n. 'snorting', C.

nanahkineg, (as n.) a sieve, Is. 30, 28. See *nœhkik; nunnohkinnum.*

nana[h]konchiyeu-ut, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16: *mo adt nanakonchanœg*, 'where there is no straitness',

nana[h]konchiyeu-ut—continued. ibid.; [*nun-*]*nanohkontap*, I am in a strait (betwixt two), 1 Phil. 1, 23.

nanamunnum qunuhtug, he brandishes ('shakes') a spear, Job 41, 29.

nanaseu, adv. one by one, Mark 14, 19; Is. 27, 12; *nanáse*, John 8, 9. Freq. from *nussu*, *nusseu*, alone.

nanashont, suppos. of *nahnashaü*, he breathes.

nanashwu, v. i. he prepares, makes ready; imperat. 2d sing. *-wish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nanashweaü*, he prepares or makes (him) ready; with inan. obj. *nanashwetam*, he makes (it) ready; suppos. *nanashwetòg*, when he prepares (it), Prov. 8, 27; with inan. obj. and an. ending, *-wetamaü œwetuonk*, he prepares a habitation for (him), Ex. 15, 2.

nanashwunnum, v. t. he prepares (it); *nunnanashwunnum*, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)

nanaunum. See *nanawunnum*.

***nânâwéhteou**, he keeps [safely, makes safe]; *nun-nânauwehtoo*, I keep, C. See *nannowe*, *nanówétea*.

nanawunnum, -aánum, -aunum, v. t. [primarily to keep safely,] he rules over, governs (it), Dan. 4, 17; 5, 21: *ke-nanaunum*, thou rulest (it), Ps. 89, 9. With an. obj. *nanawunnaü*, *-áunnaü*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1: *pish ke-nanauwunuk*, he shall rule over thee, Gen. 3, 16; suppos. *nanawunont*, *nanaánont*, he who rules; pl. *-oncheg*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nananuachēg*, magistrates, rulers; title-page of Indian Laws). N. agent. *nanawunnuaén*, *nananuwaén*, *nananuaén*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, =*mushóshketomp*, Mass. Ps. (*nananuonnuónat*, to rule or govern; *nânâwanumeeh*, keep thou me, C.).

[Narr. *neen nanowwúnnemun*, I oversee, I look to or keep; *naunóuwheant* (and *nanouwétea*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

nanepaushadt, -páuzshad, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12, 13; *nepáuzshad*, Ps. 148, 3. Cf. *nepáus*, the sun; also a (lunar) month.

[Narr. *nanepaûshat*, the moon, the moon god (and *munnánnock*, a name of both the sun and the moon). Abn. *kiz8s* (le soleil ou) la lune; *nibaŭkiz8s*, la lune (*nibaŭ-kiz8s*, *nibaŭi8i*, de nuit; *ne-nibaŭsé*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gē′zis* (St Marys), (*gísiss*, Bar.), sun; *te be ke sis*, *dib′ ik gē′ zis* (night sun), moon, Sch. Del. *ni pa hum*, the moon; *nipahwi*, by night; *nipawoochwen*, to go, to travel, by night, Zeisb.]

nannahkinnum. See *nunnohkinnum*.

nannowe, nanouwe, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nanowiyeue*, in safety, Lev. 25, 19 (*nanauwe*, free; *-auwiyeue*, safely, C.); *nannowe*, voluntary, of free will, Deut. 16, 10.

nannukshonát. See *nunnukkushonát*.

nannumit, n. the north wind, Cant. 4, 16.

[Narr. *nanúmmatin* and *sunnâdin*.]

nannummiyeu, -mau, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wutch nannummau*, from the north, Ps. 107, 3.

[Del. *lowaneü*, v. adj. northerly, Zeisb. Gr. 164; *lo wan a chen*, north wind, Zeisb. Voc. 44.]

nanó, (it increases) more and more, increasingly; used as an adverb of comparison: *nano missi*, it increases (becomes more and more great), Job 10, 16; *nano mœnatash*, they (inan.) increase in number, are more, many, Ezra 9, 6; *nano waantam*, he is more and more wise, increases in wisdom, Luke 2, 52 (*nânó*, moreover, C.); *nanomwonkquaeu nano nunkquaash*, 'heaps upon heaps', Judg. 15, 16.

***nanóckquttin** (Narr.), the southeast wind, R. W. Cf. *nunnúkquodtut*.

nanohkinum, v. t. he seethes (it), boils (?) it; imperat. and suppos. *nanohkinumœk toh woh yeu nánohkinumug*, 'seethe ye that ye will seethe', Ex. 16, 23.

nanómonkquodtau, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See *nomunkquág*; *numwonkquau*.

***nanompanissuonk**, vbl. n. idleness, C. See the following:

nanopassumaü, he supplicates of, entreats (him). See *nanumpassumaü*.

nanouwe. See *nannowe*.

*__nanówétea, nanóu-__ (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanawehteau*, he oversees or directs. See *nanawunnum.*

*__nanówussu__ (Narr.), vbl. adj. an. it is lean. See *ónouwussu.*

*__nanpeh__, very (used in the comparison of adjectives): *nanpeh peississu*, (he is) very small; *nanpehne*, 'mostly'; *nanpehyeu*, 'especially', C.

[Cree *náspich*, very, Howse.]

nânukquok, when there is danger; suppos. of *nunnúkquodt.*

nanukqushont, suppos. of *nunnukqushaü*, he trembles. See *nunnukkushonát.*

nanumpassumaü, nanop-, v. t. an. he entreats, supplicates (him): *nan-nanumpassum*, I pray [supplicate] (him), John 14, 16; *wunnꝏche nanopasumóuh*, they began to entreat him, Mark 5, 17 (*ken-nannâmpassumush*, I pray or entreat you, C.).

nanunkqussu, nanunkqsu, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nònonkussit*, v. 4; suppos. part. *-kussinitche*, v. 10. Cf. *nunnukkushonát*, to tremble.

nanwe, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *penôwe*, strange, foreign, of another kind: *nanwe missinninnuog*, common people, Mark 12, 37; —— *petukquneg*, common bread; —— *wut-Epistleüm Jude*, the general Epistle of Jude (*nanwe wosketomp*, any man, C.). See *nnih; nnìn.*

[Del. *lenni*, original (?), common; *lenni m'bi*, pure water; *len-achpoan*, common bread; *lenachsinnall*, common stones, Hkw.; *lenee*, common, "applied to such objects of nature or of art as are of common occurrence"; *lenee aughkweeyun*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *areni; areni 8damañ*, du petun [tabac] commun du pays; *ned-aren-añd8̈é*, je parle Abnaqui; *aren-añpe* [= Del. *len-âpé*], homo (*séén-añpé*, vir). Mic. *ln8*, man. The Iroquois equivalent is *on8é*, e. g. "*onk8é on8é*, sauvage, homme vrai."]

nanwētu, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwetue*, C.). From *nanwe*, with the formative *-etu* of verbs of production and growth.

nanwiyeu, v. i. he wanders about (has no specified place), strays; pl. *-yeuog*, they wander ('through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanwusshau*, 'he wanders, i. e. is lost', C.

nanwunnꝏdsquaaü, -squauwau, v. i. she is a harlot, a common (*nanwe*) woman. Vbl. n. *-squauonk*, harlotry, fornication, Acts 15, 20; 21, 25; Matt. 5, 32. N. agent. *-squauwaen*, Deut. 24, 17. See *nꝏdsquaónat.*

nanwunnꝏdsquaausu, -squauôsu, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

nâꝏsukomunneat. See *nóꝏsukomunneat.*

*__nâpaj__, until, C. See *pajeh.*

napanna, num. five; *tahshe* is to be added unless *nabo* or *nab* is prefixed, El. Gr. 14: *napanna tahshe;* pl. an. —— *tahsuog, tohsuog;* pl. inan. —— *tohsuash* or *tahshinash. Nabo napanna*, fifteen; —— —— *tahshikquinne*, for fifteen days, Gal. 1, 18.

[Narr. *napànna.* Peq. *nuppau*, Stiles. This is Chip. *nabané*, 'one side', i. e. one hand; *nabanédasse*, 'he has one legging on'; *nabanénindji*, 'he has only one hand', Bar.; *nabanénindj*, 'the other hand.']

*__napeh__, 'if you dare,' C.

napehnont, "adv. of wishing"; 'O, that it were': *utinam*, 'I wish it were', El. Gr. 21, 34; Deut. 28, 67. It serves as an affix in all numbers and persons of verbs in what Eliot calls the optative mood.

*__nâppiyeue__, adv. narrowly, C.

napwꝏacheg, suppos. pl. part. of *nupwóau.* See *nupwoáonk.*

nashauanit, the spirit of God (*manit*), Matt. 4, 1; cf. *mattanit*, the devil, same verse. [Oftener with adj. "Holy" prefixed or "God" added (?)]. See *-anit.*

nashaue, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; ——

nashaue—continued. *mayash*, between the ways, 1 Sam. 14, 4; *nanashaue nenawun kah ken*, between us and you, Luke 16, 25; *nanohkontap nashaue neeninash*, I am in a strait betwixt two, Phil. 1, 23; *ne penowomái nashawe ummittamwussin kah penomp*, there is a difference between a wife and a virgin, 1 Cor. 7, 34; *nashaue ken kah nagum*, between thee and him, Matt. 18, 15; Cf. *nôeu*, in the middle, and *nishwe* or *nashwe*, third. To the latter (*nashwe*) *nashaue* is nearly related, as are both these to *neese*, two.

[Chip. *nássawaii*, between, Bar.; *nesahwahyeë*, J. (Cf. Del. *lechauwaak*, a fork; *lechewon*, breadth.).]

nashaüonk, vbl. n. [from *ńashaü*, freq. *nahnashaü* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashaonk*, Job 4, 9; *nusháonk*, Job 41, 21. (2) the spirit of man, Prov. 18, 14; 1 Thess. 5, 23; a disembodied spirit, 1 K. 22, 21; 2 Chr. 18, 20; Job 4, 15.

[Abn. *ne-néssé*, je respire.]

nashin, [v. i. it is between or contained,] it makes an angle or corner: *yauut nashin*, it is 'four-square', Rev. 21, 16, =*yauut nasun*, Ezek. 43, 16, =*yauut nashinit*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle: *adt nashik*, at the corner, Mark 12, 10, =*adnahshik*, Ps. 118, 21; Acts 4, 11; *yauut nashik ohke*, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. *nashinne*, of or at a corner: —— *qussuk*, corner-stone, Job 38, 6; —— *squontam*, corner gate, Jer. 31, 38. Cf. *náï*.

nashomuk, suppos. pass. of *nushaü*, he kills. See *nushónat*..

nashpe, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 12, 33–37; Eccl. 2, 1.

[Quir. *spe*, Pier. Del. *nachpi*, Zeisb.]

nashqunánum, v. t. (with *nꝏtau*) he kindles (a fire), Lam. 4, 11: *nunnashqunánum nꝏteau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *noh nashqunnánug*, he who kindles (a fire), Ex. 22, 6.

nashquneau, v. i. it burns: *nꝏtau nashquneau*, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. *-unáe*, burning: *nashqunáe nꝏtau*, burning fire, Dan. 7, 9; —— *mohkossaash*, burning coals, Ps. 140, 10; —— *missechuog*, red-hot iron, Indian Laws, I.

nashqussum, v. t. he lights (a lamp, candle, torch, etc.), he sets it on fire (kindles a fire, Jer. 17, 27); pret. *-umup lamps-ash*, he lighted the lamps, Ex. 8, 3; suppos. *nashqussuk wequananteg*, when he lights a candle, Luke 8, 16.

nashqutteau, v. i. it burns, it is burning: *nꝏnꝏnáe nashqutteau*, it burns with a flame, 'a flame burneth', Joel 2, 3; suppos. *ne nashquttag*, that which burns, fire: *onatuh wuttuhq en nashquttag*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *sqútta*, but which is not used separately as a substantive by Eliot. Of the three names for fire which appear to have been most frequently used, *nꝏtau* or *nꝏteau* was apparently restricted to fire kindled for domestic use or for the service of man; *chikoht* (Narr. *chíckot*), from *cheke*, fierce, violent, to fire as a power or in action; and *nashqutta* (*sqútta*, R. W.) as nearly equivalent to our characterization of "the devouring element," or fire as an enemy. Cf. *nashquttin*.

[Narr. *sqútta*, fire. Abn. *sk8́tái*, feu; *sk8ta8̈io*, il y en a.—Rasles.]

nashquttin, [v. i. there is] a destructive tempest, a violent storm, Is. 28, 2; 29, 6; suppos. *nashquit*, Job 27, 21 (*nashquittin*, a northerly storm or a tempest, C.).

naswaeu, -wayeu, v. i. it is scattered; adv. *naswáe, -wayeue*, Is. 18, 2, 7; Jer. 50, 17. [?] See *seahham*.

natauwompu. See *nadtauwómpu*, he looks.

natinneahteau, natinahteau, v. i. he seeks, makes search; pl. *-aog*, they sought, 2 K. 2, 17. Vbl. n. *-teaonk*, search, Ezra 4, 19.

natinneham, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hamwog*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hamꝏk*, seek ye, Matt. 7, 7; suppos. *noh natinnohhog*, he who seeks, Matt. 7, 8; with an. obj. *natinneawhaü*, he seeks (him), 2 Chr. 26, 5; *-whooü*, Rom. 3, 12; with affixes, *wun-natinneahwh-oh*,

natinneham—continued. he seeks (him), Matt. 18, 12; suppos. *noh natinnewhont*, he who seeks (him), Lam. 3, 25.

[Narr. *natínnehas*, search (thou); *táqua kun-nàtinne*, what do you look for?]

natippaeu. See *nehtippaeu.*

natꝏtomaü, v. t. an. he questions (him), asks (him) a question; (*natꝏtamaüaü*) Matt. 16, 13; *-maüoh*, Matt. 22, 35; with the characteristic (*-hk*) of continued action, *natꝏtomuhkaü*, he makes inquiries, goes on asking questions (of him); infinit. *-konat*, to inquire, Ezra 7, 14.

[Narr. *kun-natótemí*, do you ask me? *n'natotemúckaun*, I will ask the way. Cree *untow-éthemayoo*, he looks for, seeks (him); *untow-éthetum*, he seeks it.]

natꝏtomuhteaonk, vbl. n. (from *-uhteau*, v. i. he asks) a question, Mark 11, 29; 12, 34 (*nattꝏtumwehteaonk*, C.).

nattauwómpu. See *nadtauwómpu.*

***nattꝏhqus** (Mass. Ps.), a wolf, John 10, 12 (*nattꝏqussu-og*, wolves, C.); *ontoquos*, a wolf, Wood.

[Narr. *natóqus*, wolf; *moattóqus*, a black wolf, R. W.]

natuppu. See *nadtuppꝏ*, he feeds.

natwontam, v. i. and t. inan. he considers, meditates, devises, Ps. 36, 4: *nun-natwontam*, I meditate, Ps. 119, 15; I devise, Mic. 2, 3; imperat. 2d sing. *-ontash nun-natwontamowonk* (vbl. n.), 'consider my meditation', Ps. 5, 1.

ná-um, v. i. he sees, Job 28, 24; Matt. 12, 22; and t. inan. he sees (it), Job 34, 21: *nunnaüm*, I see, Jer. 1, 11; John 9, 25; suppos. *nag*, when he sees (it), Gen. 42, 1: 3 6 (*naik*, Matt. 21, 19); imperat. 2d sing *naïsh, naüsh, násh*; pl. *naümꝏk*, see, behold. Vbl. n. *náümꝏonk*, sight, Deut. 28, 67; Luke 4, 18. With an. obj. *nâaü, nauau*, he sees (him), Gen. 42, 7; John 1, 29; imperat. 2d pl. *nôk*, Is. 42, 1; suppos. *nauont*, when he sees (him), 2 K. 4, 25; with affixes, *kená-eh*, thou seest me, Gen. 16, 13; *noh naiit*, he who seeth me, John 12, 45; 14, 9. Cf. *nogque, wompu.*

[Abn. *ne-namihȣ̂é*, je vois. Del. *ne men*, to see, Zeisb.]

naumatuonk, vbl. n. a law, Deut. 1, 5. pl. *-ongash*, Ex. 16, 8. Cf. *nꝏwaonk, wussittumunát.*

-naumon (not found without the pronom. prefix), son. See *wunnaumonuh.*

***naúnt** (Narr.), alone, only. See *nont.*

naüt [*na ut*], adv. of place, El. Gr. 21; therein, thereon, thereat, Is. 42, 11: *na ut ahquompag*, at that time, Dan. 3, 8; *nah ut*, thereon, Luke 13, 6.

nauusukomunneat. See *nôꝏsukomunneat.*

nauwáe. See *naihaue.*

nauwaehtamuneaü, v. t. inan. he bows down to (it); infin. 2d pl. Lev. 26, 1.

nauwaeü, v. i. (1) he bends down, bows, stoops, Judg. 5, 27. (2) he worships, Ex. 34, 8; pl. *-aéog*, they worship, Ex. 4, 31; they bow down, Is. 46, 2; imperat. 2d pl. *nauwaegk*, worship ye, Ex. 24, 1. Adv. *náuwáe*, Gen. 49, 15.

nauwakompaü, v. i. he stands stooping or bowed down; suppos. *-pauit*, when he stoops, Luke 24, 12.

[Del. *nauwaquepin*, to hang the head down, Zeisb.]

nauwanum, v. t. he bends or bows down (his person, head, face, etc.), Ex. 34, 8; pl. *-umwog*, Ex. 4, 31; Luke 24, 5; pret. *nauwanumómp Judah*, I have bent Judah, Zech. 9, 13.

nauwôsu, -seu, v. i. act. he performs the act of bowing or stooping, he bows or stoops, Is. 46, 1; John 20. 11; suppos. *nâûusit*, when he stoops, John 20, 5.

naûwot, nauwut. See *nôadt.*

nawhutche [*na wutche*, therefrom or there out of], some of, a part of, El. Gr. 8; Is. 44, 16, 17: —— *kesukodtash*, some days, Dan. 8, 27.

***nawwâuwquaw** (Narr.), afternoon. From *nauwaeü*, he goes down, stoops.

náyeumaü, naiꝏmaü, v. t. an. he bears or carries (on his back or shoulders) an an. obj.; infin. 3d sing. *wu-náyeumónat yokoh* (an.), to bear the yoke, Lam. 3, 27.

nayeumuk, naiꝏmuk, which has the form of the suppos. pass. participle, 'when he is carried or borne' (on the shoulders of another), is used by Eliot for the indicative v. t. he rides upon: *nayeumuk ass-oh*, she rode upon an ass, 1 Sam. 25, 42; —— *cherub*, —— on a cherub, 2 Sam. 22, 11 (=*nayeumugk*, Ps. 18, 10); pl. *-ukquog*, they rode upon (camels), Gen. 24, 61; suppos. part. pl. *neg naꝏmukqutcheg*, they who

nayeumuk, naiꝏmuk—continued.
ride upon (asses), Judg. 10, 4; *horsmanog nayeumukqutcheg horses-oh*, 'horsemen [when] riding upon horses', Ezek. 23, 6; sing. *noh naꝏmukqut horses-oh*, he who rides horses, Amos 2, 15 (hence *nahnaiyeumooadt*, 'a horse or a creature that carries', C.).

[Narr. *kun-núish*, I will carry you (on my back); *naynayoûmewot*, a horse; *wunnia naynayoûmewot*, he rides on horseback. Abn. *ne-nah8́mañ*, je le porte sur mes épaules; 3d sing. *8nah8́mañ; ahass8*, cheval; *ne-nah8m8k8 ahass8*, j'y vais; *-n8̈ih8mañ* ou *ne-nanh8mañ*, je charge l'enfant, je le porte (sur le dos). Del. *nech na yun gees*, a horse; *na yu mau*, he is carried; *na yu muk*, he carries me; *na yun dam*, he carries a load, Zeisb.]

nayeutam, v. t. he bears or carries (it) on his person (on his breastplate, Ex. 28, 29): *pish nayeutam ꝏweanun*, he shall bear his own burden, Gal. 6, 5; suppos. part. pl. *nayeutogig*, they who bear [are 'laden with'], Is. 1, 4. [From *nauwaeŭ, nauwaehtam*, he bends or stoops to it (?).]

[Narr. *niáutash*, take it on your back; *niáutamwock*, 'they are loden', i. e. carry burdens.]

ne, demonstrative and directive particle or pron. inan. (El. Gr. 7) this, that; pl. *nish*, these, those: *ne teag*, this thing.

ne adt, thereat, at that place, Ezek. 6, 13.

neane, neyane (1) [*ne unne*, like this, of this kind, such as this], so, such, in the same manner as, as, El. Gr. 22; Luke 22, 27, 29; Mark 4, 26; suppos. *neâunak*, *-ag* (when it is so, or such as), according to, in accordance with, like: *neaunak wut-anakausuonk*, according to her work. Jer. 50, 29; —— *unnaumatuonk*, according to the law, Ezra 10, 3 (*neấnag*, such, C.). (2) as n. the appearance of a thing, its likeness: *ne áunak onatuh ne áunak*, 'the color thereof as the color of', Num. 11, 7; *neáunag yeu muttaok*, 'the fashion of this world', 1 Cor. 7, 31; *neaunak menutcheg*, 'in the form of a hand', Ezek. 10, 8. See *áunag*, and cf. *na; nan; nnih; nô; noh; unne.*

[Del. *nahanne*, 'so, so it is', Zeisb.]

neanussu [*ne unnussu*], v. adj. an. he

neanussu—continued.
is such as or of the kind, he is like (see *unnussu*); suppos. *neànussit*, when he is like, of the kind of (*neyànusit*, 'after its kind', Lev. 11, 16, 19; pl. *neyanussehettit*, after their kind vv. 14, 15): *neanussit wosketomp, nnih um-menukesuonk*, as is the man so is his strength, Judg. 8, 21; *neanussit wosketomp*, in the likeness of man, Phil. 2, 7.

***necawnaúquanash,** 'old barns' (pl.). See *auqúnnash*, R. W. 93. Illin. (Ms. Dict.) "*naganari, naganara*, (pl.) vielles cachis dont il ne reste que le trou"; "*naganaki nimirig8a*, il m'a donné son champ qu'il abandonne."

néchippog. See *neechippog.*

nédteuh. See *nádteoh*, since.

neechan, v. i. he or she issues from or is given birth; as n. issue or offspring (without regard to sex or age); pl. *neechanog*, they are children (i. e. issue): *ke-neechanog*, thy children, Rom. 9, 7; thy issue, Gen. 48, 6; suppos. *neechânit*, when he or she is a child, Rom. 9, 8; pl. part. *neg neechânutcheg*, they who are children or issue, ibid.; *wun-neechan-oh*, the issue of (him), Rom. 9, 26, 27. N. collect. *wunneechâ-neunk*, his issue, collectively, Rom. 9, 8. See *ontseu.*

[Abn. *n8nitzañni*, j'ai un enfant; 3d pers. *8nitzañn8;* 3d pl. *-ñnar, ke-nitzañnak* [suppos.], tes enfants. Del. *nitsch, nitschaan*, child, Zeisb. Voc. 6, 10.]

neechau, néchau, v. i. and t. an. she gives birth to a child, is delivered, is in labor, Is. 66, 7; Gen. 4, 17, 22; 35, 16; suppos. *neechadt*, when she is in labor, Gen. 38, 28: *sun nun-neecham*, shall I bear a child? Gen. 18, 13; pret. *neechop*, she was delivered, she gave birth to (a child), Heb. 11, 11.

[Narr. *néechaw*, she is in travail; *paugcótche nechaúwaw*, she is already delivered. Abn. *ne-nighíhé, ne-nitsé*, j'enfante.]

neechippog, nehch-, néch-, n. dew, Dan. 4, 15, 23; Gen. 27, 28, 39. Cf. *nehtippaeu.*

[Narr. *néechipog*, R. W. 82.]

neek, nek, my house, my dwelling. See *week*+.

neekin, nekin, v. i. he or she is born. [Regularly the formative *-kin* denotes

neekin, nekin—continued.
the growth of inanimate being, as does *-etu* that of animate: *netu*, he grows; *nekin*, it grows; but from Eliot's use of these two forms it appears that *nekin* had the force of an an. passive, he is born, he is grown; *netu* an. intrans., which we may nearly translate by 'he has birth', 'he grows.' See both forms in the same verse, John 3, 4]: *wutch nekin-neát* (infin.), from birth, Hos. 9, 11; *nekin*, (a tree) grows, is grown, Ezek. 17, 6; Dan. 4, 33; (of the hair), Judg. 16, 12; suppos. *nekik*, *negik*, when it grows or is grown, Dan. 4, 33 (*nekuk*, Matt. 13, 32); pl. an. *-kig: nékeekig*, Rom. 9, 11; pl. inan. *-kish: nekukish*, 2 K. 19, 29; (pass. form) *nekit*, when he is born, John 3, 5, 6; pl. *neg nékitcheg*, John 1, 13. Cf. *adtannegen; sonkin; tannegen*, etc.

[Abn. *nig8*, un enfant est né, il est sorti; *tzanig8* (cf. *tannegen*, El.), il cesse de croître.]

neempau, v. i. it thunders; as n. thunder, Ps. 81, 7 (*nimbau*, thunder, C.): *ken-neempómog*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neimpâuog*, thunder.]

neemskom (?), v. t. he brings (it, i. e. food or drink?): *nunneemskom petukqunneg*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskomuttuh*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskomah nippemes*, bring me a little water, 1 K. 17, 10.

neen, nen, pron. 1st sing. I; pl. inclus. *kenawun*, exclus. *neenawun*, we, El. Gr. 7: *nen nnoh*, I am he (who), Is. 41, 4; *nanashaue nenawun kah ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *nanashaue kenawun*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *n'* directive or demonstrative as the base.

[Del. *ni*, I; *niluna*, we (exclus.); *kiluna*, we (inclus.), Zeisb.]

*__neepânon,__ n. a shower, C.

neepattau, -padtau, v. t. inan. (1) he stands (it) upright, erects (it), e. g. a post or column, 2 Chr. 3, 17. (2) he boils or cooks over a fire, i. e. sets up the pot for boiling: *neepátáu sábahég*, he 'sod

neepattau, -padtau—continued.
pottage', Gen. 25, 29; imperat. *nepataush sabahég*, 'seethe pottage', 2 K. 4, 38, and with an. obj. *nepas* [= *nepaush*] *mishe ohkuhk*, 'set on the great pot', ibid. (*nepattohkuhquónat*, to boil the pot (?), C.).

[Abn. *nibadené*, lève cela; *ne-nibadenak8̂n*, je lève un pieu. Del. *nipachton*, he raises or sets up (e. g. a post, a pole), Zeisb. Gr. 160.]

neepattunkquonk, nepattuhquonk, n. a post or stake, 1 Sam. 1, 9; Is. 33, 20; a pillar, 1 K. 7, 2, 17, 20, 21; an image (statue), pl. *wun-neepattunkquonkanog*, their images, Ex. 34, 13 [*nepatuhquonk-ash*, (printers') 'columns', Mass. Ps. title-page].

neepau, neepoh, v. i. (1) he stands, holds himself erect; and, as implying a change of posture. (2) he rises, erects himself, Ex. 2, 4; 24, 13; pl. *-póog*, Ex. 32, 6; imperat. 2d sing. *nepaush*, 'up', stand, Judg. 8, 20; pl. *-pꝏk, -pôk*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *noh neepauit*, he who stands, Deut. 1, 38 (*nun-neepꝏ*, I stand, C.). [Cf. Chip. and Alg. *niba*, *nipaia*, he sleeps, and Mass. *nuppꝏ*, (he is) dead.]

[Narr. *yò néepoush*, stay or stand here. Del. *ni pu*, he stands; pret. *ni poop;* imperat. 2d sing. *ni pa wil*, Zeisb. Cree *nèpowoo*, he stands.]

*__neepuck__ (Narr.?), blood, R. W. Perhaps the Pequot (Muh.) name. See *musquéheonk*.

[Abn. *nebaʻkkan8m*, mon sang; 3d pers. *abaʻkkan8m*, *baʻgakkaün*, sang. Miami *ne pe kon we*, blood.]

neese, num. two, El. Gr. 14; an. pl. *neesuog*, Deut. 22, 30; inan. pl. *neesinash*, Cant. 7, 3; suppos. *neesit nompe*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshe*, twice as much, Job 42, 10).

[Narr. *neèsse*. Peq. *naéz*, *neese*. Del. *ni schi*, Zeisb.]

*__neeshaúog__ (Narr.), eels, R. W.; *neeshuongok*, Stiles. [*Neese-aüog*, they go by twos or in pairs, they couple; cf. Abn. *niss8̈8ak*, ils sont mariés. See *nequittéconnaú-og*.] The name of 'neshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

***neeshaúog**—continued.
elsewhere in Massachusetts for the silver eel (Muræna argentea, Le Sueur). I am inclined to believe that it originally belonged to the lampreys (Petromyzon americanus, Le Sueur), which may appropriately be called 'pairers' or 'couplers' in distinction from the 'single going' eel.

[Peq. *neesh*, pl. *neeshauaugx*, Stiles.]

neesin-wog, v. i. (pl.) they lie two together, they couple, and v. t. they lie with, have carnal connection with, 1 Sam. 1, 22; sing. *neesin*, he (or she) lies with, Gen. 19, 33; 35, 22; imperat. 1st pl. *neesintuh*, let us lie together, Gen. 39, 7, 12; suppos. *noh neesuk*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *neese*, two, with the formative (*-sin*) of verbs of lying down. Vbl. n. *neesinnꝏonk*, coupling, lying with another, Num. 31, 18.

[Abn. *nisȣsinȣda*, *nisȣsinȣk*, nous couchons deux ensemble (de duobus viris non malè audit, de viro et fæminâ, malè).]

neesneéchag, nesnechag, num. twenty, El. Gr. 14. Adj. pl. an. —— *kodtog;* inan. —— *kodtash*. From *neese* and *nutcheg* (hand; see *menutcheg*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

neesukossont, suppos. part. parting the hoof, Deut. 14, 6. From *neese*, two, and *múhkos*, nail, hoof.

neeswe, both, the two, Matt. 15, 14; Luke 6, 39. See *neese*.

neetskéhheaü, v. caus. an. he makes (him) well, heals, cures: *ken-neetskehhesh*, I heal thee, 2 K. 20, 5; imperat. *neetskeh kuhhog*, heal thyself, Luke 4, 23 (*nun-neetskeh*, I heal; *neetskeh*, heal thou [me], C.). Vbl. n. *neetskehuwaonk*, a cure, Jer. 33, 6. With inan. obj. *neetskehteau*, he makes (it) well, he heals or cures (it), e. g. a wound, a disease, etc., Ps. 103, 3.

neetskesu, v. adj. an. (he is) cured, restored to health, Jer. 46, 11. Vbl. n. *-kesuonk*, a cure, health-giving, Prov. 4, 22.

neetu, v. i. (1) he (or it) grows, as a plant or animal, Job 8, 11; Ps. 92, 12; pl.

neetu—continued.
-nog, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *neekin*. This word is not easily translatable; it signifies he comes into life, has birth, but it also (with an an. subj.) connotes the coming into the family or tribal relation, domestic life and growth. Cf. *wétu*.

neg, nag, pron. demonst. they (who), El. Gr. 7: *wame neg*, all they who, Lev. 11, 9, 10; accus. *nagoh*, they whom, them. Cf. *noh*, *nagum*.

negonne, 'adv. of order', first, El. Gr. 21. Like *nequtta* (one), of which it is the ordinal, *negonne* appears to be nearly related to *nukkône* (Abn. *negaünié*), old, ancient, and so first in order of time. See *nukkomauonát; nukkône; pasuk*.

[Narr. *necáwni*. Abn. *nikkaüniȣi*, devant, par avance. Del. *nigani*, at the first, Zeisb.]

negonshaü, v. i. he goes first, he is in advance; v. t. he goes before (them). [The characteristic *-sh* denotes going swiftly, as in 2 Sam. 18, 27: suppos. *noh negonshont*, he who runs before or foremost.] N. agent. *negonshaen*, a leader (indef. *-énin*), Acts 24, 5.

negontꝏaü, v. t. he sends a message to (him), i. e. sends word before or in advance of coming, 2 Chr. 2, 3 (*nun-nékónchuam*, I send, C.).

negonuhkaü, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (*-uhk*) of progression]: *wun-negonuhkaüoh*, he goes before them, John 10, 4.

[Abn. *ne-nikkaünȣssé*, v. i. je marche devant.]

negóshkag, =*ne kóshkag*, its breadth. See *kushki*.

nehchippog. See *neechippog*.

nehenwonche, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, suâ sponte; *nish nehenwonche nekukish*, things which grow of themselves, spontaneously, 2 K. 19, 29.

nehnēkikom, -ēkugkom, v. t. he tears or rends (it), Josh. 8, 7: *wun-nehnekikom-un*, he tears it in pieces (of a wild beast, Mic. 5, 8); *nen nehnekugkom*, I

nehnēkikom, -ēkugkom—continued. rend (it), Hos. 13, 8. With an. obj. *nehnēkukkaü*, he tears or rends (him), as a wild beast his prey; with affixes *wun-nehnékukkaü-oh*, he tears him, Luke 9, 42; suppos. *noh nehnekukauont*, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary *nēkaeu*, with the characteristic (*-uhk*) of continued action. From the same primary are formed *nēk-ussósu*, he cuts or gashes; *neh-nekshaeu*, it rends or tears; *neh-nēkinum*, he tears (it) by hand, etc. See the following.

nehnēkikôsu, v. i. act. he goes on tearing, continues to tear; infin. *-ósinneat*, Jer. 15, 3; pass. he is torn; suppos. *nehnegikausik*, when he is torn, Ezek. 4, 14. See *nehnēkikom*.

nehnēkinum, v. t. he rends or tears (it) in pieces; with an. obj. *-kinaü: nunnehnēkinuk*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nunnegunum*, I tear, C.). From *nēk-aeu*, with formative (*-inum, -inaü*) denoting action performed by the hand, and intens. reduplication.

nehnekshaeu, v. i. it tears; from *nehnēkaeu*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

nehnēkugkom. See *nehnēkikom*.

nehnēteapœ (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehneeteapsh weyaus*, devour thou flesh, v. 5.

néhneyái (?), 'cloven', Acts 2, 3.

nehteau (?), v. i. [he procures food by hunting or fishing, etc.?]: *wanne teag nehteau-œ-og* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *nœtamógquáeu*, 'I go a fishing'; *natinneham*, he seeks for.

[Abn. *ne-natebĭ̃ka*, je vais chercher de`la mangeaille.]

nehtippaeu, natip-, v. i. it is covered with water; pl. *-paash*, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *netippog*, =*neechippog*, dew?].

[Marginal note.—"Wrong; see *ogquehchi*;" (*hogki? ogqunneát?*).]

nehtóe, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nóhtóe* and *núhtoe*, v. 7, intens. *munnehtóe*, 1 K. 5, 6. The base (related to *wahteau*, he understands) signifies knowledge or skill acquired by practice. The primary verb (*nehteau, nohtôau?*) I have not found in Eliot.

nehtônum, v. t. he handles (it) dexterously or skilfully, he is practiced in the use of (it); pl. *-umwog*, they handle, i. e. know how to use (swords, Ezek. 38, 4); suppos. *noh nohtonuk*, he who handles (a sickle, Jer. 50, 16); pl. *neg nohtonukeg*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nohtóe*, with skill, and the formative (*num*) of action of the hand.

[Del. *nita*, I can, Zeisb. Voc. 10.]

nehtúhtau. See *netúhtôu*.

*__neimpaûog__ (Narr.), thunder, R. W. See *neempau*.

neit [*ne*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

nek. See *neek*.

nekin. See *neekin*.

nekittomashik (?), suppos. where it parts or divides: *adt neekittomashik may*, 'at the parting of the way', Ezek. 21, 21. Cf., *adt neesinash nogkishkauadtumœuk mayash*, 'where two ways met', Mark 11, 4. [From *nequtta*, where they become one (?).]

*__nekŭs__, adv. there (?), C.

nemehkuh, 'adv. of likeness', so, El. Gr. 22; but in his translation it is used as a conjunction: *nemekeh*, so (accordingly), Gen. 37, 14; *nemehkeh neit*, so then, 1 Cor. 7, 38.

nemompáai (?), v. i. 'he has taken a bag of money with him', Prov. 7, 20.

nemunnum, v. t. he takes (it) in or with his hand, Ex. 24, 6; Is. 40, 15; Matt. 14, 19; pl. *-umwog*, they take (it), Josh. 4, 8; imperat. 2d sing. *nemunush;* pl. *-numœk;* with an. obj. *nemunaü*, he takes (him), Josh, 2, 4. Cf. *maumunni*, it is taken away; *tohq-unnum*, he catches or takes hold of it, etc. The formative, *-unnum* (an. obj. *-unaü*), denotes, generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

nen. See *neen*.

ne naj, let that be so, so be it. See *nan*.

[Narr. *enàtch* or *enàtch keèn anawáyean*, [let it be as you command,] 'your will shall be law.']

nenan, the same (thing), Phil. 2, 2. See *nan*.

ne nogque, 'that way-ward', El. Gr. 21; toward that. See *nogque*.

***nenœhque**, adv. so, C. Cf. *anǿhque*. See *nogque*.

nepattuhquonk. See *neepattunkquonk*.

nepáus, -páuz, n. (1) the sun, Gen. 19, 23; 37, 9; Josh. 10, 12, 13; Ps. 89, 36. (2) a month, Ex. 12, 2; Rev. 22, 2; pl. (an.) *-zuog, -zsuog: neesnog nepauzaog*, two months, Judg. 11, 37. Cf. *kesuk, nanepaushadt*.

[Narr. *nippaûus, -páwus*, the sun; *pausuck npaûus*, one month. Abn. *kiz8s*, le soleil; *nibad8sse*, il éclaire, il marche.]

nepauzshad, n. the moon. See *nanepaushadt*.

nepéunk, n. a bush, Ex. 3, 2, 3: *ut nepéunkquamit*, in a bush, Acts 7, 30; Luke 20, 37.

népun, n. (the latter part of) summer, Gen. 8, 22; Jer. 8, 20. Cf. *sequan*. "The earing of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *taquitock*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepunnáe*, in or of summer.

[Narr. *néepun* and *quaqúsquan*, summer. Abn. *nípené*, l'été passé; *nípen*, l'été présent; *nípeghé*, l'été prochain; *nipení8i*, pendant l'été. Cree *népin*; suppos. *népeek*. Chip. *nē'bin*. Del. *ni pen*, Zeisb. Cf. Abn. *mibi*, leaf. Lescarbot gives Souriquois [Micmac] *nibir betour*, when spring comes; lit. when the leaf comes, p. 697 (repr. III, 671).

***nequittéconnaú-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one', or 'singly', i. e., are not seen in pairs. Cf. *neeshaúog;* and see Narr. Club ed. of Williams' Key, note 251]; *nequttika*, an eel, C.

nequt, num. one, El. Gr. 14 (see Pickering's Notes, xliv–xlvi): *nequtta tahshe* (1+5), six, Job 5, 19; *nequtta tahshinchag*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequt* and *pasuk* (q. v.): "*nequt*, a thing that is past: *pasuk*, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequt* appears to be nearly related to *negonne*, first in order, and to *nukkone* (another form of the same word), old, or left behind; perhaps also to *nekin*, it is born or begins to be. The primary meaning is that which begins a series: one, as a beginning of numeration, while *pasuk* signifies one by itself, a unit.

nequt—continued.

[Narr. *nquít*. Peq. *nuquút*, Stiles. Abn. *pézek8*, one; *nek8daïis*, six; *neg8da-'tegŜé*, one hundred, etc.; *nek8tsi8i*, uniquement. Micm. *nek8t*, un, une fois; adv. seulement, Rasles.]

nequtchippai, n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequt* and *chippe*.

nequttekesukquashónat, (infinit. as) n. one day's journey: *aŭ* ——, he goes on one day's journey, 1 K. 19, 4.

[Narr. *nquittakeesiquóckat*, one day's walk.]

ne-sâhteag, as n. its length (see *sohteaŭ*, it extends): *aétaeu nesahteag*, on its two ends, i. e. on the two sides long-wise, Ex. 25, 19.

nesáusuk, num. seven, Mark 8, 5; usually with *tahshe* or *adtahshe: nesáusuk tahshe*, seven, Ezek. 45, 23; an. pl. *-tahsuog*, ibid.

[Peq. *nezzáugnsk*, Stiles. Narr. *énada*. Abn. *taïiba8aïis*. Cree *néeshwássik* or *téypuckoop*. Chip. *nijwásswi*, Bar.; *nizhwasswi*. Del. *ni schasch*, Zeisb.]

nesnechag. See *neesneéchag*.

netassu, v. adj. (as n.) a domestic animal; pl. *netassuog*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netas*, C.). From *neetu* and (the base of) *assamaŭ*, he feeds him: house-fed animals.

[Narr. *netasûog*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

netatup, -ppe, adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *neane*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *ne tatuppe*, it is equal.

[Narr. *netâtup*, 'it is all one.']

neteag [= *ne teag*], this or that thing: *yeu mohsag neteag*, 'this great thing' (mat-

neteag—continued.

ter, fact), Deut. 4, 32 (*neteag nogkodtŭmuk*, a thing left, C. 172).

[Del. *medhacke*, 'matter', Zeisb.]

nētomp, my friend. See *weetomp.*

nētompas, my sister. See *weetompas.*

netúhtôu, nehtúhtau, v. caus. inan. he learns (it), acquires skill in (it): *nunnetúhtou-un*, I learn it, Gen. 30, 27; *nummahche netúhtop* (pret.), I have learned (it), Phil. 4, 11; pl. *nehtuhtauog*, Deut. 31, 12; *-tóog*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-tóonk*, *-tauonk*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-tôen* (indef. *-tôénin*), a skilful man, 2 Chr. 2, 13.

neúantam, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *ahque neuantamœk*, do not grieve, Gen. 45, 5; pret. *-amup*, *-amop*, I was grieved. Vbl. n. *-amóonk*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 3. See *nohtimwinneat.*

[Narr. *n'nowantam*, I am grieved for you.]

newutche [*ne wutche*, that from], adv. for, from, because, El. Gr. 22; therefore, Eccl. 2, 1; because, Is. 7, 5; —— *yeu*, for this cause, because of this, Eph. 3, 14 (*nauwitch*, thence, C.). Cf. *nawhutche*, therefrom.

[Del. *newentschi*, Zeisb.]

*__neyanat,__ last year, C.

neyane. See *neane.*

*__néyhom__ (Narr.), a turkey; pl. *-ommâuog.*

[Abn. *néhémé* (and *éhém8*), coq.]

*__nickómmo__ (Narr.), a (solemn) feast or dance.

nikkúmme, nuk-, easily, James 3, 17; with an. subj. *nikkumesu*, Matt. 11, 30; suppos. (?) *nukkummat: anue nukkummat*, more easily, 'sooner', Luke 16, 17; *uttoh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9; *nukkummatta*, 'rather than', (this) 'and not' that, preferably to, Prov. 8, 10.

ninyeu, nunneyeu, n. urine, 2 K. 18, 27; Is. 36, 12.

nippe, nuppe, n. water, Deut. 23, 4; Judg. 5, 25; Ps. 78, 16, 20; pl. *-péash*, Ps. 105, 29. From a root *'pe*, *'pĭ* (not found separate), with the directive and determinative *ne*. In compound words the suppos. *'pog* is employed, as in *sonkippog* [*sonqui-pog*], cool water, i. e. water when cool. See *-pog.*

[Peq. *nupp*, *nupph*, Stiles. Quir. *nip'p'*, Pier. 22. Narr. *nip.* Abn. *nebi*, eau; *tekebi*, eau froide. Cree *níppee* (in comp. *-áppwooy*, 'liquor', liquid). Chip. *níbeh*, J.; *nĕ'bi*, Sch. Del. *m'bi*, Zeisb. (and *me nŭp peek*, a lake or pond).]

nippisse, nips (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nuppisse nippe*, water of the pool; —— *nippeash*, waters of the pool, Is. 22, 9; 11; pl. *-sash*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nipéwese*, 'some water' (for drinking); *níps*, a pond.]

nippissepog, nup-, n. a pond or small lake, Neh. 3, 16: *en nuppissepag-wut*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippisse* and *-pog.*

nips. See *nippisse.*

nish, pl. of *ne*, these or those (inan.), El. Gr. 7; Luke 15, 16.

nish. See *nishwe*, three.

nishkeneunkque, -ungque, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3. 3, 8; suppos. *-unkquok*, when it is unclean, Lev. 5, 2; *ne* ——, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunkqussu*, v. adj. an. he is unclean, (one who is) unclean, etc., Lev. 11, 5; 12, 2; Job 15, 16; suppos. *-ussìt*, Lev. 5, 3. Vbl. n. *-ussuonk* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquodtau*, it is unclean or filthy. Adj. and adv. *-odtáe*, Zech. 3, 3, 4.

[Del. *nis ksu*, nasty, Zeisb.]

nishkenon [v. imp. it drizzles], as n. fine rain, drizzle, 'mist', Acts 13, 11; 'vapor', James 4, 14. N. collect. *nishkenunk*, 'small rain', Deut. 32, 2. Cf. *sokanon*, it rains.

[Chip. *niskádad*, the weather is very bad, Bar. 532. Del. *niskelaan*, foul, rainy weather, Zeisb.]

nishketeau, v. caus. inan. obj. he makes (it) unclean, defiles (it); pl. *-eauog*, Jude 8.

nishketeauunát, v. act. to defile, to make unclean: *nishketeauog*, they defile (it),

nishketeauunát—continued.
Jude 8; *ahque nishkhikœk*, do not defile yourselves, Lev. 18, 24; *yeush wunnishkukqunash*, these things defile (him), Mark 7, 15.

[Del. *niskiton*, he dirties, bewrays (it), Zeisb. Gr. 160.]

nishnoh, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

***nishquékĭnneat**, to rage, C. 206; *nunnishquet*, I rage, ibid. 205. Cf. *nashquttin*, a tempest.

***nishquēwam**: *nen nunnishquēwam*, I chide or scold; *nishquemittinneat*, to be chid, C. 185. See *auskomuwaü*.

nishwe, nish, num. three, El. Gr. 14; Ex. 21, 11; *nishweu*, 1 Cor. 13, 13; pl. an. *nishuog;* inan. *nishwinash, shwinash*, 1 Chr. 21, 10. More exactly *nish*, three; *nishwe*, adj. (inan.) the third, Rev. 6, 5; 2 K. 19, 29; (an.) Dan. 5, 7; Rev. 4, 7; and adv. thirdly, 2 Cor. 12, 28: *nashwe kodtumœ*, the third year, Deut. 26, 11; *nishwu*, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) *nashœit*, when he is third, he who is third, Rev. 16, 4, = *nashœut*, Rev. 14, 9, =*nasheuœut*, Matt. 22, 26; *nishwudt nompe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashaue*, between.

nisohke, adv. all the while, so long as, =*ne sohke*, 1 Sam. 25, 7: *nisohke pomantog*, 'all the days of his life' (so long as he may live), 2 K. 25, 30; *tohsahke ohkeœk*, 'while the world standeth', 1 Cor. 8, 13.

[Cree *sóke*, extremely, very greatly; *móosŭk*, always, Howse.]

nissim, I say. See *ussinát*.

n naj, let it be so. See *nan*.

nnih, v. i. it is so, it is like or the same as (with an. subj. *neanussu*, q. v.): *neanussit wosketomp, nnih um-menukesuonk*, as is a man so is his strength, Judg. 8, 21; *mónkô nnih*, it was so, Gen. 1, 7; *nnih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yeuyeu nnih*, that now is (so), Eccl. 3, 15; *uttoh woh yeush en nnih*, how can these things be (so)? John 3, 9; suppos. *nnag: nnih mahche yeu nnag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nniyeup*, it was so, Eccl. 3, 15; pl. *yeush nniyeupash*, these things were so, Is. 66, 2; *ne mos nnih*, it must needs be so, Mark 13, 7. See *neane, unne*.

[Del. *leu*, 'true', Zeisb. Gr. 173; 'it is so', Zeisb. Voc. 9.]

[NOTE.—"*nnih* not separable from *unni*."]

nnih, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; =*unne*, q. v. Apparently a verb substantive from *nan* or *neane*, literally 'it (was) so', or 'it (is) so': *nœwáog nennih*, they said these things were so, Acts 24, 9; *uttoh woh yeush en nnih*, how can these things be (so)? John 3, 9; *nnih mahche yeu nnag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche ánagkup, ne yeuyeu nnih*, that which hath been is now, Eccl. 3, 15; *ne pish ának mahche nniyeup*, that which is to be hath already been, ibid.; *yeush nniyeupash*, these things have been, Is. 66, 2; *nniyeup*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nnih*, it must needs be so, Mark 13, 7; *woh nniyeuash*, (all things) 'are possible' (may be so), Mark 10, 27 (*nenih*, that is, C. 181; *ne ennih* or *nemehkuh ne* (conj.) so that, C. 234). See *áunag*.

[Narr. *eîu* or *nnîu*, is it so? R. W. 29; *nni, eíu*, it is true, ibid. 63.]

[This second definition of *nnih* appears in the unrevised portion of the manuscript between the term *nishk* and *P*, and, although it repeats to some extent the references contained in the first (revised) definition, it is here inserted in full. The first definition of *nnih* occurs in the revised manuscript, where it follows the term **nickómmo*.]

***nnìn** (Narr.), man; pl. *nnínnuog*, R. W., who also writes *enìn*, man, and pl. *nínnuock*, a "general name belonging to all natives". Related to *ne, neen* (I), *nanwe*, and *unne* (of the kind or species), the radical meaning of *nnìn* or *nnìnnu* is, 'he is like myself', or 'of the same kind'. This word could properly have no place in Eliot's translation. It is, however, once or twice introduced, as in Mark 10, 6: *ninnuoh* (accusat.) *kah squa*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *nanwe*.)

***nnìn**—continued.

[Quir. *ren*, pl. *rènawawk.* Abn. *arenaïïbé*, homme; *ned-aren-aïïd8ĕ*, je parle Abnaqui. Chip. *inini*, Bar.; *enínnee*, J. Cree *ethínu*, homo, an Indian. Shawn. *èe len eè*, man; *len àh wai*, an Indian. Micm. *ln8i*, homo. Del. *lenno*, man; *lenâpé* [=Abn. *arenaïïbé*], a Delaware, vir; *lenni*, a man, Zeisb. (see *nanwe*); *lin ni le na pe*, 'Indians of the same nation', Zeisb. S. B. 70.]

nó (?), adv. and demonstr. pron. (?) at that (place), that; *yeu uhquáeu*, . . . *nó uhquáeu*, on the end on this side, . . . on the end on that side, Ex. 37, 8; *nó pajeh*, until (that), Matt. 11, 13; 18, 22; =*noh pajeh*, Is. 5, 8 (*nó pajeh*, until, C. 234). See *nôꝏsukomunneat*, *nꝏhqueu*.

***nô,** adv. far off. (The idea of motion is associated, going far off or to a distance; *nóadt*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

***nô,** for *noh*, *nahoh*, or *nagoh* (?), Luke 23, 28; *nô aush*, go (to him), Matt. 18, 15.

nôadt, noádtit, nꝏadt, adv. afar off, Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14: *nôꝏtahtah*, remove it far from me, Prov. 30, 8 (*nauwut*, *noadt*, far, C.; *noadtit*, a great way off, ibid.). See *nꝏhqueu*.

[Narr. *naûwot*, a great way; *náwwatick*, far off at sea, R. W. 76. Del. *lawat*, long ago, Zeisb.]

nôadtuck, adv. a long time (El. Gr. 21).

nóahtuk, nóóhtuk [*nôeu-tuk*], the middle of the river, Josh. 12, 2; 13, 9, 16.

nôappit, nôahpit, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off, Prov. 27, 10; suppos. vocat. pl. *nóappèogish*, ye that are [dwell] afar off, Is. 33, 13.

nóe. See *nôeu*.

nóetipukok, nouttipukok, n. midnight, 1 K. 3, 20; Ex. 11, 4; *pajeh nôeutipukkok*, till midnight, Judg. 16, 3; *nôetipukodaeu*, at midnight, Judg. 16, 3 [*nôeu-poh-kenae-kod*, the middle of the dark hours or time].

[Narr. *nanashowatíppocat*, R. W. 67. Del. *la wit pi kat*, Zeisb. Voc. 44. Abn. *naïïꝏitebĭ̂kat*, Rasles.]

nôeu, nóe, adj. in the middle, the midst, Ex. 15, 8; Judg. 16, 29: *en nôeu*, in the midst, Prov. 23, 34; Matt. 10, 16, =*ut nôeu*, Ps. 78, 28; *nôeukommuk*, 'in the midst of the hall' (i.e. inclosed place), Luke 22, 55; *vushou nôeu Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *wutch nôeu asinnekóusséhtu*, from the midst of the bush, Ex. 3, 2; *ut nôeu adtanohketeamuk*, in the midst of the garden, Gen. 2, 9. See *nashaue*.

[Abn. *naïï8i8i*, le milieu, au milieu. Del. *lelawi*, half way (?), Zeisb. Gr. 176; the middle, half, Zeisb. Voc. 20. Chip. *náwagam*, 'in the middle of a lake, bay, of a river, etc.'; *nawaii*, center, in the center, middle, in the middle; *náwaiiwan*, it is the middle, the center; *nawakwa*, 'in the midst of a forest'; *nawakwe* (from *naokwe*), 'it is mid-day or noon'; *náwabik*, 'in the midst of an object of metal'; *naw*, *náwa*, *náwi*, "in composition, signifies in the middle, in the midst of", Bar.]

nogkishkauónat. See *nogkushkauônat*.

[**nogkohkáeihhuunát,** v. t. to lend:] *namohkaeihhuunat 'pish kenogkoh kouweh*, thou shalt lend to, Deut. 15, 6 (*-ogguhkoue*, Deut. 28, 12); *noh nogohkouheoncheh*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *nogohkoônit*, *-kouhuadt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *namohkaeikheaü*.

[**nogkohkouunát,** v. t. to borrow:] *nogohkou*, he borroweth, Ps. 37, 21; *matta pish kenogkohkóꝏh*, thou shalt not borrow, Deut. 15, 6; *nogkohkauunah*, it was borrowed, 2 K. 6, 5; *nogkohkouaen-in*, a borrower, Is. 24, 2, =*nogkuhkauwaen-in*, Prov. 22, 7. See *namohkaü*.

nogkus. See *menógkus*, the belly.

nogkushkauónat, nogkusk-, nogkishk-, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskunkqunat*, to meet thee, 2 K. 5, 26; *wunnogskauónat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *wunnogskauoh*, he met him, 1 K. 18, 7 (*wunne nogkishkôadtuonk*, 'well met' (as a salutation), C. 225).

[Narr. *nokuskáuatees*, meet (thou) him; *nockuskauatítea*, let us meet; *neenmeshnóckuskaw*, I did meet. "They are joyful in meeting of any in travel,

nogkushkauónat, etc.—continued.
and will strike fire either with stones or sticks, to take tobacco, and discourse a little together."—R. W. 75. Cree *múgge-skowáyoo*, he meets him. Chip. *náhgeshkoodáhdewug*, they meet one another, Howse 85.]

nogque, (prep.) toward, Cant. 7, 4; *yeu nogque*, hither, 2 K. 2, 8 (see *yóái*); *en nogque*, toward (the east, Zech. 14, 4). From *nauonát*, to see (?): *nók*, behold ye; *muskesuk nogqueon*, 'when the eye saw me', Job 29, 11; —— *neh nogqut*, the eye which saw him, 20, 9; *noh nógqueh*, who seeth me [whom I am in the presence of], Gen. 16, 13; —— *nógquean*, when he seeth thee, Ex. 4, 14; —— *nogqueon*, when it sees me, Job 29, 11; *howan kenogkumun*, who seeth us, Is. 29, 15; *matta kenógkoun*, he sees us not, Ezek. 8, 12 (—— [illegible], 9, 9); *matta nogkoo*, it does not behold him, Job 20, 9. Hence, "to the sight of." It can hardly be the contracted form of *ne ogquè*. See *ne nogque; nuhquainat*.

[Del. *loquel*, see thou; pl. *loqueek*, see ye, Zeisb. Gr. 174.]

nogquenumunat, v. t. to yield or deliver up (inan. obj.): *ahque nogquenumook*, do not ye yield up (inan. obj.), Rom. 6, 13.

nogqueonat, v. t. an.: *nogquegk*, yield yourselves up (to him), Rom. 6, 13.

* **nogquissinneat,** v. i. to appear, C. 180: *nunnogquis*, I appear; + *sŭmun*, we appear, ibid.; *ne ogguhse nogquok*, which appeareth for a little time, James 4, 14. See *anogkenat; anóhque; ánukquok*.

nogqŭssuonk, n. appearance or looks, C. 180; *woskeche nogqŭssuonk*, a pretence, ibid.

[Cree *nōk-oosu*, he is visible; *nōk-wun*, it is visible, Howse 114.]

noh, nagum, pers. pron. 3d sing. he, she, him, her (El. Gr. 7); *noh* is also, and perhaps in strictness always, a demonstrative pronoun: this (man), he who (El. Gr. 7). See **nahog*. In Luke 3, 23–38, it is used for the Greek *τοῦ* (with *υἱοῦ* understood), 'the son of'; *nen nnoh* (*nen ne-noh* or *nan-noh*), I am he (that or the same he), Is. 41, 4; *ut noh*, in him, C. 178; *nashpe nágum*, with him; *ut nágum*, to him, ibid. 178, 231.

***nohhamúmunát,** v. t. to sail to (to go by water?) = *nohhamunát: en nohhamun*, to sail to, Acts 20, 16; *nuttinhamumun*, -*homumun*, we sailed to, Acts 27, 4, 7; *nahhamwog*, they sailed to, Acts 13, 4; *kod nuhhug*, he was about to sail to, Acts 20, 3; *mánunnohhomog*, when we sailed slowly.

[Del. *nahimen*, to go down the water (river, creek); *nahihilleen*, to sail down the water; *nallahhemen*, to sail up (the water, river), Zeisb. Gr. 242.]

nohkog [= *nukonáe*], by night, in the night, Job 5, 14: *ne nohkog*, in that night, Dan. 5, 30. See *nóetipukok; nukkonáeu; nukon*.

nohkonónat. See *nookonónat*.

nohkóu, n. the right hand (*noh kóunuk*, that which carries (?); from *kenumunnát*). See *wuttinnohkóu;* allied to *menuhkeu*, strong.

nohnogkiáe meenan, a stammering tongue, Is. 32, 4; *nahnagkiáe*, stammering(ly), Is. 33, 19. See *mēnan*.

nohnompit, adv. oftentimes, Job. 33, 29. From *nompe*.

nohnushagk, farewell.

[NOTE.—Definition not completed.]

nohshamwehteunk (suppos.), when it is 'compacted' (united firmly?), Eph. 4, 16.

***nohtimwinneat,** to sob or sigh: *nunnohtumup*, I sob or sigh, C. 209. See *neúantam*.

nohtinaü. See *nahtinaü*.

nóhtoe, skilful, skilled, 2 Chr. 2, 7; *nehtóe*, v. 8; *nóhtoe, núhtoe*, v. 7; *nehtuhto* (?) v. 14; *nunn-*, skilfully, 1 K. 5, 6.

nohtomp, in comp. words, one who leads or directs: *nohtompeantog* (q. v.), one who leads in prayer, a minister; *nohtompuhpequodt* (q. v.), one who leads in music, a chief musician.

***nohtompeantog,** n. ministers, C. 213; but sing. a minister, Rawson, Nash. Men., title-page; 'a bishop', 1 Tim. 3, 2.

nohtompuhpequodt, n. a chief musician, a player on instruments of music (title to Ps. 75 and 77); pl. *nohtompuhpequodcheg*, Ps. 87, 7, = *nohtóepequasheg*, Gen. 4, 21.

nohtónukqus, n. a brother (?): *nunnohtonugqus*, my brother, Gen. 20, 13; *wunohtónugqusoh*, her brother, Gen. 24, 53, 55; *noh wunnohtónukqusoh* (constr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *kenohtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *weetuksquoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *wetahtu* is substituted for *wunnohtónukqussoh* of Eliot.] Cf. *weemat; weetomp*.

nohtonumunát, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of: *nehtônumwog togkodtegash*, they handle swords, Ezek. 38, 4; *noh nohtonuk*, sickle, he who handleth the sickle, Jer. 50, 16; *neg nohtonukeg*, they who handle (shield, spear, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. See *nóhtoe*.

nompaas, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompaésog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-wussog*, Ex. 13, 12.

[Narr. *enewáshim*, R. W. 96.]

nompakou, nump-, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. *+unash*, Prov. 10, 2; Gen. 24, 53.

nompatauunat, v. t. to put in the place of, to substitute (one thing for another), 1 Sam. 21, 6.

nompe, adv. again, Gen. 26, 18; instead of, Gen. 4, 25; Judg. 15, 2; Num. 8, 16 (=*wutch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishwudt nompe*, 'three times' (to the third time), Num. 22, 28, 32; *nesausuk tahshit nompe*, seven times, Lev. 8, 11; 14, 7; *mꝏchekut nompe*, oftentimes, Luke 8, 29; freq. *nonompu*, *nohnompit* (q. v.); *noh nompeyit ne teag*, 'he who repeateth a matter', Prov. 17, 9; *sun nen nunnompin God*, 'Am I in God's stead?' Gen. 30, 2. See *nampꝏham*.

[Del. *lappi*, again, Zeisb. Gr. 171; 'once more', ibid. 175. Abn. *nañbi*, réciproquement.]

nompennumunát, v. t. to restore, to render back: *nompennush*, restore thou (it), Judg. 11, 13.

nompoâeu, nompoâe, adv. early in the morning, Neh. 4, 21; Hos. 13, 3; Prov. 27, 14; Ps. 127, 2; early on the morrow, Ex. 32, 6.

nomposhim, adj. male, Deut. 15, 19; pl. *-wog*, Gen. 32, 14: *pish nompaiyeuꝏ kah squaiyeuꝏ*, 'they shall be male and female', Gen. 6, 19. Cf. **nnìn; squáshim*.

[Cree *nápáyoo*, man, vir; *nápáywoo*, he is (a) man, Howse 17 (rather, he is male).]

nompuhkeik, adv. on the morrow, 1 K. 3, 21; Esth. 2, 14; =*na nompuk*, Acts 10, 9; =*na nómpunk*, Acts 20, 15.

nomshó+, v. i. to drift, or be driven before the wind(?): *nomshâog*, they 'were driven', Acts 27, 17; *nunnomshómun*, 'we let her drive', v. 15. [From *nohham*, he sails, with *sh'* of violent motion.]

nomunkquáǵ, nomungquag, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *numwonkquáu*, Deut. 13, 16; Josh. 7, 26; *nummunkquáe*, heaped, Cant. 7, 2; *nanomwonkquaeu nano munkquash*, 'heaps upon heaps', Judg. 15, 16. From *numwáe*, full of. See *numwonkquttauunát*.

nomwausseonk: *usseup ꝏnomwausseonk Jehovah*, 'he executed the justice of the Lord', Deut. 33, 22.

nonche: *noh nonche pabuhtanumadt*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche wunassꝏmeóg*, 'if ye be come to betray me', 1 Chr. 12, 17. See **nont*.

nonkane. See *nunkane*.

nonompu, adj. instead of, Is. 55, 13.

***nonsiyeu**, all alone, C. 232. See *nussu*.

***nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont* below): *nen nont*, I be; *ken nont*, thou art; *nohne*, he is; *nenih*, that is, C. 181; *kenaun yeu*, we are; *kenauna*, ye are; *nâg na*, they are, ibid.; *nagum nont*, he was; *nenaun nee*, we were; *kenau ne*, ye were; *nâg ne*, they were, ibid.; *napeh nont ne ŭnnioog*, O that we were (such), ibid.; *nont kuppeyómp*, thou didst come, p. 185; *nont wame nunnuppūmun*, we must all die, p. 188; *nont noowonteap*, I did dig, ibid.; *mukkitchogqŭissog nont puhpŭog*, boys will play, p. 204; *nont paswee nuppꝏan*, thou must shortly die, p. 237; *nont woh sampꝏau*, he must confess (his

***nont**—continued.

sins), p. 252; *newag kisnont kussampooantamunanonate*, 'we must therefore acknowledge', C. Math. Notit. Ind. 55; so, in title to Ind. Laws, *nish nashpe nanannacheeg kusnunt sasamatahamwog*, 'by which the magistrates are to [i. e. must] punish', etc.; *nont woh sampœau-*, he must confess, C. 252.

nont, only: *webe nont God*, (who can . . .) but God only? Mark 2, 7; *pasuk nont God*, 'there is but one God', Ind. Primer, 19, 31; *pish nagum nont kœwaussum*, him only shalt thou serve, Matt. 4, 10.

[Narr. *paúsuck naúnt manìt*, there is only one God, R. W. 114.]

nontaua-hettit. See **atáuntowash; wuttóntaunnat*, to climb.

nontsipamóhettit [=*nonche-sippam* +]. See *missippano*.

***nontweantamŭnat**, to wish: *nunnontweântam*, I wish, C. 216. See *kodtantam*, he desires.

***noôhkeyeŭe**, adv. softly, C. 230.

***noohkie.** See *nœhki*.

nóóhteauunát, v. i. to be far off; inan. subj. *nóóhteau*, it is far from us, Is. 59, 11.

nóóhtuk. See *nóahtuk*.

***noonapúock** [=*nœnappuog*] (Narr.), 'they have not room one by another', R. W. 65.

***noónatch** (Narr.), a deer: "*noónatch*, or *attuck ntíyu*, I hunt venison", R. W. 143; *noughitch, nōgh-ich*, deer, Stiles (Peq.); [a doe with a fawn(?), "when it gives suck."] See *ahtuk*.

***nóosuppaûog** (Narr.), beavers, R. W. See *tummúnk*. Cf. **aûsup*, raccoon.

nôœsukomunneat, nâœ-, nauus-, v. i. to be at a distance, to be far from, Lam. 3, 17: *kenaœsukom*, thou art far from (it), Is. 54, 14; *matta kenóœsukamœ*, thou art not far from (it), Mark 12, 34; *naœsukonqueog*, (it) is far from us, Is. 59, 9; *nôœsukongqush*, be it far from thee, Matt. 16, 2; *nôœsukók*, 'get ye far from (him)', Ezek. 11, 15; *ayeuonk wussaume naœsukoman* (and *naœsukongquean*), 'if the place be too far from thee', Deut. 12, 21; 14, 24. See *nœhqueu* (*anúckquaque*, R. W.).

nôœsukomunneat, etc.—continued.

[Del. *na schachki*, adv. (?) so far, Zeisb. Gr. 174.]

nópadtinayeu(?), adv. southwestward, Acts 27, 12 [*tannushin en nópadtinayeu*, and *wutcheksuau*, "it lieth to the southwest and northwest", A. V.; "looking northeast and southwest", Rev. Ver.; ("looking down the southwest and down the northwestward", Greek); "toward the southwest and by west and northwest and by west", L. Tomson, 1596.]; *nopatunniew*, eastward (or northeastward) (?), Mar. Vin. Rec. 1685.

[Narr. *nopâtin*, the east wind, R. W. 83.]

nosweetauónat, nœswet-, nosweht-, v. adj. an. to serve, Deut. 10, 12; to obey, Prov. 30, 17; 2 Cor. 10, 5; *noswehtamunát*, with inan. obj. to obey the words of, commands of, etc., 1 Sam. 8, 19; *nœswetauonaóut*, to serve them, Deut. 4, 19; *nosweetash*, obey thou, Gen. 27, 8; *nœswētah nen*, yield yourself to me, C. 216; *nœswetamœk*, obey ye, Deut. 13, 4; *noswehtōk*, obey ye (them, an.), Eph. 6, 1; *nooswetamŭnate*, to obey; *ken nœswētah*, obey thou me; *nœswehtaw manit*, obey God, C. 202.

noswehtamóonk, nœswetamœonk, n. obedience, 1 Sam. 15, 22; *mat nœswehtamóonk*, disobedience, 2 Cor. 10, 6 (*nœswetamœonk*, C. 202).

noswehtauónat. See *nosweetauónat*.

***nottomag**, mink. See Judd's Hadley, 355. Cf. Del. *gunnamochk*, Zeisb. (=*quinnámaug*), otter (see his *nkeke*).

nouttipukok. See *nóetipukok*.

***nowwêta** (Narr.), no matter, R. W. 54.

nœadt. See *nôadt*.

nœche, for *na œch*, adv. thenceforth, therefrom, from that time. Often used interchangeably with *kœche, kutche*; but while both are inceptives, *nœche* seems to appropriately mark the time and *kutche* the occasion of beginning of action, as *wutche* does the cause of action. [NOTE.—On further examination I do not find this distinction well founded. See *œch*.] *yeu kesukok nœche kummishsesh*, 'this day will I begin to magnify thee', Josh. 3, 7; *nœche wekitteau*, he began to build; *neg nagig nœche wuttœntohkonôuh*, they

nœche—continued.
began to mock him, Luke 14, 30, 29; *yeu nœche ussenaóut*, this they began to do. [*matta nœche peyoh*, 'I am not come', Matt. 9, 13; *nœchi Jehovah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nœche* is perhaps used for *neu œch.*] See *tahnœche*, causelessly, 'in vain', and *kutche*.

[Del. *nutschi*, at the beginning, Zeisb. Gr. 177.]

***nœchum**, I blame; from *wutchumonate*, to blame, C. 182.

nœchumwesuonk, n. tenderness, weakness, Deut. 28, 56.

nœchumwetanœwaonk, nœchumwehtahwhuttuonk, n. a wound; pl. -*ongash*, Prov. 26, 22; 27, 6.

nœchumwi, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nœche*): *nœchumwe wunnepog*, —— *moskehtue*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nœchumwiyeuash;* an. *nœchumwesu*, (he is) weak (El. Gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; *noh nœchumwesit*, he that is tender, Deut. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (*nœchĭmwe*, maimed, C. 172; *nœchŭmwi*, tender, ibid. 175; *nœchimœe*, weak, ibid. 176).

[**nœdsquaónat**, v. act. an. to seduce, to commit fornication with:] *nœdsquaónont*, 'seducing', Ex. 22, 16. See *nanwunnœdsquaaü*.

***nœhchumwesŭê**, adv. weakly, C. 230.

nœhki, nœkiyeue, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nœkkiyevash*, Ps. 55, 21; an. *nœhkésu*, tender (soft, as a young animal), Gen. 18, 7 (*noohkeshakŭnash*, soft wool, C. 175; *noohkie monag*, limber cloth, ibid. 172).

nœhkik [that which is softened or made soft]: "*Nocake*, as they call it, which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder."—Wood. It is used by Eliot for 'meal' (1 Chr. 12, 40), 'flour' (Lev. 2, 4, 5, 7; 24, 5), and 'ground corn' (2 Sam. 17, 19). *nœkhikanehteush*, 'grind thou meal', Is. 47, 2.] See *nanahkineg; nunnohkinnum*.

[MARGINAL NOTE.—"From a word which means 'to sift', sifted. Cf. sieve. From *nœkeu?*"]

[Narr. "*nókehick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishquèhick*, unparched meal, p. 36. Del. *lo-cat*, flour, meal, Zeisb. Voc. 9 (cf. *lo ka hel la*, to let it drop, p. 44).]

nœhqueu, nœhque [*nó uhquáeu*. See *nó; nôœsukomunneat*]: *unnœhqueu*, so far as, at such a distance, Acts, 28, 15; *na nœhque*, so far distant, Ps. 103, 12; *wussaume nóohk*, if it be too far distant, 'if the way be too long for thee', Deut. 14, 24 (*uttoh unnuhkŭhquat*, how far? C. 228). Cf. *anœhque; nuhquainat; wehque*.

[Narr. *tou núckquaque*, how far? R. W. 72 (how much, 137); *tou anúckquaque*, how big?; *yò anúckquaque*, so far, ibid.]

nœkeontamunat, v. t. to descend to or upon: *nœkéontam*, (he) came down (upon the mount), Ex. 19, 20; *wunnœkeontamun*, he descended on (it), Ex. 19, 18; *nœkontauóog*, they descended (upon it, i. e. a ladder), Gen. 28, 12.

nœkinat, v. i. to descend, to go down: *nœkeu*, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; *nœkœp*, he descended (pret.), Eph. 4, 9; *nœnœkeog*, they shall descend, John 1, 51; *nœch nœkem kesukqut*, 'I came down from heaven', John 6, 38; *noh nœkit*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nœkémo*, -*mœ*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nœkitch*, let him descend or come down, Mark 15, 32; *nœkinuk wunnutchegash*, when he let down his hands, Ex. 17, 11. From *nœkinum*.

[Del. *nahik*, *nahiwi*, down, below; (whence) *nahoochwen*, to go down or below, Zeisb. Gr. 180.]

nœkinumunát, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down; *nœkinum*, she let it down, Gen. 24, 18; *pish nœkinnumwog*, they shall take (it) down, Num. 4, 5; *nœkinnumœk*, 'raze it', Ps. 137, 7.

nꝏkohteauunát, to soften or make soft: *nꝏkohteau,* he softens (it), Job 23, 16. See *nꝏhki.*

nꝏkompanónat, v. t. an. to let or lower (one) down, as by a cord, etc.: *wunnꝏkompanuh,* she let them down (by a cord), Josh. 2, 15; [*nun*]*nꝏkompanit,* I was let down (from the wall), 2 Cor. 11, 33.

nꝏkonónat, nohk-, v. t. an. to cast down, to throw down (an. obj.): *wuttinohkonuh ohkeit,* he cast him down to the ground, Dan. 8, 7; *wunnꝏkuhkonuh,* he cast them down (from the rock), 2 Chr. 25, 12. Cf. *penohkónau.* See *unnóhteamunát.*

nꝏkshinát, v. i. to cast one's self down: *nꝏkshau,* she fell down, John 11, 32.

nꝏkuhkonauónat, v. t. an. to cast or throw down from a high place: *wunnꝏkuhkonáuh,* they threw her down, 2 K. 9, 33; *wuttinuhkonáuh,* they cast him (into the sea), Jonah 1, 15; *wunnꝏkuhkonuh,* he cast them down, 2 Chr. 25, 12. Cf. *penohkónau.*

nꝏnamontukquohwhônat, v. t. an. to owe to, to be indebted to: *pasuk nꝏnamontukquohwhau,* one owed (him so much), Luke 7, 41. See *unnontukquohwhónat.*

nꝏnau, nꝏnꝏ, cheek. See *manꝏnau,* (*m'nꝏnau*).

nꝏne: *nꝏne quthumꝏonk,* scant measure, Mic. 6, 10.

nꝏnónat, v. act. an. to give suck, to suckle, 1 K. 3, 21: *wunꝏnuh,* she gave him suck, 1 Sam. 1, 23; *nꝏnáog,* they give suck, Lam. 4, 3.

[Cree *nóonu,* he sucks, Howse 81.]

nꝏnontamunát, v. t. to suck, to obtain by sucking, to imbibe (*nꝏninneat,* C. 211): *pish kenꝏnontam wohpanagunꝏ,* thou shalt suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to *nꝏnunát,* and vice versa; see example under *nꝏnunát*); *nꝏnantam,* he shall suck up, Job 20, 16; *nꝏnontamwoh,* they shall suck up, Job 39, 30 (*mukkoies nꝏnôntam,* a child sucks, C. 211). Cf. *munnontam,* he smells. See *nꝏnunát,* and **meninnunk,* milk.

nꝏnꝏ. See *nꝏnau.*

nꝏnꝏnáe, nꝏnꝏunáe, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: *nꝏnꝏáe nꝏtau,* flaming fire, 'fiery flame', Dan. 7, 9.

nꝏnꝏuneau, n. flame, Judg. 13, 20; Job 15, 30; *nꝏnꝏnáut,* in the flame, Judg. 13, 20.

nꝏnuk, n. a suckling, one who sucks or is suckled, Deut. 32, 25; Jer. 44, 7; Lam. 4, 4. See *nꝏnontamunát; nꝏnunát.*

nꝏnukáe, adj. sucking: *nꝏnukáe mukkies,* a sucking child, Num. 11, 12. See *nꝏnunát.*

[Narr. *nunnese,* a baby, Stiles; *nòonsu nonánnis,* a sucking child; *munnúnnug,* milk; *wunnunnógan-ash,* breasts, R. W. 126. Peq. *núzaus,* 'sucklings of men and beast', Stiles. Del. *no ne tschik* (pl.), suckling babes, Zeisb. Voc. 25.]

nꝏnumunát, v. i. to be unable: *nꝏnanum,* I can not, Luke 11, 7; 16, 3; *nꝏnum,* he was not able, he could not, Num. 14, 16, =*nꝏnunum,* Deut. 9, 28; *nꝏnanumumun,* we are not able, Ezra 10, 13; *wunnꝏnuh,* they (inan.) could not, Ezek. 31, 8; *ánheau ámaꝏhkauónat,* he could not drive (them) out, Judg. 1, 19 (*nꝏnat,* 'to be wanting, or defective', C. 214).

[Narr. *nonánum, noónshem,* I can not, R. W. 30. Del. *nol hand,* lazy, Zeisb.]

nꝏnunát, v. t. to suck: (*nunnꝏnunát,* I to suck, Job 3, 12, with prefix of 1st pers.;) *munnꝏn,* I suck, C. 211; *pish kenꝏn,* thou shalt suck (the milk), Is. 60, 16; *pish nꝏnwog,* they shall suck, Deut. 33, 19; *neg nꝏnontogig,* they who suck (the breasts), Joel 2, 16 (*nꝏnunutche,* a sucking child, Is. 49, 15, = *nonánese,* R. W. 45). See *nꝏnontamunát.*

nꝏónat, nꝏwonat, v. i. to say (with reference to the thing said), Luke 14, 7. It is used by Eliot as synonymous with the irregular verb *ussinát,* to say, but the latter appears to have been used when attention was to be called to the speaker or the person spoken to. Cf. *annꝏ,* he says to; *kenꝏnaü,* he speaks with authority; *kuttꝏ,* he speaks, utters speech; *ketꝏkau,* he goes on speaking; *kehketꝏkau,* he goes on talking; *uttinónat,* to say to; *nꝏwau . . . Jehovah toh*

nꝏ́nat, nꝏwonat—continued. *ánukque, ne nussin*, he said . . . 'What the Lord saith [may say] to me, that will I speak', 1 K. 22, 14 (cf. Num. 24, 13); *nꝏwau*, he said, Gen. 27, 35; 1 K. 8, 15; *nꝏwop*, he said, 1 K. 8, 12; 2 Sam. 13, 28 (*anꝏwop*, he said to, 2 Sam. 13, 35; *unnau*, he said to, or saith to, ibid.); *nꝏwaog*, they say or said, Is. 41, 7; *nꝏwash*, say thou, Prov. 20, 22; Luke 7, 7; *nꝏwagk*, say ye, Lev. 11, 2 (*unnók*, speak ye to, ibid.); *ahque kutche nꝏwagk*, do not begin to say, Luke 3, 8; *nꝏadt*, if he say, Gen. 24, 14; *nꝏwaan*, if thou sayest, Prov. 24, 12 (*unnꝏwónat*, to say, C. 207).

[Quir. *ruwan*, to speak, Pier. 52. Del. *lu-e-u*, he says, Zeisb. Voc. 9, 20; *lu-eep*, he said (pret.); *lu-e*, say on, tell.]

nꝏsh, my father. See *ꝏshe*.

nꝏsquodtamunát, nꝏsquat, v. t. to lick: *pish nꝏsquottamwog*, they shall lick (thy blood), 1 K. 21, 19; *nꝏsquodtog*, when he licks (grass), Num. 22, 4; *nꝏdsquamáog wame*, they lick up all, Num. 22, 4; freq. *nꝏnꝏsquodtamunát*, *-quatamunát*, to lick often or habitually; *pish nꝏnꝏsquadtamwog* (*-squatamwog*) *puppissai*, they shall lick the dust, Mic. 7, 17; Ps. 72, 9; Is. 49, 23; (*nꝏtau*) *nꝏnꝏsquodtam nippe*, the fire licked up the water, 1 K. 18, 38. See *mosq*.

nꝏsukauónat [= *asukauónāt* (?); cf. *asuhkaüaü*], v. t. an. to follow, to pursue: *wunnꝏsukauoh*, he followed them, Luke 22, 54; *nꝏsukauont*, pursuing, Judg. 4, 22; *sun woh nunnꝏsukáu*, shall I pursue (them)? 1 Sam. 30, 8; *nꝏsukau*, pursue thou (them), ibid.

nꝏsuttahhꝏwaónat. See *nꝏswuttahwhauónat*.

nꝏsuttahwhauónat. See *nꝏswuttahwhauónat*.

***nꝏswēnat**, v. i. to yield; *nunnꝏsweem*, I yield, C. 216.

nꝏsweonk, n. yielding, submission, Eccl. 10, 4.

***nꝏswetamꝏonk.** See *noswehtamóonk*, obedience.

nꝏswetauónat, v. t. an. to yield to, to serve. See *nosweetauónat*.

nꝏswuttahhouwaen-in, n. a pursuer, Lam. 1, 6.

nꝏswuttahwhauónat, nꝏsuttah-, nꝏsuttahhꝏwaónat, etc., v. t. an. to follow after, to pursue: *nꝏsuttahwhau*, he pursued after (him), 2 Sam. 2, 19; *nꝏsuttahhꝏwaog*, they pursued, Judg. 8, 4; *nunnꝏsuhtahwhóog*, I will pursue them, Ex. 15, 9; *neg nꝏswuttahukqueógig*, they which pursue (are pursuing) you, Is. 30, 16; *kenꝏswuttahikqunat*, (he) to pursue thee, 1 Sam. 25, 29. Cf. *omskauónat*.

nꝏt. See *manꝏt*, a basket.

nꝏtamogquaen, nꝏtamogquomaen, n. a fisher, one who fishes, pl. +*uog*, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; *nꝏtamágwaenúog*, Jer. 16, 16 (cf. *omaenuog*, Ezek. 47, 10); *ponashabpaenuog*, fishers (with nets), Matt. 4, 18; *nattꝏhquinnuaēnin*, pl. +*nuog*, C. 159. See **aumaûi*.

nꝏtamógquáeu, adj. of or belonging to a fisherman: —— *hogkꝏonk*, 'fisher's coat', John 21, 7.

nꝏtamógquam, 'I go a fishing', John 21, 3: *nag pish wunnꝏtamágquonóuh*, they shall fish them [take them by fishing], Jer. 16, 16.

nꝏtamógquáonk, n. a draught of fish, Luke 5, 9.

nꝏtamogquomaen. See *nꝏtamogquaen*.

nꝏtamꝏonk, n. hearing, 2 K. 4, 31; *tiătche nꝏtamŭonk*, a quick hearing, C. 163.

nꝏtamunát, v. t. to hear, Ezek. 12, 2: *mehtauogwash nꝏtamꝏmꝏut*, ears to hear with, Deut. 29, 4; *nunnꝏ̄tam*, I hear, 1 Sam. 2, 23 (C. 194); *nꝏtam*, he hears or heard, v. 22; *nꝏtamunap*, he heard, Ps. 78, 21; *nꝏtamwog*, they hear or heard, Matt. 11, 5; imperat. *nꝏtash*, hear thou, Deut. 33, 7 (*nꝏtah*, hear thou me, 1 K. 18, 37; *ken nꝏtah*, C. 194); *nꝏtamꝏk*, hear ye, Is. 42, 18; Deut. 6, 4; *nꝏtiegk*, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (*kenꝏtamŭmwꝏ*, ye hear, C. 194; *nꝏtoadtinneat*, to be heard, ibid.); with an. obj. *nꝏtónat*, to hear a person (see examples in imperative above); *kenꝏtah*, thou hearest me, Ps. 17, 6; *mehtauog nꝏtiit* (subj.), when the ear heard or hears me, Job 29, 11.

nœtau, nœteau, n. fire, Ps. 105, 39; Prov. 30, 16; Gen. 22, 6. See *chikkinásuog.*

[Quir. *ront'* and *yout*, Pier. 22. Narr. *máttapsh yóteg*, sit by the fire, R. W. 30; *nòte, yòte, chíckot, sqútta*, fire; *notáwese* and *chickautáwese*, a little fire, ibid. 47, 48. Peq. *yewt*, Stiles. Abn. *skŝtâi, skŝtar*, feu, Rasles. Del. *luteü*, it burns; an. *n'lussi*, I burn, Zeisb. Gr. 162, Voc. 20.]

nœtimis, n. an oak tree, 2 Sam. 18, 9; Is. 44, 14.

[Narr. *paugáutemisk*, R. W. 89.]

nœtinat, v. i. to lift or take up a burden.

nœtinónat, v. t. an. to lift as a burden; an. obj. *nœtinóp nippekontu*, I drew him out of the water, Ex. 2, 10.

[Narr. *niâutàsh*, 'take it on your back', R.W. 51. [Cree *ne nátów*, I fetch him, Howse 52.]

nœwantamœ̆e. See *neúantam*, he grieves.

nœwaonk, n. a saying (that which is said, Deut. 1, 23; 1 Sam. 18, 8): *nuttinnœwaonk*, my saying, Gen. 4, 23; *nuttinnœwaonganash*, 'my commandments', Ex. 16, 28.

nœwesuonk, my name, Is. 42, 8. See *wésuonk.*

nœwonat. See *nœónat.*

***nquittaqúnnegat** (Narr.), one day. See *nequt; -quinne.*

nuhhog, nuhog, my body, Matt. 26, 36; myself. See *muhhog* (*m'hog*).

nuhhogkat, unto me, Is. 6, 6; Cant. 7, 10.

nuhkuhkáuónat, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; *pish nuhkuhkauau sontimoh*, 'he shall come upon princes', Is. 41, 25.

nuhkuhkomunát, v. t. to cover over, to envelop, to overwhelm: *nuhkuhkom*, it covered, Ex. 14, 28; 40, 34; *wunnúhkukkomun*, it covered it, Ex. 24, 15, 16. From *nœkinat.*

nuhog. See *nuhhog.*

nuhquainat, unuhquainat, v. i. to look, to direct the eye, without reference to an object (cf. *nadtauwómpu*, he looks for a purpose, he looks in order to see something which is or is not within sight): *nuttinuhquain nogque*, I look toward (it), Jonah 2, 4 (cf. *nogque*); *nuhquaéog*, they

looked or faced (to the north, etc.), 1 K. 7, 25; *toh wutch nuhquaéóg kesukquieu*, why do you look toward heaven? Acts 1, 11. V. t. *noh nógqueh*, he who sees me, Gen. 16, 13; *unuhquáeu, ahaôsukqueu*, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as *ompamuhquaenát*, to look back or behind; *sohhœquainat* (*sonkœhq-*), to look out from, to look forth; *ushpuhquáinat* (*asp-, ishp-, sp-*), to look upward, etc. From (*naumunat*) *naum*, to see; *-uhquáe*, to that side, in that direction (?). See *nô, nôadt; *pânikquâ; woìmpu.* (Cf. *kuhkinassinneat*, to take a view, C. 214.)

nukkeemœ, it was shaken, Ps. 18, 7; pl. inan. +*ash*, they were shaken, ibid. See *nunnukkunumunát.*

nukkies, yes. See *nux.*

nukkodtumunát, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 14; 16, 17; Dan. 9, 5; *ne teag nogkodtūmuk*, a thing left, C. 172. With an. obj. *nukkonónat* (q. v.); *nukodtumŭnat*, to leave, C. 199; *nunnukodtum*, I leave, ibid.

[Narr. *nickáttash*, leave or depart; pl. *nickáttammoke, nickattamútta*, let us depart, R. W. 55. Cree *núgga-tum*, he fetcheth him, Howse 42.]

nukkomauonát [*negonne-auónat*], to be first, in advance: *nukkomau*, he came first to . . . , John 20, 4.

nukkonáeu, adv. by night, in the night, Ex. 13, 21; Ps. 32, 4; 42, 8; 105, 39. See *nohkog.*

[Narr. *náukocks nokan-náwi*, by night, R. W. 70.]

nukkône [=*negonne*, first], adj. old, ancient, of old, Eccl. 1, 10 ('original', 'old', C. 173): —— *seip*, ancient river, Judg. 5, 21; —— *qunnonou*, old lion, Is. 30, 6; —— *mayash*, the old ways, Job 22, 15; *nukkonadchu*, the ancient mountain, Deut. 33, 15; *yeush nukkóneyeuukish*, 'these are ancient things', 1 Chr. 4, 22; *ayimup negonne nukkôneyeuut*, 'he hath made the first old'; *ne negonneayeuœh*, 'that which waxeth old', Heb. 8, 13.

[Abn. *negaïinié*, c'est une vieille coutume; *negaïini arenaïibak*, les anciens;

nukkône—continued.
nikkaüni8i, devant, par avance; *nenikkaün8ssé*, je marche devant, Rasles, 558, 559. Del. *n'chowiyeyu*, it is old, Zeisb. Gr. 165.]

nukkonónat, v. t. an. to leave, to go away from, to abandon, to forsake, Deut. 12, 19; pass. *noh nussu nukkonau*, he alone is left, Gen. 44, 20; *pish nukkonau*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonóg*, if ye turn away, Num. 32, 15; *toh wutch nukkônóg*, why have ye left (him), Ex. 2, 20; *ahque nukkosseh* (an. suffix), do not thou leave me, Ps. 27, 9; *nukkonant* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkodtumunát*); *nukkónittuog*, they departed from each other, Acts 15, 39 (*nukkonittinneat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkodtshónat*) *nickatshónat* for the v. an., though the first of the following examples may be traced to *nukkonónat: mat kunníckansh*, I will not leave you; *ahquie kunnickkatshash*, do not leave me; *tawhítch nickatshiêan*, why do you forsake me? R. W. 75. (This form has the characteristic *sh* of disastrous or undesirable action.)]

nukkukquiinneat, v. i. to be old, with reference to a measure of duration or existence: *kœnenukkukquiinneat*, to be in a full (good old) age, Job 5, 26 (see *-quinne* and *kodtumwohkom*); *toh unnukkoohquiyeu noh nonksq*, how old is that girl? C. 240.

nukkukquiyeuonk, age: *wuttin* ——, 1 K. 14, 4.

nukkummat: *uttoh ne nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

nukkummatta (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuttumma*, unless. See *nikkúmme*.

nukkúmme. See *nikkúmme*.

nukoh. See *ko*.

nukon, n. night, Gen. 1, 5, 16; pl. *nukonash*, *nukkonash*, Job 7, 3; *nukkon* + *ash*, C. 164. From *nœkinat*, to descend, to go down; or from *nukkonónat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nohkog*.

nukquodtut. See *nunnúkquodtut*.

nukquttegheùn, an only child, son or daughter: *wunnukquttegheonuh okasoh*, the only one of her mother, Cant. 6, 9; *nunnukquttegheun*, my only child, Luke 9, 38.

nummatappinneat, v. i. to seat one's self, to sit down: *nummatappu*, he sat down, Ruth 4, 1; Luke 14, 28; *nummatappuog*, they sat down, Ruth 4, 2; Luke 22, 55; *nummatapsh*, sit down, Is. 52, 2 (*nummattâpŭnat*, to sit; *nunnummâttap*, I sit; *appu*, he sits, C. 209). See *appin;* cf. Abnaki (Rasles, 'asseoir', p. 388).

num-meech. See *meechu*.

nummekitchônont, (one) having a flat nose, Lev. 21, 18 (*nenēque mutchan*, flat nose, C. 170).

nummishe, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *mishe*, with prefix of 1st person.

nummissés, -ssis, my sister. See *ummissies*.

nummittamwos, -wus, my wife. See *mittamwus*.

***nummontuhquahwhuttuonk**, n. a debt, C. 203.

***nummoohquōnat**, 'to sup up pottage', etc., C. 211; *pish nummuhquaog*, they shall sup up pottage, Hab. 1, 9.

num-muttummashum may, 'I run in the way' ('of thy commandments'), Ps. 119, 32, = *num-muttummaomashontam may*, Mass. Ps.

numpakou. See *nompakou*, a jewel.

numwábpanumunát (?), v. t. to fill (one thing with another): *numwában kutaskon pummee*, fill thy horn with oil, 1 Sam. 16, 1; *numwabpanumœk*, fill ye (barrels with water), 1 K. 18, 33; *numwapogkunnumwog wunnonkash*, they filled the troughs (with water), Ex. 2, 16; *numwôquom uppœthonchœmut*, she filled her pitcher, Gen. 24, 16.

numwáe, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

***numwamechimehkónat**, to fill [to make full with food (?)], C. 191: *nŭnnumwamechimēhteam*, I fill [I am filled, I become full of food (?)], ibid.

numwameechum, I am full, he is full (of food), Prov. 30, 9.

numwápagod, (a place) full of water, 2 K. 3, 17.

numwáp[pinneat (?)], v. i. to fill up, to make full (of an. obj.): *nag pish numwápuog*, they shall fill (thy houses, i. e. thy houses shall be full of them), Ex. 10, 6.

numwohtauunat (*numwohtinát*, 1 Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan., subj.): *numwohteau*, it filled (the whole earth), Dan. 2, 35; it is full, Ps. 26, 10; *pish numwohteau*, he shall fill (the world), Is. 27, 6; *wunnumwohtauún nœtau*, he filled it with fire, Rev. 8, 5; *numwohtoush*, fill thou (thy hand), Ezek. 10, 2; *asquam numwohtano*, it is not yet full, Gen. 15, 16; *numwohtaj*, let (it) be filled, C. 191.

numwonkquau, n. a heap. From *nanomwonkquaeu*. See *nomunkquág*.

numwonkquttauunát, v. t. to heap up, Eccl. 2, 26; *numwonkquottou*, he heaps up, Ps. 39, 6; freq. *nanómongquodtauunat*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *nomunkquág*.

nunáe, adj. dry (?). Found only in Eliot in compound words. See *nunobpe*.

nunassenát, v. t. to make dry, to dry (from *nunáe-ussenát*): *pish nunnunassum*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunnáhsum sepuash*, he drieth up the rivers, Hag. 1, 4. Cf. *wunninabpehtau-un*, he maketh it (the sea) dry, Hag. 1, 4. See *nunobpe; nunnobohteateou*.

nunkane, nonkane, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*nunkon*) Matt. 11, 30; *anue nunkinwog onk*, 'they are lighter than', Ps. 62, 9 (*nonkkĕ weánun*, a light burden; *nonganne*, lightly, C. 172, 228).

[Narr. *náukon*, light; *kunnaùki*, you are light, R. W. 55, =*kunnáukon*, p. 75. Del. *langan*, Zeisb. Gr. 173.]

nunkomp, n. a young man, El. Gr. 9; pl. *nunkompaog*, Is. 40, 30; dim. *nunkompaes, nunkompaemes* (El. Gr. 12): *ash nunkompáean*, when thou wast young, John 21, 18 (*nônkup* or *nonkumpaes*, a boy, C. 156). Cf. *wusken*.

nunkquaash [=*numwonkquash*], heaps; suppos. *nano* (?), q. v. Cf. *muttánnunk*, etc.

nunksqua, nunksq, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nonkkishq, wisskisqua*, a girl, C. 157); *penompae nunkqs*, a virgin, Deut. 22, 23 (see *penomp*); pl. *nunksquaog*, Ps. 148, 12; *wunnunksquomog* (obj. *-moh*), her maids, Ex. 2, 5; *nunksquahettit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunksquaes, nunksquaemes* (El. Gr. 12).

[Del. *long-ochqueü*, a brisk young woman, Zeisb. Voc. 43.]

***nunnâpi.** See *nunobpe*, dry.

nunnaumon, my son: *ken nunnaumon, yeu kesukok nœnaumon kuhhog*, 'Thou art my Son, this day have I begotten thee,' Heb. 1, 5. See *wunnaumonuh*.

***nunne nogkishkôadtuonk,** 'well met' (as a salutation), C. 225. See *nogkushkauónat*.

nunneukontunk, nunnúk-, n. an image or idol, 2 Chr. 34, 4, 7; Mic. 1, 7 (*ninnukóntonk*, C. 155).

nunneyeu, n. urine. See *ninyeu*.

nunnippog, -ipog, 'fresh water', James 3, 12. See *nippe; -pog*.

nunnobohteáou [=*nanabpi* (?)]: *nunnobohteáóuut*, on dry ground, Ex. 15, 19, i. e. made dry (?), or dry by nature (?); Josh. 3, 17, =*nabohteaóúut*, Ex. 14, 16, 22 (*nunnapohteaiyeuut*, 'in dry places', Mass. Ps., Ps. 105, 41); *wutch nunnobohteaóuut*, 'from the dust of the earth', Gen. 2, 7 (*nunnopohteai*, dry ground, Mass. Ps., Ps. 107, 35). See *nunobpe*.

nunnobohteateou, -teaiyeuteop, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*nunnoppohteaiyeuehteau tohkekamuash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *nunobpe; nunassenát*.

nunnohkinnum, nannah-, v. t. he sifts (it), Is. 30, 28: *nunnannahkinnum*, I sift (it), Amos 9, 9; *nannóhkinumuk*, when it is sifted, ibid.; *nanahkineg*, a sieve, Is. 30, 28. Cf. *nœhkik*, from primary *nohkeü* (?).

nunnukkunumunát, v. t. to shake (inan. obj.): *nunnukkunum*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *nunnukkemœ*, it was shaken, Ex. 19, 18 (*nukkeemœ*, Ps. 18, 7).

nunnukkushonát, nannukshonát, nunnukqushonát, v. i. to tremble, to shake: *nunnunnukkushom*, I quake (for

nunnukkushonát, etc.—continued. fear), Heb. 12, 21; *nunnukkushomp*, I trembled, Hab. 3, 16; *nunnuksheau*, it trembled, 2 Sam. 22, 8; *nunnukshaog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nunnukshau mishenuksháonk mœcheke*, 'he trembled very exceedingly', Gen. 27, 33; *nunnukkushont*, *-qushont* (part.), trembling, Mark 5, 33; Acts 9, 6; *matta woh nanukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nunnukkisshônat*, to tremble or tingle, C. 213; *nunnukkĭshshom*, I shake, p. 208; *-kishom*, I tremble; *nœweyaus nunnukisshau*, my flesh trembleth, p. 213).

[Del. *nun gach tschi*, I shake for cold, Zeisb. Voc. 25.]

nunnúkontunk. See *nunneukotunk.*

nunnukquappineat, v. t. to be in danger: *nunnukquoppu en*, he is in danger of, Matt. 5, 21, 22, =*nukquoppu*, Mark 3, 29.

nunnukque, adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

nunnúkquodtụt, adv. in peril, in danger (=*nukquodtut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26: *nânukquok*, when it is dangerous, Acts 27, 9 [both suppos. forms, but used as nouns, as in Rom. 8, 35]. Cf. *nana*[*h*]*konchiyeu-ut.*

nunnukqushonát. See *nunnukkushonát.*

nunnukqussenát, v. i. to take heed, to act cautiously (*nunnukqussinneat*, to beware, C. 182): *matta nunnukqussu*, he took no heed, 2 K. 10, 31; *nunnukqussish* (*kuhhog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*nuksush*,) Ex. 10, 28; *nunnukqussek*, take ye heed (to yourselves), Deut. 11, 16; 27, 9; Jer. 9, 4; Matt. 16, 6; *nunnukqussitch*, let him take heed, 1 Cor. 10, 12; *nashpe nunnukqussit*, 'by (his) taking heed', Ps. 119, 9 (*nen nunnūkqus*, I beware, C. 182; *nunnukqussuontash kehtah*, beware of the sea, p. 232).

nunnukqussuónœk (from v. t. an.), beware ye of (an. obj.), =*wabesuónœk*, Phil. 3, 2.

***nunnukqussuontamunat**, v. t. to beware of (inan. obj.): *nunnukqussuontash keitah*, beware of the sea, C. 182, 232.

nunnuksháe, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*ninukshae*, C. 176); *mat nunnukqushe kuttœun*, boldness of speech, 2 Cor. 7, 4.

nunnuksháonk, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

nunnutcheg, my hand. See *menutcheg* (*m'nutcheg*).

nunobpe, adj. dry, Num. 6, 3 (*nunnâpi*, C. 169): *nanabpi*, *nanabpeu*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (=*nabohteai*, Hag. 2, 6); *nunnobohke*, 'the earth', dry land, Prov. 30, 16; *ayim ketoh nunnobiyeúut*, 'he made the sea dry land', Ex. 14, 21; *nunnappesish*, be (thou) dry, Is. 44, 27.

[Narr. *nnáppi*, dry; *nnáppaquat*, dry weather, R. W. 82.]

núnohkomuk, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jonah 1, 13: *ketahhanne unnunohkomuk*, the seashore, Jer. 47, 7.

nunohtáe, adj. dry (that which has become dry or is made dry): —— *mehtug*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. *-áash*, Josh. 9, 5; Ezek. 37, 2; *nunohtáut*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohtáeu*, Ezek. 37, 4; Hos. 9, 14.

nunohteauunát, v. i. to become dry, to dry up: *nunohteau*, it is (become) dry, Josh. 9, 12; *nippeash . . . nunohtaash*, the waters dry up, Job 12, 15; *nunahtop*, it was dry, Judg. 6, 40; *nunohtaj*, let it become dry, Judg. 6, 39; *nunnohsit*(?), if it be dry, Judg. 6, 37. Cf. *núnnowwa* (Narr.), harvest time, R. W. 92.

nuppe, diminutive *nuppisse.* See *nippe*, water; *nippisse*, a pool or pond.

nuppissepog. See *nippissepog.*

nuppoh, nuppohwhun, n. a wing (not found except in the constructive or objective *nuppoh*, *nuppohwhunoh*, with prefix of 3d person): *nuppohwunau*, winged, having wings, Is. 6, 2; *yauinnepúhwhunau*, having four wings, Ezek. 1, 6. See *wunnuppoh*, *wunnuppohwhun.* [Allied to *nuppunat* and *nepaus*(?).]

nuppœ, nuppœe, adj. (he is) dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nuppœog*, Ps. 88, 5, 10.

nuppœe, nuppœngane, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

nuppœonk, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

***nuppœpassinneat**, 'to wither or pine away (as a tree)', C. 216; *mehtuk nuppō̆ta*, a tree withers, ibid.

nuppunát, v. i. to die, Eccl. 3, 2; 1 Cor. 9, 15 (*nuppūnat*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nuppoh*, a wing or wings. The Indian languages abound in euphemisms for expressing death, "so terrible is the King of Terrors to all natural men." "They abhor to mention the dead by name, . . and amongst States, the naming of their dead Sachims" is one ground of war, R. W. 161. *nuppœ, nup*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nen nupup*, I died . . . Gen. 30, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; —— *kenup*, thou shalt die, Gen. 2, 17; *nuppun*, he dieth, Eccl. 3, 19; *nuppuk, nupuk*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *noh neit nupuk*, who died there, 2 Sam. 10, 18; *napukeg, nupukeg*, pl. the dead, Eccl. 4, 2, =*napunutchig*, Num. 16, 48 (*pish nunnūp*, I shall die; *nont wame nenuppūmun*, we must all die, C. 188).

[Alg. *nipai-*. Chip. *niba*, he sleeps (Bar.); *nibó*, he dies. (The Chip. prefix *ni* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kitonckquêi*[*nat*] (q. v.), to die, and has *nipwì, màw* [*nuppœ, amáeü* (?)], 'he is gone'; *níppitch ewó*, let him die [a sentence: let him be put to death]; *niphéttitch*, let them die, R. W. 122; *michemesháwi*, he is gone forever, p. 160; *yo ápapan*, he that was here; *mauchaúhom*, the dead man; pl. *mauchaúhomwock*, =*chèpeck; chepassôtam*, the dead sachem; *chepasquáw*, a dead woman; *sachimaûpan*, 'he that was prince [sachem] here', p. 161. Cree *níppu*, he is dead; *nippów*, he sleeps, Howse 31. Del. *mboiwi*, mortal; *mboagan* death, Zeisb. Gr. 104.]

nupweshanónat, v. t. an. to persuade: *wunnepweshanuh*, he persuaded him, 2 Chr. 18, 2; *sunnummatta . . . kenupweshanukwœ*, doth not (he) persuade you, 2 Chr. 32, 11; *nupweshanómun*, we persuade, 2 Cor. 5, 11 (*nupweshashsœónat*, to persuade, C. 204; *nunnupweshan*, I persuade, p. 203).

nupweshanónat—continued.

nupweshassowaonk, n. persuasion, Gal. 5, 8 (*nupweshassœwaonk*, C. 204).

nupwoáonk (?), n. a riddle, Judg. 14, 12–15; a proverb, Prov. 25, 1 (*nupwôwaonk*, C. 163); 'a mystery', 1 Cor. 13, 2. See *napwœacheg; siogkœwaonk*.

[**nupwoshwónat** (?),] to choke: *nupwoshwóog*, they are choked (with cares), Luke 8, 14; *nish uhpœsumœmœash*, these (inan.) choke (it), Mark 4, 19 (*nuppashoon wutche weyaus*, I am choked [with flesh], C. 185; *passhoōnninneat*, to be choked, ibid.; *nukkehchĭquabes peminneat*, I am choked with a halter, ibid.). See *kechequabinau*.

nusháe, adj. slain, killed (dead by violence), Is. 22, 2.

nusháonk, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

nushéhteaen, n. a murderer, Deut. 35, 28; 1 John 3, 15; *shehteâen*, 'bloody man', Ps. 5, 6.

[Narr. *kemineíachick*, pl. murderers, R. W. 117.]

nushéhteaonk, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ongash*, Matt. 15, 19; Mark 7, 21; *shehteáonk*, Rom. 1, 29.

nushéhteauunat, v. i. to commit murder, to be a murderer: *noh nashteohp*, 'who had committed murder', Mark 15, 7; *nushehteaog ut mayut*, they commit murder in the way, Hos. 6, 9; *kenushteomwœ*, you commit murder, Jer. 7, 9; *nushehteuhkon, -teahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*nunnishteam*, I kill; *nunnishteap*, I did kill, C. 196).

[Narr. *kemineantúock*, they murder each other. R. W. 76.]

nushónat, v. act. an. to kill, Deut. 9, 28; Esth. 3, 13; Acts 9, 24 (*nunishonat*, C. 196); pass. *nushittinneat*, to be killed, Esth. 7, 4; but *nushau, nushaog* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nushúhkônat*): *nunnush*, I slew him, 1 Sam.

nushónat—continued. 17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushon* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushœk*, kill ye, Luke 15, 23; *nushehteuhkon*, *-ahkon*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; *pish nunnush*, I shall slay, Gen. 27, 41; *nushont*, *nashont* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushau*, *nusheau*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *wunshóuh*, (it) slew them, Dan. 3, 22, = *nah wunnushoh*, Luke 13, 4; *pish nushau*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos nusheau*, he must be killed, Rev. 13, 10; *nushaog*, they slew, Gen. 49, 6; Judg. 3, 29; *pish nushoog*, they shall be slain, Ezek. 26, 6; *nushóog* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23–25; Is. 22, 2; *noh nashomuk*, who was slain, Judg. 20, 4; pass. *pish nunnushit*, I shall be slain, Prov. 22, 13; *œsqheonk nashit*, the blood of the slain, Num. 23, 24; *neg nushitcheg*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nìssoke*, R. W. 122.]

nushúhkónat, v. act. i. to kill, to make slaughter (*nishehkōnat*, to kill, C. 196): *togkodteg kodtinnumauun nushúhkónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

nussequnneat [*nussu-sequnneat*], v. i. to remain alone: *nen webe nussequnit*, 'I only remain', 1 K. 18, 22; *nen webe nussequnneanit*, I only am left, 1 K. 19, 14. See *sequnau*.

nussin, nuttin, I say. See *ussinát*.

nussu, nusseu, adj. an. alone (solus), Ex. 18, 18; 24, 2; Deut. 33, 28; Matt. 18, 15; *nase*, Job 9, 8: *nunnusse*, I alone, Is. 63, 3; *nahse . . . nusseu*, alone . . . by myself, Is. 44, 24; *nohsiit*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*nunnánsiup*, I was alone; *nomsiyeuē* (and '*wukse*'), all alone, C. 167; *nonsiyeu*, ibid. 232).

[Narr. *kúnnishishem*, are you alone? *nníshishem*, I am alone; *paúsuck naúnt manìt*, 'there is only one God'; *naúgom naúnt*, He alone (made all things, etc.), R. W., 31, 114, 115. Del. *nechoha*, adv. alone, Zeisb.]

[un]nussu, (he is) shaped, etc. See under *U*.

nutcheg, hand. See *menutcheg* (*m'nutcheg*).

nuttaihe, pl. an. *nuttaiheog;* inan. *nuttaiheash*, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See *wuttaihe*.

nuttaihéin, ours, (is) ours. See *wuttaihe*.

nuttin, nussin, I say. See *uttinónat*.

nuttiniin: *nen nuttinniin nen nuttinniin*, for 'I am that I am', Ex. 3, 14; *newutche ne nuttiniin* ('*ne nuttunniin*', Mass. Ps.), 'for so I am', John 13, 13; *qut matta ne nuttinniein*, 'but it is not so with me', Job 9, 35; *yeu mo nuttinaiin*, thus I was, Gen. 31, 40; *yeu nuttinaiin*, thus I have been (and am), v. 41; *woh nuttinni onatuh ne matta ániyeu*, 'I should have been as though I had not been', Job 10, 19 (*nen nuttinne-aiin nen nuttinne-aiin*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttinne-aiin*=I am such as (I)]; *nuttinni*, I am become; [*nuttinni*]*yumun*, we are become; *unniinat*, to become, C. 181). See *unnaünneat*. Cf. *wuttinniin*.

[Del. *n'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *w'telli*, he, etc., Zeisb. Gr. 177.]

nuttinne, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

nux, adv. yea, yes, verily (El. Gr. 21); verb subst. *nuxyeuœutch*, let it be yea, James 5, 12; *nuk*, yes, Stiles (Narr.). "*nux*, as it is commonly written, but should rather be *nukkies*, in two syllables", Exp. Mayhew. See *ô.

[Micm. *è*, 'oui'; *lok* (=*nok*), 'bien', Maill. 29. Abn. '*ga* signif. affirmitatem: *niga*, oui, c'est cela', Rasles 553; *nikki*, c'est cela même, p. 555. Chip. *e nange ka*, yes, certainly; *e nange*, O yes, Bar. 476. Del. *ekee*, ay! Zeisb. Illin. "Rad. *naga*, *nagata*, vox feminis propria, assurément, vraiment; *nissi naga*, oui vraiment, je le dis."—Grav. MS.]

O

***ô, ôô** (o nasal), yea, yes; "but there being another Indian word of the same signification, viz., *nux*, . . . the former is scarce ever used in writing."—Exp. Mayhew. (*ôu*, well, it is well, C. 227.)

ôâas, óaus, howaas, n. an animal, a living creature, Gen. 2, 19; 7, 4; Lev. 11, 47 (*áōas* [*oâas*], C. 171); pl. *owaasineg*, Is. 13, 21; *oásineg*, Ezek. 1, 14; *-oaásineg*, v. 19 (*oâasineg*, creatures, C. 171; *oowaasineg*, p. 56): *nishnoh óaus wunnahnahshont*, 'every thing that hath breath', Ps. 150, 6; *nishnoh oaas pâmontog*, every thing that liveth, Ezek. 47, 9; *nishnoh oaas pish pomantam*, every thing shall live, ibid.; *oaas momonchin*, creeping thing, Lev. 11, 20, 21; *wuske oâas*, a new creature, Gal. 6, 15. Cf. *wóóu, wôu* (an egg); *œch* (forth, out of); *œshe*, father; *weyaus*, flesh. Largely used in compound words, especially in the names of animals. The termination *-ésu* of the animate form of adjectives (El. Gr. 13) is derived from *óaas;* so *nompaas*, male (=*ne-omp-oaas*, man-animal); *mukquosh* (*mogkeóaas*), great animal, wolf; *musquassus, musquash*, red animal, muskrat.

[Abn. *aȣaasak*, les animaux, Rasles. Del. *au we sis*, a beast, pl. +*sac*, beasts; *au we yey is*, wild beast, wild creature, Zeisb.]

***oadtehteaonk,** n. payment, C. 203.

óadtehteauunát, v. t. to pay, as a debt, a vow, etc.; to make payment of: *óadtehteaou*, he pays (tribute), Matt. 17, 24; *œadtehteau*, Jonah 1, 3; *pish kutóadtehteam*, thou shalt pay (money), 1 K. 20, 39; *óadtehteash*, pay thou (thy vow), Eccl. 5, 4.

óadtuhkónat, v. t. an. to pay to, Deut. 23, 21; Esth. 4, 7: *kutoadtuh koush*, I will pay thee, Num. 20, 19; *óadtuhkou, -kau*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *neu nutóadtuhkauóog*, (in that case) I will pay you, i. e. if you agree (subj.), Esth. 3, 9; *óadtuhkah*, pay thou me, Matt. 18, 28 (*oadtuhkah eyeu*, pay me now, C. 203). See *adtóau*.

***oadtuhkossuwahuônat,** v. t. an. to cause to be paid [to], C. 203.

óaus. See *ôâas*.

obbohquos, n. See *uppôhquôs*.

óbohquáonk, n. a covering, Ex. 26, 7. See *appuhquósu*.

***ockqutchaun** (Narr.), "a wild beast of a reddish hair about the bigness of a pig, and rooting like a pig; from whence they give this name to all our swine"; pl. +*nug;* R. W. 95; the woodchuck (Arctomys monax) (?). Cf. *ogkoshquog* ('conies' ?), El. From *águshau, aggshau* (*agweshau*), he goes under, roots or burrows. See *ogkœchin* (*agwe-wutchau*), he comes from under. Cf. *ogkœchin*.

[Mod. Abn. *ag-askw*, K. A. Del. *gosch go schak* (pl.), hogs, Zeisb. Voc. 17.]

ogguhse, adj. little [small in quantity or amount], Prov. 24, 33: *anue ogguhse*, much less, Prov. 17, 7. Dim. *ogguhsemese nippe*, a (very) little water, Gen. 24, 17; *iogguhsemese*, 'by little and little', Deut. 7, 22, =*oôgguhséseu*, Ex. 23, 30 (*ogkosse*, adv. little, C. 233).

ogguhsoadtu, of little worth, Prov. 10, 20.

ogguhsuog, an. pl. few, Deut. 26, 5; Matt. 7, 14; inan. pl. *ogguhsinash*, a few things, Matt. 25, 21, 23; *ogguhsesinash* (dimin.), Gen. 47, 9: *ogguhsequinogok*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossŏog*, few, C. 169). [For *ogkesu* (?) and *ogkesesu* (?).]

ogkemónat, agkemónat, v. t. an. to number or count (an. obj.): *ogkem*, number ye (the people), Num. 26, 2; 'take the sum of', Num. 4, 22; *ogkemœk*, Num. 1, 2; *agkemehetteupoh*, they numbered (them), Num. 26, 65; *nag ogkemutcheg, agkemutcheg*, they who were numbered, Num. 26, 51, 57.

[Cree *u'cke-mayoo*, he counts him, Howse 43.]

ogkesu.

[NOTE.—Definition not given. See *ogguhse; ogkemonát; ogketamŭnát*]

ogketamŭnát, v. t. (1) to number, to count, to take the sum of: *nashpe ogketamunát*, by count, 'according to a certain number', Deut. 25, 2 (inan. obj.); *ogketam*, he counts, Job 31, 4; *ogketaj*

ogketamŭnát—continued.
ne adtahsik, let him count the number of, Rev. 13, 18; *ogketam*, he has numbered, Dan. 5, 26. (2) to read (C. 206); *ogketam*, he read, Josh. 8, 34; *ogketamup matta*, he read not, v. 35; *ogketash*, read thou, Jer. 36, 6; *noh ogketog*, he who reads, Matt. 24, 15.

[Narr. *akétash*, pl. *akettamòke*, count or reckon (it), 'tell my money'; *akésuog*, 'they are telling of rushes'; *natkèsimin*, I am telling or counting; "for their play [gaming with rushes] is a kind of arithmetic"; *ntaquìe akésamen*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *achkindamen*, to count, to read, Zeisb.]

-ogkod, pl. +*tash;* an. *-ogkussu*, pl. +*og*.

*__ôgkodchinat__, to be ashamed, C. 180, =*akodchinát*. See *akodchu*.

*__okodchŭe__, adv. with shame, 'modestly', C. 229; *mat okodchŭe*, shamelessly, ibid. 230. See *akodchu*.

*__ogkodchuonk__, n. shame, C. 159. See *akodchu-onk*.

ogkome, -mai, prep. beyond. See *ongkome*.

-ogkon. See *âhkon*.

ogkoshquog, n. pl. 'conies', Prov. 30, 26. Cf. *môhtukquás-og*. In Lev. 11, 5, 6, "cony" and "hare" are transferred from the English. See *águshau; *ockqutchaun*.

ogkœchin, hogkœchin, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *águshau*, he goes under; *agwe-woushau*, he hangs under. See *waashau*.

[Narr. *teàg yo augwháttick*, what hangs there?; *yo augwháttous*, hang it there, R. W. 56. Chip. *agódjin*, he hangs or is on high, Bar. 180. Cree *u'ckooche-mayoo*, he suspends him in water [?], Howse 43; cf. *u'ckootow*, he hangs it up, p. 47.]

ogkœwau, he seemed to (them), Gen. 19, 14 [visus est?].

ogquamush: *puppissi . . . ne ogquamushonk*, the dust which cleaveth to you, Luke **10, 11.** Cf. *onkhumunát*, to cover.

ogquanumunát, v. t. to liken or compare one thing with another; an. *ogquanumónat*, to liken one person to another: *ahque ogquánum*, 'count me not', do not liken me to, 1 Sam. 1, 16; *howan ogquanumóg*, to whom will ye liken (him), Is. 40, 18; inan. *ogqueneunkquodt, -quot*, it is like (it may be likened to), Matt. 13, 31; 20, 1; 22, 2. The verb substantives from *ogque* and *ogquenneunk* and their derivatives are variously formed and with no uniformity of application: *pish nutogqunneunkqueh*, I will liken him to, Matt. 7, 24; *uttoh woh nutogquontamun*, to what shall I liken (it), Matt. 11, 16; *kuttogqunneauau*, do ye make it like (him), 'compare it unto' (him), Is. 40, 18.

[Del. *k'delgiqui*, so as thou, thou art like; *w'delgiqui*, so as he, he is like, Zeisb. Gr. 172, 173.]

ogquè, agque, wuttogque, like to, in the same manner as, Is. 40, 22, 24, 31; *ne ogquè*, like it, Deut. 4, 32. See *agqueneunkquok; nogque; ogkœwau*.

[Del. *linaquot, elinaquot*, 'so, so as', Zeisb. Gr. 172.]

ogqueneunk, agqueneunk, n. likeness, similitude, Deut. 4, 16, 17, 18: *agqueneunkquok*, that which is like to, =*ogqueneunkquodt*, Matt. 13, 31; 22, 2. The 2d pers. subj. pres. of the verb used for the concrete noun.

ogqueneunkqussu, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

ogqueneunkqussuonk, n. the making like in appearance, a similitude, Is. 40, 18; parable, Matt. 15, 15; 22, 1.

ogquidnash, pl. n. islands, Is. 40, 15. See *ahquedne; munnóh*.

ogqunneát, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogkœ*. *ogqunnumónat*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3, =*ne áqut*, 'which was on him', which he wore, Gen. 37, 23, =*ne agquit*, 1 K. 11, 30; *aqut silver*, (when he is) clothed with silver, Ps. 68, 13; *hashabpónak agquit*, clothed in linen, Dan. 12, 7 (see *agquit; hogkœ*); *nag ágqutcheg*, they that wear, 1 Sam. 22, 18 (*ogquinneut*, to put on, C. 204; *nutógquannehhuam* (causat.), I clothe; *wuttogquannehhuōnat*, to clothe; *wuttogquannehhittinneat*, to be clothed, ibid. 185).

ogqunneát—continued.

[Narr. *ocquash*, put on (clothes), R. W. 107.]

ogqunneg, n. a shield, Deut. 33, 29; Is. 22, 6; pl. +*ash*, 1 Chr. 13, 34. From *ogqunneát*.

ogqunneunkqussinneat, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*nuttogquencunks sauwunumuk*, I seem to be weary, C. 208).

ogquodchuau en wadchuut, he went up into the mountain, Matt. 5, 1; 14, 23; Mark 6, 46; *ogquodchuau wadchuut*, 'he went up into a mountain', Matt. 5, 1.

ogquodtum, v. t. 'he garnished', 'overlaid' (*wetu*, the house) with (it), 2 Chr. 3, 6, 7; *wut-ogquodtum-un*, he overlaid it with, v. 4, 5.

ogquonkquag, n. 'rust', Matt. 6, 19.

ogquonksháe, adj. moldy; pl. *-shaash*, Josh. 9, 5; verb subst. *ogquonksheau*, it was moldy, v. 12.

ogquonkshunk, n. 'mildew', 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

*__ogquos, togquos,__ a twin; pl. +*suog*, C. 176.

[Narr. *tackqíuwock*, twins, R. W. 45.]

ogqushki, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33: *wenomineash* . . . *en ogqushke*, grapes . . . moist, Num. 6, 3. Verb subst. *ogqushkaj*, let it be wet, Dan. 4, 15; *iogkósishómoo*, it 'distills' (like dew), Deut. 32, 2 (cf. *ogquehchippamukquog*, they are wet (with showers), Job 24, 8); *kutogqutchippanukquog*, they wet thee (with dew), Dan. 4, 25. Cf. *nuchippog*. See *wuttogki*; **ockqutchaun*.

[Peq. *wuttúggio*, wet (i. e. it is wet); *waughtúggachy*, 'deer, i. e. wet-nose', Stiles.]

*__ogwantamŭnat__ (?), to perceive: *ogquontamooadtinneat*, to be perceived, C. 203; *ogquantamŭnat*, to suppose or imagine, ibid. 211.

*__ogwhan__ (Narr.), a boat adrift, R. W. 99.

ogwu. See *agwu*.

ohguhshèōog, he minisheth them, makes them few, Ps. 107, 39.

*__ohhomaquesuuk,__ a needle or pin, C. 161 [for *ohkom-* (?)].

ohhontseonat. See *ontseu*.

ohkas, =*ókas*, mother.

ohke, n. the earth, land, Gen. 1, 10; Ps. 78, 69: *ut ohkeit*, on the earth, Lev. 11, 2 (*ohké*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkeit*, in the land, 1 K. 8, 37; *nutohket*, to my country, Gen. 24, 4; *kutók*, thy land, Ex. 34, 24; pl. *ohkeash*, countries, Gen. 26, 3, 4; *weenohke*, the grave, Prov. 30, 16. From the same radical as *ókas* (mother), *ooshe* (father), *wóón* (an egg), etc.; 'that which produces' or 'brings forth'. Like *ókas* (q. v.), the form is passive. Cf. Greek, *γέα, γή*; Egyp. *kaui* (fem.); *ka*, a bull; *kua*, the phallus (?).

[Narr. *aûke* and *sanaukamuck*, earth or land; *níttauke*, *nissawnâwkamuck*, my land; *wuskâukamuck*, new ground, R. W. 89. Del. *hacki*, Zeisb. Voc. 8.]

ohkehteaen-in, n. a sower, one who sows, Matt. 13, 3, 18.

ohkehteaunát, ahkehteaunat, v. t. to plant, Eccl. 3, 2: *ohkehteau tanohketeaonk*, he planted a garden, Gen. 2, 8; *ohketeaog ohteuhkónash*, they sow the fields, Ps. 107, 37; *pish weenominneohketeauauog*, they shall plant vineyards, Is. 65, 21 (=*pish ohkehteaog weenominneohtekonash*, Zeph. 1, 13); *pish kutohketeam*, thou shalt sow, Mic. 6, 15; *ne ahketeaop*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ahketeamuk up*, that which was planted, Eccl. 3, 2; *ahketead*(*t*), subj. when he sowed, Matt. 13, 4; *noh ahketeadt*, he that sows, v. 37 (*ohkeehkōnat*, to sow or plant; *nuttohkeehteam*, I sow or plant; *ahquompí kuttohketeam kuttanni*, when do you sow your rye? C. 209). See *ohteuhkonat*.

[Narr. *aukeeteaûmen* (and *quttáunemun*), to plant corn; *aukeeteaûmitch*, 'plantingtime' (let him plant); *aukeeteáhettit*, 'when they set corn'; *nummautaukeeteaûmen*, 'I have done planting', R. W. 91–92.]

*__ohkeieu,__ adj. below, C. 168.

ohkeiyeu, adv. toward the earth (El. Gr. 21); *ohkekontu*, out of the ground, Gen. 2, 9. See *agwu*.

[Narr. *aukeeaseíu*, 'downward', R. W. 52.]

*__ohkeommoosog,__ bees, C. 156. See *aóhkeomoo*; *massonog*.

ohkeonogk [*ohke-wonog*, earth hole], n. a cave: *ohkeonogkqut*, in caves of the earth, Heb. 11, 38, =*ohkeonogquehtu*, Job 30, 6.

ohkœn, n. a skin (dressed or prepared for use; cf. *askón, oskón, wuskón*), Lev. 13, 46, 48, 56; 15, 17. From *oggunneát*, to cover, to clothe; cf. *hogkœ*, he clothes himself; *wuskon*, i. e. *wuskeohkœn*, a new or undressed skin.) Cf. *mônak*.

ohkœnie, adj. made of skins: *badgerde ohkœnie*, made of badger skins, Num. 4, 10, 12, 14; *ne teague mattagunne wiskq*, 'anything (vessel or bottle) of skin', Lev. 13, 59, =*teague hohkœnie wiskq*, v. 58, =*ohkœnie wiskq*, v. 57, =*teagquodtag*, v. 48, =*mattagune wishq*, v. 49, =*wame ne ohkœnayeuœk*, v. 51; *hohkœnie auwohteaonk*, all that is made of skins, Num. 31, 20. See *oggunneát*.

ohkœununk, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsoskunk*, *goatsoskunk*, sheepskins, goatskins, Heb. 11, 37.

óhkq, n. a worm. See *œhk*.

ohkuk, ohkuhk, ahkuhq, n. an (earthen) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. +*quog*, Mark 7, 4: *nippee hassune ahkuhquog*, water-pots of stone, John 2, 6 (*ohkuke*, a kettle, C. 161).

[Narr. *aúcuck*, a kettle; *míshquockuk*, a red (copper) kettle, R. W. 36.]

ohkukquteaen-in, n. a potter, a maker of pots, Jer. 18, 6.

ohpantu, 'he treadeth on' (walks upon), inan. obj., Job 9, 8.

ohpequan, shoulder. See *mohpegk*.

ohppeh, 'I may cast a snare'; (or suppos.?) *matta woh ohppeh*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appéh*.

[MARGINAL NOTE.—"Wrong."]

***ohquāe**, C. 235, =*uhquáe* (on the other end), q. v.

ohquanumónat, v. i. an. to forsake. See *ahquanumau*.

óhquánumunát, v. i. to be loathsome. See *úhquanumónat*.

ohquanupam, on the shore or margin of the sea, Ex. 14, 30, =*ohquanu kehtahhannit*, Mark 2, 13; *ohke . . . ohquanshin may ketahhannit*, 'land by the way of the sea', Matt. 4, 15.

ôhquássôaen, -énin, 'an austere man', Luke 19, 21, 22.

ohqueneunkqus, adj. terrible. See *unkqueneunkqussue*.

ôhquontamoonk, indignation, 2 Cor. 7, 11.

-ohtáe, -ohtag, -ohteau, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

ohtáeu, 'he croucheth', Ps. 10, 10.

ohtauunát, ahtauunát, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (*ahtöuŭnat*, to have, C. 194; *ahteauŭnat*, to spare or preserve, ibid. 210; *ohto*, he hath (it), Mass. Ps.): *noh wadchanont wunnaumoniineuh, ohtau pomantamóonk*, 'he that hath the Son hath life', 1 John 5, 12; *noh . . . matta ohtoou pomantamóonk*, 'he hath not life', ibid.; *neg ohtunkeg ohke*, 'who were possessors of lands', Acts 4, 34; *nutahtomun . . . wetu*, we have . . . a house, 2 Cor. 5, 1; *ohtauunnát ohke*, to inherit the land, Ex. 23, 30; *noh ohtunk*, the owner (suppos.), Prov. 1, 19; *howan ohtunk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teaguas ohtunk ketatteamung*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*ohteau*) which Eliot has most frequently employed to supply the want of the verb of existence (see Du Ponceau's notes to Eliot's Grammar, xxi–xxix, and Pickering's Supplem. Observ., xxx–xliv). Thus, *ayeuonk . . . ohteau wuttat Kirjath-jearim*, 'the place is behind Kirjath-jearim', Judg. 18, 12; *ohteau*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish ohteau*, it shall be, Gen. 17, 13; Matt. 6, 21; *ohtag*, (that) which is, Matt. 5, 14; *pish ohtaash* (inan. pl.), they shall be, Deut. 6, 6; *ohtop*, it was, John 1, 1; *kutahtauun*, thine is, Matt. 6, 13; *ahtoou ahtoonk*, he 'hath any inheritance', Eph. 5, 5; *ahtoog*, they had (brick, etc.), Gen. 11, 3; *nuppœonk ohteau ohkuhqut*, there is death in the pot, 2 K. 4, 40; *na ohtu, nah ohta*, there are (there is?), C. Math. Not. Ind. 52 (*nutahtou, nutohtố, nuttohtố*, I have, I possess (it); *kutahtoup*, thou hadst; *noh ahtou*, he has; *nuttahto-*

ohtauunát, ahtauunát—continued. *mun*, we have; *kuttahtomwœ*, ye have; *nag ahtoog*, they had, C. 194, 226).

[Del. *olhatton* or *wulatton*, he has or possesses, Zeisb. Gr. 158; *hattaü*, 'he has, it has, it is there', ibid. 162; *hatteu*, Zeisb. Voc. 18.]

***ohteak.** See **ohteuk.*

-ohteau. See *-ohtáe.*

ohteóonk, ahtóonk, n. a possession: *wutohtuonk*, their possession, Gen. 47, 11; *wutch ahtóonk*, 'for a possession', Lev. 14, 34; *machemohtag ohtóonk*, an everlasting possession, Gen. 17, 8.

ohteuhkonat, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24: *ohteúhkausu*, is sown, 1 Cor. 15, 43, 44. See *ohkehteaunát.*

ohteuk, ohteak, n. a field, Matt. 13, 38, 44; land which is cultivated or inclosed, or to which the idea of ownership or individual possession attaches (from *ohtauunát* or *ohtáe*, and *ohke*); pl. *ohteuhkónash*, Ps. 107, 37; John 4, 35 (*ahteukkŏnash*, C. 160); *wut ohteakonit*, in his field, Matt. 13, 31; *ut ohteakonit*, in the field, Ex. 23, 29; *ut woskeche ohteakonit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ahtĕuk*, soil, a field, C. 160). See *ohke.*

ohtohtosu, (is) removed, Job 14, 18. See *ontahtauunát.*

ohtomp, ahtomp, n. a bow, 2 K. 13, 16; Ps. 78, 57: *wonkinnau wutohtompe*, he bends his bow (hath bent, Lam. 2, 4); *kutahtomp*, thy bow, Gen. 27, 3; *ohtomp kah kóuhquodtash*, bow and arrows, 2 K. 13, 15; pl. *wutohtompeh, wutahtompeœoh*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *ohtompeitcheg*, those who carry bows, bowmen, Jer. 4, 29; *noh kónunnont ahtompeh*, he that handleth the bow, Amos. 2, 15; *noh nohtuhtunkeg kah pœtunkanoncheg ohtompeh*, who handle and bend the bow, Jer. 45, 9. [*ohtáe-omp*, that which belongs to a man (?)]. See *ompategash; wonkinonat.*

[Abn. *taübi.* Peq. *n'teump, nutteumpsh*, (my) bow: *Towaunnemaudno waudgunum n'teump neegau nuckhegunt; mŏh-che mussŷums mochin teautum eyew teatum gynchums*, 'I wish I had my bow and arrows: I think I would [now] shoot you' ('*eyew*, now; *teatum*, I think; *mŏh-che*, I will; *moche sauguumbe*, I'll

ohtomp, ahtomp—continued. certainly; *gynchews*, I kill'), Stiles. Del. *hat ta pe*, Zeisb. Voc. 18. Micm. *ahpee.* Montagn. *achaape.* Skoffie *mishtasappee.* Chip. *mitigwab.* Powh. *attawp*, a bow; *attonce*, arrows, J. Smith.]

oiohquashadt (?), when he was walking along by (or near), Matt. 4, 18, =*paumwushadt*, Mark 1, 16.

ókas, ohkas, œkas, n. mother; construct. *ókasoh*, Gen. 21, 21; Matt. 10, 35, 37: *ohkasoh Jesus*, the mother of Jesus, John 2, 1; *nókas, nœkas*, my mother, Matt. 12, 48; Luke 8, 21; *kókas, kœkas*, thy mother; Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *nokasunónog*, our mothers, Lam. 5, 3; *okasinneunk*, mothers, (collect.) all motherhood, Mark 10, 30 (*wuttookāsin*, a mother; *wútchēhwau*, her mother, C. 162). From the radical *óu, œ*, with a termination marking the nomen patientis, as *œshe, œch* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *okásu*, a mother; *nókace, nichwhaw*, my mother, R. W. 44.]

okauau, he: *negut œkauau*, he has one wife, 1 Tim. 3, 2.

okummes (?) [=*ókas-ummisés?*], aunt, father's brother's wife: *kokummes*, 'thy aunt', Lev. 18, 14; *kokummus*, thy grandmother, 2 Tim. 1, 5 (*wuttœkummissin*, a grandmother, C. 162).

[Del. *mu cho mes*, grandfather (ait femina?), Zeisb. Voc. 23.]

ôm, n. a hook (and line), Matt. 17, 27. See **aumaûi.*

[Del. *aman*, fish-hook, Zeisb.]

omácheg, n. pl. fishers: *neg omácheg*, they who (fish with a hook) 'cast angle', Is. 19, 8.

omáen, n. a fisherman; pl. *omaenuog*, Ezek. 47, 10. Cf. *nœtamogquaen.*

omaenat (?), to fish. See **aumaûi.*

***ômmis,** pl. +*suog*, herring, C. 159. See *aumsû-og*, 'a fish somewhat like a herring', R. W. 102. See **munnawhatteaûg.*

[PENCIL NOTE.—"Dim. of *aumauog* ?; for *aummésu*, depreciative *aumish.* See note in R. W. 114."]

***omŏgpeh,** adv. almost, C. 233; *ut ômóg wame*, generally, ibid. 225, 228. Cf. *momanch*, at times, now and then.

omohk[inat?], v. i. to rise up, to rise from sleep (*omuhkenate*, to arise, C. 180): *omohkeu nompoâeu*, he rose early in the morning, Ex. 24, 4; *omohku*, 1 K. 3, 20; *omohkeog nompoâe*, they rose early, Ex. 32, 6; 1 Sam. 29, 11; *omohkeon* (subj.), when I arose, 1 K. 3, 21; *noh omohkit nompôae*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omokemꝏ kah nepomꝏ*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkem*, I arise; *nuttomukkēmun*, we arise, C. 180).

[Abn. *aňmikk8*, je me lève, a somno.]

omohkinónat, v. t. an. to raise up, an. obj.; *omohkineh*, raise thou me up, Ps. 41, 10.

[Abn. *8daňmikenaň*, je le fais lever, je le lève de terre.]

omp, n. man. This word is nowhere found by itself, and perhaps was already obsolete when Eliot's acquaintance with the language was commenced; but its recurrence in compound words suffices to fix it as the dialectic name appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, while those of other tribes or nations were contemptuously regarded as even less than homines—*missinnuog*, or captives. (See *missín*; *missinnin*.) From this root come, apparently, *nompaas* (*ne-omp-ôâas*, the man animal), a male; *wosketomp* (*woskehuae-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *mugquomp* (*mogke-omp*, great man), a captain; *nunkomp* (*nunkon-omp*, light man?), a young man, not grown up; *penomp* (*penowe-omp* ?, a stranger to man, nescia viri ?), a virgin; *omskauónat* (for *omp-*), to conquer, to put to flight; and, perhaps, *ompehteáonk* (*omp-ohtáe*, that which belongs to man or to the conqueror), tribute.

[NOTE.—Regarding *wosketomp* the compiler notes: "This is wrong, but I can not fix the true meaning of *wosket-*." This is followed by a note in pencil: "Perhaps NOT wrong. 1883."]

ompachissin, 'the top of it [a ladder] reached' (to heaven), Gen. 28, 12.

ompamuhquaenát, v. i. to turn one's self around, to turn back, to look behind one: *ompamuhquaeu*, 'he turned back', 2 K. 2, 24; *ahque ompamuhquaish*, do not thou look behind thee, Gen. 19, 17; *ompámuhquaéoh*, she looked back, v. 26; *matta ompamuhquaeog*, they look not back, Jer. 46, 5; *ompamuquaehtauau*, v. t. he looked back at, Jer. 13, 16. See *nuhquainat*.

***ompana[enat?]**, v. i. to lift one's self up, to rise up (as opposed to *nauwaenat*, to bow down): *ompanáeu*, he lifted himself up; *ompanaꝏp* (pret.), Mass. Ps., John 8, 7; *ompanáit*, when he lifted himself up, v. 10.

***ompateg**, pl. + *ash*, weapons, Mass. Ps., John 18, 3, = *auwohteaongash* (?), El. See *auwohteau*.

***ompattamŭnat**, 'to wear clothes out'; *mahtompattamŭnat*, to wear out; *nummahche ompattam*, I did wear; *nag woh ompattamwog*, they would wear, C. 215. See *auwohkon*.

ompatussinat, to lean upon (*ompatissinnīnat*, C. 199): *noh ompatussin wek*, he leans on his house, Job 8, 15; *ompatussinwog*, they lean on (him), Mic. 3, 11; *ompatussuk*, if he lean (or leaning) on it, 2 K. 5, 18; 18, 21; John 13, 23; *ompatissunꝏ kah anwohhou*, 'the stay and the staff', Is. 3, 1; *ompatissunnꝏonk*, the stay, ibid.

ompehteáe, ompeteáe, adj. of tribute; *-teaguash*, tribute money, Matt. 17, 24.

ompehteáonk, ompwet- (*ompeteaonk*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20: *omp-ohtáe, omp-ohteóonk*, that which belongs to men, i. e. masters (?). See *omp*. ["*ompeht . . . áonk*, an old Indian word that signifies obedience by giving any . . .", C. 155 (partly illegible in his manuscript).] See *omwunnáonk*.

ompénat, v. i. to be loose, unbound, free, 1 Cor. 7, 27: *ompéan*, if thou be loosed (or free) from, ibid.; *noh ompeneau wutch*, she is loosed from (the law), Rom. 7, 2.

ompeneaúsu, adj. (was) loosed, Mark 7, 35; pl. an. + *og*, Dan. 3, 25.

ompeneónat, v. t. an. to loose or unbind an. obj. (*ompinneónat*, to release, Luke 23, 20); =*ponanauónat* (see *ponanau*): *wutómpinneuh*, he loosed him (from bonds), Ps. 105, 20 [*-neouh* for *-neuh* (?)]; Acts 22, 30; *ompinneau*, he looseth (the prisoners), Ps. 146, 7; *ompinneuk*, loose ye him, Matt. 21, 2; *kutompenimánunaout*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompin* (?), loose thyself, Is. 52, 2.

ompenumunát, v. t. to loose, to unbind, Rev. 5, 2: *ompeneum*, he looseth (the bonds), Job 12, 18; *ompenim nuppemunneat*, he has loosed my cord, Job 30, 11; *ompinimunash*, they are untied, loosed, Is. 33, 24.

[Narr. *aúmpanish*, untie this; *aumpaniímmin*, to undo a knot, R. W. 54.]

ompetag, -ak, adv. afterward, after that, Josh. 24, 5; Ps. 73, 24; Neh. 6, 10; Mark 4, 28: *wutch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

ompeteáe. See *ompehteáe*.

ompeteáonk. See *ompehteáonk*.

ompontinnumunát magœonk, to send an offering (or tribute, homage), 1 Sam. 6, 3: *nish ompontinumauogish wutch magœonk*, which things ye return him for an offering, 1 Sam. 6, 8.

ompœchanumunát (*ompœchēnat*, v. i.? to roll, C. 206): *wutompœchanumuónt qussuk*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction (?), *ompenumunát* and *wutche* (?)].

***ompœchēnat,** v. to roll, C. 206.

***omppuwussŭeonknunkquat,** n. vice, C. 165.

ompsk, ompsq, in compound words, a stone or rock; equivalent in some cases to *qussuk*, in others to *hassun*. See *kenompsq* (a sharp stone, under *kénai*), *wanashquompskqut* (the top of a rock), *togwonkanompsk* (a millstone, under *togguhwonk*), *kussohkoi-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *missitche ompsqut* (obj.), 'a great stone', is in Samp. Quinnup., p. 156. The primary meaning seems to be an upright (*ompaé*) rock or stone (*p'sk*). Eliot has: *pasipskkodt-ut* [*pahsu-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agwepassompskodéhtu*, 'under the [cleft upright] rocks', Is. 57, 5; *woskeche piskuttu*, (from) 'the top of the rocks', Num. 23, 9; *ut attœche pishkodtut*, 'on a crag of the rock', Job 39, 21; *kenugke pumipskquehtu*, (of river courses) 'among the rocks', Job 28, 10; *kussampskóiyeuut*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippipskut*, 'upon a rock' under water, Acts 27, 29; *mamossompsquehtu*, in 'gravel' (?), Is. 48, 19; *wutch woskechepiskquttu*, 'from the top of the rocks', Num. 23, 9 (sing. *woskechepiskq*, on the top of a rock, Ezek. 24, 7).

ompskot, n.: *nequt-ompskot*, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (*ompskod*, a penny, C. 203; *ompskotash*, pence, Ind. Laws, II, p. 3). Cf. *nequt-ompskinaushettit*, 'of a span long' (pl.); *nequt omskinausu ne sahteag*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *nequittómpscat*, 1 penny (that is, a penny's worth of *wámpan*; probably a measure of length); *neesaúmscat*, 2 pence; *yowómscat*, 4 pence; *quttatashaúmscat*, 6 pence (=*quttauatu*, *quáttuatu; neen* =2 *quáttuatues*, =12 pence, or a shilling); *piúckquat* (10 *quáttuatues*), 60 pence, =*quttatashincheck aumscat*, =*nquittómpeg*, or *nquitnishcaŭsu*, 1 fathom of their stringed money; *neesaumpaúgatuck*, 2 fathoms = 10 shillings, etc.; *neesaumsqussayi*, 2 spans of *wámpan; yowompscussáyi*, 4 spans, etc., R. W. 128, 135.]

ompsq. See *ompsk*.

[**-ompu:** *en wompu*, he looks. Cf. Chip. *ont waub*, to see.]

***ompuwussŭonk,** n.: *aiontogkoie ompuwussŭonk*, craft or guile, C. 165.

ompweteaénu-in, n. a tributary, Lam. 1, 1; pl. *ompeteaenuog*, Judg. 1, 30.

ompweteáonk. See *ompehteáonk*.

ompwunnáonk. See *omwunnáonk*.

ompwunnit: *noh ompwunnit*, 'a raiser of taxes', an imposer of tribute (?), Dan. 11, 20.

ompwunnónat, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2: *pish kutómpwunnukquog*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;

ompwunnónat—continued. *wutompunukoouh*, they were tributaries to them, Judg. 1, 33; *wutompwunuh*, (he) gave him presents, paid tribute, 2 K. 17, 3.

omskauónat, v. t. an. to prevail over, to put to flight: *pish omskauwáog*, they shall chase, put to flight, Lev. 26, 8; *omskosu*, he prevailed in battle, was the conqueror, Ex. 17, 11; *wutomskauoh*, he chased him, Judg. 9, 40.

omwunnáonk, ompw-, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompehteáonk*.

ônag. See *áunag*.

ônát, auonát, v. t. to go to a place or object, Eccl. 7, 2; Jer. 37, 12. See examples under *aü*, to which add *ontuh*, let us go to, 1 Sam. 11, 14; Luke 2, 15; *ongq*, go ye, Matt. 21, 2; Josh. 2, 16. Cf. *oomunát*.

onatuh, adv. as, like, Ps. 78, 15, 27, 65; *onatuh . . . netatuppe*, as . . . so, Prov. 26, 9 (construed with the suppos. mood for *unne toh*, as though, as when). Caus. verb subst. *onatuheyeuoo* ('he took on him'), he made himself like, Heb. 2, 16.

onch, conj. yet, notwithstanding that, Ex. 9, 17; Eccl. 1, 7; Hos. 9, 16; *ohnchikoh*, but yet, Rom. 5, 7; *ohnch*, Is. 14, 1 (=*onk*, with form of imperat. 3d pers. singular or absolute participle). See *qut*.

oncheteau. See *onchteau*.

oncheteauun, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup., 1689): *onchheaog wuthashabpoouh*, they mended their nets, Mark 1, 19; *onchteauunat wek*, to repair his house, 2 Chr. 24, 12; 34, 10; *oncheteauunat*, 2 Chr. 24, 5. See *onchteau*.

onchittamauonat (?), v. i. to chew the cud (?); cf. *kohkodhumaü*. *onchittamau*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamont*, part., cheweth the cud, Lev. 11, 3, =*kohkodhumont*, Deut. 14, 6; *oonchittamoncheg*, pl. they which chew, etc., Lev. 11, 4, =*kohkodhumoncheg*, Deut. 14, 7; *matta onchittamauoo*, he does not chew, Lev. 11, 7, =*matta kohkodhumóou*, Deut. 14, 8.

onchteau, oncheteau, he amends (it); suppos. 2d pl. *oncheteaóg*, if ye amend (your ways), Jer. 7, 5; *onchteoook*, amend ye (your ways), v. 3; *onchetôe*, amended, title-page of second ed. of Indian Bible. See *oncheteauun*.

onchteóonk, n. a repairing, repair: *onchteóonk wek*, the repairing of the house, 2 Chr. 24, 27.

onchteunk, part.: *ohchteunk pokgshunk*, the repairer of (he who repairs) the breach, Is. 58, 12.

ongkome, ogkomai, prep. on the other side of, Josh. 24, 2, 3 (its adversative is sometime *yôái*, 2 Sam. 2, 13): *ogkomáe*, on the other side (of the way), Luke 10, 31, 32; *ogkomáe pummeneutunkanit*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *nag ogkomut sepuut*, (to) those beyond the river, Neh. 2, 7. See *acawmen*(*óakit*). *ogkomuk* [=*Accomac*] *Jordan*, (that which is) beyond Jordan, Matt. 4, 15.

[Abn. *aügȢaümek*, en delà. Quir. *akkómmuk kathans*, over the seas, Pier. 10. Cree *akâmik*, across, on the other side. Del. *gamunk*, over there, the other side of the water; *achgameu*, over against, Zeisb.]

ongkoue, prep. beyond (El. Gr. 21), 1 Sam. 20, 37: *wutuhshame . . . ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *aongkóúe*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *oomup aongkouoh komut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en aongkoue*, to the furthest ('utmost'), Deut. 34, 2 (*onkkŏue*, C. 168); *ongkoue*, behind, 1 Sam. 21, 9. See *wutuhshame*.

ongquomónat. See *onkquommommoonk*.

onk, conj., a particle which nearly answers to the Greek δὴ, and is commonly used in the continuation of a recital or for connecting parts of a proposition or members of a sentence less closely and directly than by *kah*. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. *anue onk wame*, more than all, 1 Chr. 16, 20; *anue missuken onk neen*, he is more great than I,

onk—continued. Mark 1, 7; *missi onk*, greater than, Mark 4, 32 (*onkne*, besides, C. 234). [Was it originally the same as *wonk*?]

onkaeese, adv. (dimin. of *ongkoue*), a little farther, Acts 27, 28.

[Narr. *awwassése*, R. W. 55.]

onkapunanittuonk, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *auwakompanáonk*.

onkapunanonat, onkapunnónat, v. t. an. to torment, to torture: *wutonkapunnonáout*, to torment them, Rev. 9, 5; *ahque onkapunaneh*, torment me not, Luke 8, 28. Pass. *onkapunnanôog*, they were tortured, Heb. 11, 35. Cf. *auwakompunnassu*.

onkapunnánittue, adj. and adv. cruel, severe, Heb. 11, 36 (with reference to the subject or victim).

onkapunnáonk, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

onkatog, adj. another, Deut. 28, 30: *pasuk . . . onkatog*, one . . . the other, Deut. 21, 15; *ketassꝏt ayeuhkonont wonkatogeh ketassꝏtoh*, a king going to war against another king, Luke 14, 31 (here *-onkatog* has the prefix of 3d pers., 'his other' (?), and objective affix); pl. *onkatogig* (*únkatuk*, Pier. 14). From *onk* or *wonk*.

***onkatogănit**, conj. otherwise, C. 234.

***onkatuk, onkne**, conj. besides, C. 234.

onkauoht, onkauohteau, onkauwoht, n. a shadow, Gen. 19, 8; 2 K. 20, 9; Is. 32, 2.

onkauwonkqut, 'behind a tree', Is. 66, 17.

onkhumunát (*onkwhónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttogham*. *onkwhau*, he hideth (it), Prov. 27, 16; *nutonkhum nuskesuk*, I hide my face, Deut. 31, 18; *onkwhont*, part. hiding, Prov. 27, 16; *onkwhosik, unkwhosik*, (it) is covered by, Prov. 26, 23, 26 (*nuttonkhūmun nuhhog*, I cover (myself), C. 187).

[Cree *uckwúnnahum*, he covers it, Howse 45; *uckwúnnawayoo*, he covers him, ibid. 45, 83.]

onkne. See **onkatuk*.

onkouohtáe, adj. shady: —— *mehtugquash*, Job. 40, 22.

onkquanumꝏonk, n. sorrow, physical pain, Nah. 2, 10. See *onkquommommꝏonk; unkquanumꝏonk*.

onkquatunk, n. a recompense, Is. 35, 4; *wut* ——, his recompense, Job 15, 31 (*onkquatonk*, wages or reward, C. 203).

***onkqueekhꝏ**, n. a hat, C. 160: *ohkquontapape*, cap, C. 239.

[Narr. *saunketippo* or *ashónaquo*, a hat or cap, R. W. 107.]

***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

onkquequohhou, -hꝏ, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttogquequohhou*.

onkquequohhou, 'he covered his face' (with it), Is. 6, 2.

onkqunnésog, n. pl. claws: *wonkqunnésog*, their claws, Zech. 11, 16. Dimin. from *uhquon*, a hook. See *múhkos*.

onkquohquodt, (it is) 'lowering', Matt. 16, 3. See *kuppohquodt*, (when it is) cloudy weather; **onnōhquat*, raining, C.

[Del. *achgumhocquat*, it is cloudy weather, Zeisb. Gr. 162; *ach gum hok*, cloudy, Zeisb. Voc. 13.]

onkquommommꝏonk, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkquanumꝏonk; unkquanumꝏonk*.

onkquommomwe, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *unkque*.

onkquosketúeonk, n. poisoning, Ps. 58, 4. See *úhquosket*.

onkquotteónat, v. t. an. (1) to recompense (a person): *onkquotteau*, he recompensed (them), Prov. 26, 10; *neh pish wutonkquatauoh*, he will recompense her, Jer. 51, 6; *kuppapasku onkquatonsh* [*-oush*?], I will render to you double, Zech. 9, 12; *unonquatók*, recompense ye (her), Rev. 18, 6; *neyan onkquatunkqueóg*, as she has recompensed you, ibid. (2) to hire, to pay wages: *kutonkquatoush*, I will give thee hire, 1 K. 5, 6; *yeu kah yeu onkquatoe nuttinhikqun*, 'thus and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *annꝏnaü* (2).

[Narr. *kuttaúnckquittaunch*, I will pay you; *kummuchickónckquatous*, I will pay you well; *tocketaonckquittíinnea*, what will you give me? R. W. 72; *kutteaûo*

onkquotteónat—continued.
commeinsh, 'I will give you your money?', p. 135.]

onkqussohhou, n. the cover or 'lid' (of a chest, 2 K. 12, 9).

onkup[pe], n. strong drink, Is. 5, 11, 22; Prov. 20, 1, =*manuhkag wuttattamóonk*, Lev. 10, 9, =*menuhke wuttattamóonk*, Num. 6, 3; *onkuppe*, Prov. 31, 4, 6.

[Abn. *aʻk8bi*, boisson forte, Rasles. Del. *achewon*, strong, spirituous, Zeisb. Gr. 167.]

onkwheg, n. =*onkwhonk;* pl. +*ash*, covers to dishes, etc., Num. 4, 7.

onkwhongane, adj. covering, Num. 4, 5.

onkwhonk, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26: *wutch mishehtash*, a covert from the tempest,' Is. 32, 2; pl. *onkwhongash*, coverings, Prov. 31, 22. See *puttogham*.

onkwhosuonk, n. that which makes a cover or covers; pl. *-ongash*, Ex. 25, 29.

***onnōhquat** (?), 'raining', C. 222. Cf. *wunnohquodt*, fair weather.

[Narr. *ánaquat*, rain, R. W. 83. Del. *alhacquot*, 'it rains a general rain (over a large surface of country)', Zeisb. Gr. 161; 'stormy, rainy weather', Zeisb. Voc. 14.]

ónoquesuonk, ana-, n. a joint; pl. *-ongash*, Cant. 7, 1; Eph. 4, 16.

ônouwussu, adj. lean, Ezek. 34, 20 [from *œnou-weyaus*, low [hollow] flesh (?)]: *œweeyauseé wees pish ônauwusseumœ*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ianáuwussuog*, *ianauwussitoheg* (an. pl.), Gen. 41, 3, 4; *ônauwussŭe*, C. 172.

[Narr. *nanówwussu*, it is lean, R. W. 143.]

onquontœwonát, v. i. to roar, as a wild beast: *pish onquontœwau*, he shall roar, Is. 42, 13; *nutogquontœwomun*, we roar, Is. 59, 11; *pish ogquontœaog wuske qunnonount*, they shall roar like a young lion, Is. 5, 29 (=*nehnehteau*(*og*), Hos. 11, 10).

onquottantamunát, v. t. to recompense or reward; (inan. obj.) to repay: *noh woh onkquottantam*, he will recompense (it), Job. 34, 33; *nutonkquadtantam*, I will recompense (it), Jer. 16, 18; *ahque onkqutók*, do not recompense (evil for

onquottantamunát—continued.
evil), Rom. 12, 17; *onkquatontaj*, let him recompense (thy work), Ruth 2, 12.

onsapinneát. See *ontapinneát*.

ontahtauunát, v. i. to be moved, Jer. 24, 9; to be in a state of motion or to be made to move from one place to another, passively [sometimes transitive, to move or impart motion to: *wutontataúunat*, with prefix of 3d pers., to remove it, Gen. 48, 17]: **matta ontahtáunœut* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish ontohteau*, it shall be removed, Ezek. 7, 19; *sun woh qussuk ontahtauun*, shall the rock be removed? Job 18, 4; *pish ontahtauun*, it shall be removed from its place, Is. 22, 25; *quenohtag ontohteau*, the foundation moved [was moved], 2 Sam. 22, 8; *agwu ohtagish wadchuash ohtahtaash*, the foundations of the mountains were moved, Ps. 18, 7; *mat pish ohtohtano*, it shall not be moved, Ps. 96, 10.

[*NOTE.—"Wrong. This is a different verb. See *ontataúunat*."]

[Cree (1) *a`t-astáyoo* (inan.), he is, or is lying, in another place; (2) *a`t-atháyoo* (an.), "he ali-ates, puts, him in another place, removes him"; (3) *a`t-ootáyoo*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *aund′-ahtá*, (2) *ood′ aund′-assáun*, (3) *aund′-oota*, ibid.]

***ontaneehkinneat**, to step; *nuttontânēhtip*, I step, C. 210. Cf. *ontœnu*.

ontapinneát, onsap-, ontsap-, v. i. to be removed to another place (with reference to change of place without the action, volition, or power of independent motion of the object moved); with prefix of 3d pers. *wutontapéinat*, (he) to be moved, 1 Thess. 3, 3: *God nóeu appu, matta pish ontappu*, God is in the midst of her, she shall not be moved, Ps. 46, 5; *nag pish ontappuog*, they shall move, Mic. 7, 17; *matta ontappéog*, they may not be moved, 2 Sam. 7, 10; *ontapush*, *ontsapish*, 'be thou removed', Matt. 21, 21; Mark 11, 23; *onsappineau*, *onsappuog*, Num. 33, 5, 6, 7, 8, etc. (*antsapinneat*, *ontsahtāuunat*, to move, to move one's house, C. 202; *nutantsĕap*, I move; *nutantsepŭmun*, we move, ibid.; *tohwaj ontootaūn*, why do you remove? ibid. 239).

ontapinneát, etc.—continued.

[Cree *a't-ăp-u* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *aund'-áhbeh*, ibid.]

ontashónat, v. t. an. to remove or move from place to place (to be removed(?), Ezek. 23, 46): *ontashau*, he removeth (them), Dan. 2, 21; *wutontahshuh*, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. **óteshem; ꝏtshoh.*

ontataúunat, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.): *ontatoush kussect*, remove thy foot, Prov. 4, 27 (*ontattaush*, Luke 22, 42); *ontah* (?) *áhkon*, remove (it) not, Prov. 23, 10; *noh ontattunk*, he who removeth, Deut. 27, 17; *matta pish kutontattóꝏh*, thou shalt not remove (it), Deut. 19, 14; *nóꝏtahtah*, remove (it) far from me, Prov. 30, 8 (*antsapinneat, ontsahtāuunat*, to move, to move one's house, C. 202). Cf. *ontahtauunát.*

[Cree *a't-astów* (inan.), he removes it, Howse 156. Chip. *ood' aund'-ahtóon*, ibid.]

ontchetôe, amended. Title-page of second ed. of Indian Bible. See *onchteau.*

onthamunát, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. *nꝏtau úhtea*, the fire goes out, Prov. 26, 20; *wequananteg matta ohtaꝏ*, the candle does not go out, Prov. 31, 18; *waban ꝏtshoh*, the wind bloweth): *nag ontohwhóog*, they are quenched, Is. 43, 17 (*ontah-*, Ps. 118, 12); *matta pish ohtanꝏ*, it (anger) shall not be quenched, 2 Chr. 34, 25 (—— *ontánꝏ*, 2 K. 22, 17); *matta pish onthamꝏun*, it shall not be quenched, Is. 34, 10; 66, 24; *matta áutanꝏk*, not to be quenched, Luke 3, 17; *nag onthamwog*, they quench (coals), 2 Sam. 14, 7; *uhnthamwog nꝏteau*, they quenched the fire, Heb. 11, 34; pass. *pish onthamun*, it shall be put out, Prov. 13, 9; *nꝏtau . . matta pish onthamꝏun*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *uhtappattauunat.*

ontꝏnu, adv.: *ontꝏnu penushau*, he fell backward, 1 Sam. 4, 18, = *antꝏshau* (*antꝏshaog*, they fell backward, Is. 28, 13). Cf. **ontaneehkinneat.*

***ontꝏwaonk:** *tanne ontowâonk*, a hoarse voice, C. 171. See *ayeuteaontꝏwaonk.*

ontsappinneát. See *ontapinneát.*

ontseonk, n. offspring: *nutontseonk*, my offspring, Job 31, 8; *wut* ——, his or their offspring, Job 21, 8.

ontseu, he descends, proceeds from, he is the offspring of: *wanne ontseu*, 'without descent', Heb. 7, 3 (see *wutontseonk*); *neg ontsécheg wutch Jacob*, 'they that come of Jacob', Is. 27, 6; *ontsetcheg*, they which issue from (them), 2 K. 20, 18; *nutonsem*, I proceed from, John 8, 42; *ohhontseóg wutch máchuk en machukut*, 'they proceed from evil to evil,' Jer. 9, 3. Cf. *ꝏmunát* (indic. 1st sing. *nꝏm*).

-oṅtup, in compound words, head. See *chepiontup; kodtántupont; *uppaquóntup; wompóntupont; wuskonóntup.* Cf. Abn. *8tep.*

***onuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

ôôntôhkonauonat, eiantuhk-, eiantogk-, etc., v. t. an. to mock at. to deride; *eiontogkonaog*, they scoff at (him), Hab. 1, 10; *kuttóôntóhkoneh*, thou mockest me, Num. 22, 29; *nag nꝏche wuttôontôhkonôuh*, they began to mock him, Luke 14, 29 (see *momonchtaŭaŭ*); an. act. i. *óôntogkkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óôntohkussꝏwaen*, a mocker, Job 17, 2.

óontômuk, tôuntomuk, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16: *wutch óontomukqut*, from the womb, Jer. 1, 5 (*ótômuk*, Exp. Mayhew; *wuttontômŭkqut*, C. 158).

***opponenaūhock** (Narr.), n. pl. oysters, R. W. 103; *uponuhpug* (Narr.), Stiles; *a'púnnyhaug* (Peq.), ibid.; *chūnkꝏ*, *apwonnah*, an oyster, C. 159. From *apwónat* (to roast) and *hog, wuhhog* (shell-fish).

opwósu. See *appꝏsu.*

***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103. Perhaps the pollack (Merlangus purpureus, Mitch.) or hake (Merluccius vulgaris, Cuv.), more often called 'whiting'. Possibly the same as '*aquaunduut*, blue fish' (Peq.), Stiles.

oshkoshqui, adj. green: *oshkoshqut*, as the green herb, Ps. 37, 2. See *ashkoshqui.*

***oskón**, n. a hide, C. 156; a skin. See *askón; wuskón.*

***oskosk**, grass, C. 160. See *mosketh.*

ôsꝏwunnumunát, v. t. to change, Dan. 7, 25; Jer. 2, 36: *ósꝏwunum wuthogkꝏunash,* he changed his clothes, Gen. 41, 14; *matta wutósꝏwunoh,* he does not change it, Lev. 27, 10 (*ósꝏwunont,* if he change, an. obj., Lev. 27, 10); *matta nutôhôsue ussu,* 'I change not', Mal. 3, 6; *ósꝏwemꝏ,* it changes, it is changed, Lam. 4, 1.

ossôepôsu, he slideth back, Hos. 4, 16; *assóepósue,* adj. backsliding, Hos. 4, 16. Cf. *assóúshaü,* he goes backward.

otan, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. +*ash,* Gen. 19, 29; 2 Pet. 2, 6. See *kehtotan,* a great town.

[Narr. *otàn,* the town, pl. *otànash; otanick,* to the town, R. W. 120. Del. *u te ney* (*u te nünk,* in town), Zeisb. Voc. 31.]

otanemes, n. dim. for *otan,* a village, Matt. 21, 2; pl. +*ash,* Is. 42, 11; Luke 13, 22.

***óteshem** (Narr.): *wetuômuck nóteshem,* I came from the house; *acâwmuck nóteshem,* I came over the water; *náwwatucknóteshem,* I came from far; *tuckôteshana,* whence came you? R. W. 28; *tunna wutshaûock,* whence come they? ibid. 29. See *ꝏtshoh; wadchinat.*

***ôu,** well (it is well), C. 227. See **ó.*

ouwán, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. *aȣanis,* il fait brouillard; *aȣanebégat,* —— sur la rivière. Chip. *awánibissa,* it drizzles, Bar. 533; *awán,* it is foggy, ibid. 532. Del. *awonn,* fog, Zeisb. Voc. 7.]

ouwassu, he warms or warmed himself, Is. 44, 16. See *auwassu.*

owanux. See *howan.*

owohkóntꝏâu. See *aúwohkóntꝏâu.*

owôhshaog, n. the hawk, Deut. 14, 15. See *mashquanon; quanunon.*

ówonogkuog, v. i. 3d pers. pl. they 'have holes', they burrow, Matt. 8, 20, =*ꝏwonogkꝏog,* Luke 9, 58. See *wónogq.*

***ôwwepinnūe,** adv. calmly, C. 227. See *auwépin.*

-ꝏ-, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *ꝏwadchanumun,* he keeps it; *ꝏwadchanumꝏun,* he does not keep it, or, as more commonly found, *matta ꝏwadchanumꝏun* (with a double negative). The negative *ꝏ* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *ꝏ-anne,* none. Cf. *howan,* someone; *unneu,* etc.

ꝏch, ꝏtch, adv. out of, forth from, thence: *na ꝏtch sohhamun,* there went forth from, Num. 11, 31; *na ꝏch sohhamun,* 'he went out from thence', 1 K. 12, 25; *na ꝏch qushken,* thence he returned, 2 K. 2, 25; *ꝏtcheun,* he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. *na ꝏtch* (*nꝏche*), therefrom;* *kꝏch, kꝏche, kutche,* which denote origin and progress, though often used by Eliot for *nꝏche;* whence *kutche* or *kéhche,* chief; *kehchis,* old; *kutchissik,* the beginning (of action, etc.), and the perhaps identical *wutche* as a preposition (from, out of, for). *ꝏsh,* a father, and *ꝏkas, ókas,* a mother, and perhaps *ohke,* the earth, have apparently the same origin; hence, too, *ꝏchetuonganog,* parents, etc.; also *wutch, wutche: mo teag wutch,* without cause, 1 Sam. 19, 5, =*mat teag wutch,* Lam. 3, 52, =*wanne monteag wutch,* Ps. 35, 7, =*wutch monteag,* ibid.; *nenan wutche,* for the same cause, Phil. 2, 18. See *wutche.*

[*NOTE.—After "*na ꝏtch* (*nꝏche*), therefrom", in the manuscript, occurs the following: "*mó ꝏtche* (*mꝏche* and, with a slightly altered form and meaning, *mahche*), thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "*mꝏche,* for *mós ꝏtche,* with reference to a future, implies obligation or necessity. See *wutche.*]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 289, 291.]

ꝏchaus, ꝏchaas, n. a fly, Eccl. 10, 1; Is. 7, 18. Cf. *mꝏsúhq.*

[Del. *u tsche,* Zeisb. Voc. 12; pl. *ūtschēwak,* ibid. 31.]

ꝏcheinnat, v. i. to be weaned, Gen. 21, 8; *ꝏcheninop,* he was weaned, Gen. 21, 8.

ꝏchetuonganog, pl. parents: *ꝏchetuonguh* (constr.) his parents, Luke 2, 27, =*wutchetuonguh* (obj.), Luke 18, 29; *kꝏchetuonganꝏóog,* your parents, Luke 21, 16; Eph. 6, 1.

ꝏchiinneat, v. p. to be advantaged or profited (*wutchiinneat*, Is. 47, 12): *teag nꝏchiin*, what advantage will it be to me? what am I profited? Job 35, 3; *matta nꝏchiéin*, it profited me not, Job 33, 27; *teaguas kꝏchiyimwꝏ*, what are you profited? Hab. 2, 18; *ꝏchiin*, (it) is profitable, Eccl. 10, 10; *woh ꝏchiin*, it may profit, Job 35, 8; *nish matta pish kꝏchiéinash*, these things shall not profit thee, Is. 57, 12; *nish matta wadchiyeumukish*, things which can not profit (be profitable), 1 Sam. 12, 21; *wanne teag wutchieu*, it profiteth nothing, Job 34, 9. Cf. *ꝏtcheun*, he made from (it).

ꝏhk, ꝏhkq, óhkq, n. a worm, Job 17, 14; 24, 20; 25, 6 (=*askꝏk*, Ps. 22, 6); pl. *ꝏhquaog*, Is. 14, 11; *ꝏhqou*, it bred worms, Ex. 16, 20; *askkꝏkinassog*, worms, Deut. 28, 39 (*askꝏkse*, dimin. *askꝏk*, Is. 41, 14); *oohke*, C. 156. See *askꝏk*.

[Del. *mooch-we*, Zeisb. Voc.]

ꝏhꝏmous, n. a little owl, Lev. 11, 17, =*kꝏkꝏkhomwem*, Deut. 14, 16. See *kꝏhkꝏkhaus*.

[Narr. *ohómous*, an owl, R. W. 85.]

ꝏhquaeu. See *uhquáe*.

ꝏkas. See *ókas*.

ꝏmsinneat, ꝏmussinneat, v. i. to go or come down, to move downward. See *wꝏmsinneát*.

ꝏmunát, wámunat, v. i. to go or come from (cf. *aü*, v. i. he goes thither; *pēyau*, he comes hither): *ꝏmun, ꝏm, wꝏm*, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; *na ꝏmun*, he went thence, 2 K. 2, 25; Gen. 20, 1; 35, 21; *ꝏmwog*, they journeyed (went), Gen. 35, 16 (went from, Num. 33, 5, 13, 17, etc.); *tunoh kꝏm, toh kꝏmun*, whence comest thou? Gen. 16, 8; Job 1, 7; *tohnoh kꝏmwꝏ*, whence come ye? Gen. 42, 7 (*tohhunnꝏ kꝏm kekit*, when did you come from home? C. 185); *ongk*, go ye to, from *ônat, auónat*, Matt. 21, 2; Josh. 2, 16 (more commonly *monchek*); (*nuttóm nummissinninneumut*, I go to my people, Num. 24, 14; *pish nutom wuhhogkat*, I shall go to him, 2 Sam. 12, 23; *kutómun*, we are going, Num. 10, 29;) with inan. nom., *ꝏmꝏꝏ nannummiyeu*, it cometh (is come) out of the north, Jer. 46, 20; *pish ꝏmwog wutch wuhhogkat*, 'they shall be of her', i. e. proceed from

ꝏmunát, wámunat—continued.

her, Gen. 17, 16; *umꝏꝏ* (there) proceeds out of (inan.), Mark 7, 21; *ꝏmꝏꝏ*, there came out of (the cloud a voice), Luke 9, 35 [*kuhtꝏnog ómꝏ*, a ship was going to (from *auónat, ônat*), Jonah 1, 3]; *ꝏmup aongkouohkomuk*, (she) came from the uttermost parts, etc., Matt. 12, 42; *ahque ꝏmꝏgk*, depart not from, Acts 1, 4; *nutonsem kah nꝏm Godut*, 'I proceeded forth and came from God', John 8, 42; *noh nꝏmun*, I am from him, John 7, 29. The Mass. Ps. substitutes *ómau* (*aummau*) for Eliot's *au*, he went to, where obj. is inan. Derivatives: *pomohhamunat* (*pummoh*, the sea), to go by water; *sohhamunat*, to go forth; *wámunat, wómunat* (*womꝏenat?*): *en mayut ne wâman*, 'in the way by which thou camest' (mayest come, i. e. mayest come from), Is. 37, 29; *ne wómꝏuk wutch*, 'that proceedeth out of' (that may come from), Deut. 8, 3; *wówꝏuk* (for *wómꝏuk?*) *kesukqut*, (it) may come from heaven, 2 Pet. 1, 18; *howan yeuoh wag Edom*, (suppos.) 'who is this that cometh from Edom? Is. 63, 1 (*noh wág Godut*, (who art) come from God, Mass. Ps., John 3, 2); *uttóh womomp*, whence I came, John 8, 14 (*uttuh wamꝏuk*, 'whence it cometh', Mass. Ps., John 3, 8); *asq yeu wámꝏomp*, before I go (hence), Job 10, 21; *waik Judea*, when he came out of Judea, John 4, 54. See *wadchinat*.

[NOTE.—The terms and their definitions in heavy parentheses above are marked with the marginal note, "from *auonát, ônát*."]

[Narr. *mìshoon hómwock*, they go by water (by boat), R. W. 74; *túnna cowaûm*, whence came you?; *yò nowaûm*, I came that way, ibid. 28. Del. *noom, koom, wum*, I, thou, he comes from thence, Zeisb. Abn. *u8men*, je viens de là; subj. *8ma; Séghé*, venant, etc.]

ꝏnanumau. See *wunnánumau*.

ꝏne, ꝏna, =*wunne*, q. v.

ꝏnetuonk. See *wunnetuonk*.

ꝏnói, ꝏnóe, adj. blue, Esth. 1, 6: *ꝏnôagk, ꝏnôag*, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; =*ꝏnóónag;* pl. *ꝏnóiyeuash*, Esth. 1, 6.

[Roger Williams gives Narr. *peshaúi*, blue (p. 154), but that is apparently identical with *uppéshau*, a flower. Pos-

ꝏnói, ꝏnóe—continued.
sibly the Indian who taught him the word, having misunderstood his question, gave him the name of the object to which his attention was called instead of its color. Cotton gives *peshai*, blue (168); *uppēshou*, a flower (160); *peshânnŏquat*, blue color (168). Cf. Arab. *zahr*, a flower; *az′rek*, blue.]

ꝏnou, ꝏnói, adj. deep. Except in compound words, it has always the definitive prefix, *m'ꝏnói*, probably to distinguish it from *ꝏnói*, blue (the color of deep water); and for the same reason the *m'* is retained in such compounds as *mꝏnompag*, deep waters. See *mꝏnôi*.

ꝏnóuhkói, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 (*oonouwohkōai*, + *yeuash*, C. 158): *ut ꝏnóóhkouut*, in a valley, Gen. 14, 17; *en ꝏnôuhkôiyeuut*, to the valley, Num. 32, 9; *en ꝏnouhkóiyeue*, into the valley, Josh. 7, 24; *ꝏnouohkoiyeue*, adj. 'of the low country', 2 Chr. 26, 10 [*ꝏnói-ohke*, hollow land]; pl. *ꝏnóuhtuash, ꝏnóuhkoiyeuash*, Ezek. 36, 4, 6.

ꝏnouwusse, lean. See *ónouwusse*.

ꝏnꝏnát, v. i. 'to yell' as a wild animal, 'to howl': *ꝏnwog*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *anum*, a dog (?)]; *nishno pasuk pish ꝏnꝏ*, every one shall howl, Is. 15, 3; *maush kah ꝏnsh*, 'cry and howl', Ezek. 21, 12; *ꝏnꝏk*, howl ye, Zech. 11, 2.

[Chip. *wah-o-no*, he howls, Spelling Book.]

ꝏnꝏonk, n. howling, Is. 15, 8; Zeph. 1, 10.

ꝏnꝏwaonk. See *wunnꝏwáonk*, a covenant, an agreement.

ꝏshe, ꝏsh, (constr.) **ꝏshoh,** n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37: *nꝏsh*, my father, Gen. 22, 7; Luke 15, 21; *nꝏshun*, our father, Luke 3, 8; 11, 2; *kꝏsh*, thy father, Gen. 12, 1; *wutch negonne nꝏshik*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *kꝏsheu* (*kꝏshꝏ*), your father, Gen. 31, 6, 7; 43, 7; *ꝏshoh* (constr.), the father of, his father, Prov. 17, 21; (obj.) Gen. 19, 33; 28, 7; *ken pish wutꝏshin*, thou shalt be a father (of many nations), Gen. 17, 4; *wutꝏshimau*, [he who is (?)] a father, Ps. 103, 13; Prov. 4, 1; Is. 9, 6; Mark 13, 12; 1 Thess. 2, 11; *God wutꝏsheóg*, 'if God were your father', John 8, 42. See **óteshem; ꝏtshoh; wadchinat*.

[Narr. *osh*, a father; *nósh*, my father, *cŏsh*, your father; *cuttóso*, have you a father? R. W. 44. Del. *nooch*, my father; *gooch* (*kooch*), thy father; *ochwall*, his father, Zeisb. Voc.]

***ꝏshesin**, an uncle, C. 162 (dimin. of *ꝏshe*). See *wussisses*.

ꝏshkappeum, -oppeum, n. a concubine: *nꝏskoppeum*, my concubine, Judg. 20, 4, 6; (obj. pl.) + *oh*, 2 Sam. 16, 21, 22; 21, 11. See *wishquin; wuskappeum*.

ꝏshoh. See *ꝏshe*.

ꝏske, for *wuske* (especially in compound words), new, young, first in time, etc.; before.

[**ꝏsꝏwéneat**, v. i. to swim:] *neg woh ꝏsꝏwecheg*, they who can swim, Acts 27, 43. Cf. *pamꝏsꝏ*, he swims; *ossóepôsu*, he slideth back.

[Del. *a scho will*, to swim, Zeisb. Voc. 14.]

ꝏsqheonk, n. blood. See *wusqueheonk*.

ꝏsukongquneau(?), it (the brazen sea) 'was set above upon them', 1 K. 7, 25.

ꝏtattamꝏ́onk. See *wuttattamóonk*.

ꝏtch. See *ꝏch; wutche*.

ꝏtcheun, he made from (it), Gen. 2, 22. See *ꝏchüimeat*.

ꝏtchteau, he produces (it) from (it), he forms it: *ꝏ́tcheau-un*, Ex. 38, 8; *ꝏtche-un*, he produces from it (an. obj.), Gen. 2, 22.

ꝏtshoh: *waban ꝏtshoh*, the wind bloweth, John 3, 8 (*wuttishau*, Mass. Ps.). Cf. **óteshem*.

[Del. *ta úndchen*, whence blows the wind?; *lowannéunk úndchen*, the wind comes from the north, Hkw. 456 (see '*wundschun*', Zeisb. Gr. 161). Chip. *nódin*, it blows, is windy, Bar. 532. Old Alg. *loutin*, wind, Lah.]

ꝏwee, interj. of sorrow (El. Gr. 22); *oowe*, ah! C. 234.

ꝏweesquabinneat, v. i. to wrap up. See *weesquapinneat*.

ꝏwesuonk, n. his name. Ex. 20, 7; Gen. 29, 16. See *wésuonk*.

ꝏwohsumunát. See *wohsumunát*.

ꝏwonogkꝏog. See *ówonogkuog*.

P

p'. See *pă-*.

pâ, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *nœwaantam*, I am wise; *pâ-nœwaantam*, let me be wise, El. Gr. 25.

[Cree *pă*, indecl. particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: *ne pă nipan*, I should or would sleep.]

pă, applied to extension in time, an indefinite going-on. It has the force of 'yet' in such phrases as 'while he was yet speaking'. Indic. *ash pámekesukok*, while it was yet day, 2 Sam. 3, 35; *paamu*, 'upward' in age or time: 'from twenty years old [*kah paamu*] and upward', i. e. passing, Num. 26, 2, 4, = *paáme*, 2 Chr. 31, 16, 17. Suppos. *ash pamœadt*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *pamémœ*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paj* or *pajeh* (q. v.) [or *pamejeh* (?)], let it go on or continue (until). Cf. *pômantam* (suppos. *pamôntog*), he lives; *pomushau*, he walks; *pâmsheau*, it is past, etc. (Cf. also Sansk. *pamb*, ire, se movere.)

[Abn. *pemi* (=*amptsi* and *aǹptsi*), in compos. 'pendant, vel encore'; 'il est à' (with verb in infinitive), Rasles. Del. *pem mi*, yet, to this time, Zeisb.]

pă-, pĕ-, pŭ- [p'], prefixed to words which signify motion, denotes indirection in the act or agent. In verbs of motion it signifies 'all about', 'in one direction or another', or without direction. Cf. *pa-nne*, 'out of the way', 'astray', and *pu-mmoh*, the sea; *pamœsœ*, he swims; *pa-mompagin*, it creeps; *pamitchuan*, (water) runs, etc.

[For the Cree, Howse (84) has *pimmitáchemoo*, 'he moves himself horizontally, crawls', and perhaps this may be the primary signification.]

paamu, adv. past, upward (in age or time), Num. 26, 2, 4. See *pâme*.

paanonteg, as n. a (winnowing) fan, Is. 30, 24, i. e. that which blows away. See *pauanuhtunk*.

pabahtanum [*pa-bát-an-um*], v. t. he trusts: *pabahtanuman*, he trusts in (him), has confidence in; inan. *pabahtantam*, he trusts (it), depends on (it). Adj. and adv. *pabahtanumwe*, *-wáe*, faithfully (*pâpahtantāmwe*, C.).

padahquohhan. See *padtohquohhan*.

padteateamin-ash, n. pl. nuts, Gen. 43, 11.

padtippáshin, padtapáshin, v. i. it drops, there is dropping; freq. *papadtippáshin*, there is a shower; verbal *pâpâdtinunk*, 'showers', Deut. 32, 2.

[Del. *pankpechen*, a drop; *popankpechen*, it drops (cf. *popetelan*, it is showery, 'rains by showers'), Zeisb. Abn. *aǹpeteraǹn*, il est encore à pleuvoir, il pleut encore.]

padtohquohhan, padahquohhan, v. i. it thunders (*padtohquōhhan* and *pattohquohhānni*, it thunders, C.); as a n. thunder. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechism (Quiripi) has *padak*, he heareth. Cf. Cree *péytow-ayoo*, he hears him; *péytum*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "omit" in the manuscript.]

[Abn. *pédaǹghiag8*, le foudre, tonnerre. Quir. *páddahquáhhum*, Pier. Del. *peelhacquon*, it thunders, Hkw., which Cass corrects to *paathoc'quon*, 'it begins to thunder' (from *paö*, 'to come', and *hoc'quon*, 'thunder'). [Is either correct?] Zeisb. has *ped hac quon*, it thunders; *pen da quot*, it is heard, Voc. 26.]

padtuhkuhnteau, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

pagkodtantám. See *păkodtantám*.

pagúanau, v. t. an. he destroys (him); inan. *paguatau*, *pagwodtau*, he destroys (it); v. i. *paguateau*, *pagwohteau*, he is destroying, or is a destroyer; pl. *paguatoog*, they destroy, are destroyers. (This was the name given to the Muhhekans of eastern Connecticut by neighboring tribes: *Pequattôog*, Pequots, 'destroyers'.) Verbal *paguanuonk*, destroying, destruction, Prov. 15, 11; 18,

pagúanau—continued. 7; Is. 59, 7; 'pestilence', Ps. 91, 6. From *pohq-* (*pogk-*), to break, to divide. See *pohqui.*

[Narr. *paúquana*, 'there is a slaughter'; *pequttôog paúquanan*, 'the Pequts are slain', R. W. 151. Cree *púckwahtayoo*, 'he hates (him)'.]

paguodche, pagwodche, adv. 'it may be', perhaps, El. Gr. 22 (*pogquâtche*, C.).

[Alg. *pak8ash*, probablement.]

pahchanitchau, v. i. he has fingers: *nequtta-tahshe* ———, he has six fingers, 2 Sam. 21, 20. See *pohchanutch.*

pahchasittau, v. i. he has . . . toes, 2 Sam. 21, 20; lit. he has divided-feet (*pahshe-wusseet*). See *pohchanutch.*

pahchau, pauchau, póhchau, v. i. he turns aside, deviates: —— *wutch mayut*, he turns aside from the way, Num. 22, 23.

[Del. *pachgechen*, 'where the road strikes off'; *pachgeen*, 'to turn out of the road', Zeisb.]

pahheau, v. t. an. he waits for (him): *nup-païh*, I wait for (him), Ps. 130, 5; suppos. *noh pâhhit*, he who waits; v. t. inan. *pahtau, pahto*, he waits for (it); v. i. an. *pahtussu*, he is waiting; suppos. *noh pâhtsit*, he who is waiting. Verbal *pahtsúonk*, waiting, 'forbearance', Rom. 2, 4 (*pahtsœog*, they wait; *nup-pahtis*, I stay, I am ready; *pahtsū*, ready, C.). From *pâ.* Cf. *pâme.*

[Del. *pee soop*, he waited (pret.), Zeisb.]

pahke, pohki, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See *pohki* and cf. *pohquáe.*

pahkheaü, pahkehheaü, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15. V. t. inan. *pahketeaü*, he makes (it) clean, purifies (it). V. i. an. *pahkesu* (=*pahkeussu*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

pahpahkshas, n. a 'partridge', Jer. 17, 11, =*pohpohkussu*, 1 Sam. 26, 20. Cf. *pœhpœhquttog* (pl.), 'quails', Ps. 105, 40. See *mameesashques*, the swallow.

[Narr. *pàupock-sûog*, partridges, R. W. 85. Peq. *popoquateece*, quail, Stiles (see his *kutquauss*, partridge). Del. *pabhacku*, pheasant; *popocus*, partridge. Chip. (Gr. Trav.) *puh-push-kuh-se*, 'a snipe' (?), Sch. II, 466.]

pahpasinnum, v. t. he plucks off (as corn, Luke 6, 1). See *pohshinum.*

pahpassehteau, v. i. he is cleaving or splitting (wood). Suppos. *noh pahpasschtog*, he that cleaveth wood, Eccl. 10, 9. Redupl., with caus. inan. form, from *pohshinum*, he divides (it), 'he causes it to divide', 'makes it half' (see *pohshe*).

páhpohkumas, n. a moth, Luke 12, 33. Cf. Matt. 6, 19, *papoquttamuk* (suppos.), 'moth', for 'when it is injured by the moth'. See *papekq.*

pâhshe, pahshe, half, a part of. See *pohshe.*

pahsœnogk, n. pl. *-ogquash*, a board, Acts 27, 44; Ex. 27, 8. See *pahpassehteau.*

[Abn. *psikask8*, planche, ais. Del. *passikachk*, Zeisb.]

pâhsu. See *pâsœ.*

pâhtekómuk. See *pummuwuttauwâe komuk.*

pajeh, adv. until: *yeu pajeh*, until now; *nó pajeh*, until (*nâpaj*, C.). See *pâme.*

[Del. *petschi*, Zeisb.]

păkodche, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers., 'there is completion', 'it is through'.) Freq. or intens. *pápogkodche*, 2 Chr. 36, 21. See *pohshane.*

[Narr. *paucótche, paugeótche*, R. W. [Del. *packantschi*, fully, completely, Zeisb.]

***păkodchimau,** v. t. an. he condemns (him), primarily, disposes of, makes an end of: *noh pakodchimit*, he who condemns; *pogkodchummu*, 'to condemn', 'to convince', C.

păkodchteau, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *pakojteau*, Dan. 9, 24, John 5, 36; pass. part. *pakojteau-un*, (it is) finished, Ezra 5, 16. The causative form, *pogkodchehteau* (he makes complete, finishes), is of more frequent occurrence: *nup-pogkodchehteoh*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *pakantschiechton*, he fulfills, completes (it), Zeisb.]

păkodtantám, pogk-, pagk-, v. i. and t. inan. he determines, resolves, purposes, 2 Chr. 32, 2; Lam. 2, 8. Act. vbl. *păkodtantamœ́onk*, determination, settled purpose. From *pakodche* and *-antam*, completely-minded. Cf. *kodtantam*, he intends or wishes.

***pâkonnôtam**, n. a codfish, C.

[Narr. *pauganaút*, R. W. Abn. *n8'-kamek8, n8kamég8*, pl. *-g8ak*, morue, Rasles.]

pâme, paáme, may be regarded as a defective verb used separately as an auxiliary or in composition with other verbs to denote progress, continuance, or duration of action. It is related to, if not formed from, the indefinitive particle. *páme, paámu*, is the suppos., *pummeü* the indic. form. See under *pómantam*.

[MARGINAL NOTE.—"Rewrite this. Cf. *pomantam; pomohhom; pomushau. ash pummeu*, 2 K. 14, 4, see *ash*."]

pamequanum [=*pame-unnequanum*], v. t. inan. he rolls (it) about; suppos. *noh pamequánuk*, he who rolls (when rolling) it, Prov. 26, 27.

pamítchuan, -utchuwan, -œwan, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. 'running water', Prov. 5, 15. Imperat. 3d pers. *pomitchuwadj*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*onatuh nippeit pamuttchuwohk*, 'as waters which run,' Mass. Ps., Ps. 58, 7). From *páme* (q. v.) and *wutche-u*, it proceeds from. More immediately, from *pomushau*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.

[Cree *pimmíchewun*, it flows, as water, Howse 49.]

pammoh. See *pummoh*, the sea (?).

pamompagin, v. i. unipers. it creeps or crawls (*mup-pummœ̄tashom*, I creep, C.). As adj. (also *pomompagée*) creeping, crawling. Suppos. *owâas noh pâmompagit*, an animal which creeps or crawls; pl. *neg pâmompakecheg*. Freq. *papâmompagin, pohpómômpagin* (and *pâpâmœtcheg*, Ps. 148, 10). See *popómompakecheg*.

[Cree *pimmitáchemoo*, 'he moves himself horizontally, crawls', Howse 84.

pamompagin—continued.

Abn. *ne-pemíg8si*, je rampe, je marche sur le ventre. Del. *pimochkhasu* (v. adj. an.), stirred, moved, Zeisb. Gr. 166; *pommoochxu*, it creeps, Zeisb. Voc. 27.]

pâmontog, suppos. of *pómantam* (q. v.), he lives: *noh pâmontog*, he who liveth, 1 K. 3, 23, 25; Lam. 3, 39; pl. *pamontogig*, 'the living'.

pamœsœ, pamwôsœ, pumôsœ, v. i. he swims, moves himself by swimming (*nup pumosœweem*, I swim, C.); suppos. *noh pâmœsœwit*, he who swims, Is. 25, 11. For *pame-œssœ*. Cf. *œsœwéneat*, he swims.

[Abn. *ne-pemak8itsin*, 'je nage'.]

pâmsheau, pamusheau, v. i. inan. it passes, goes on. See *pomushau*.

pamutchuwan. See *pamitchuan*.

pamwôsœ. See *pamœsœ*.

***pânikquâ** [=*pannuhquaeü*], 'squint-eyed', C. From *panne* and *uhquáe*, he looks contrary or perversely.

panne, pannu, out of the way, perversely, contrary: *pannu wuttin*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *au panneu*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pă-*; also *penôwe*, strange, foreign; *penaëu*, it is spread about.

[Del. *palliwi*, elsewhere, otherwise; *palliaeu*, he goes away, goes wrong, Zeisb.]

panneaü, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *pannéont*, going astray, 'perverse', Prov. 14, 2; verbal *panneyeuonk* (*panne-u-onk*), wrong-going, 'perverseness', Prov. 15, 4.

panneüssu, v. i. an. he does wrong, commits a fault; suppos. *noh pânnesit* (*panneüsseit*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *panneüsseonk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. *panneüsseáen*, a wrong-doer ('the unjust', 1 Pet. 3, 18).

pannœwau, v. t. he deceives, speaks falsely to (him). Imperat. 2d — 1st pers. *ahque pannœwah*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pannœwae*, falsely, deceitfully. N. verbal *pannœwaonk* (and *-wayeuonk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent. vb.

pannœwau—continued. *pannœwaēn-in*, a liar. From *panne*, and *nœwau*, he speaks.

pannu. See *panne*.

panuppu, panuppe, throughout, thoroughly; as v. i. *panuppu wame*, (he) is through all, Eph. 4, 6; prep., Rom. 1, 8; adv., Gen. 11, 3; Rom. 15, 19; intens. *papannuppe*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Abn. *papaŭmiȣi*, 'par tout'.]

panupwushaü, v. t. he goes throughout: *panupwushaog otanash*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*pannupshōnat kehtoh kah ohke*, 'to compass sea and land', C.; but *kup-pannupwushoneau*, etc., 'you compass', etc., Matt. 23, 15). From *panuppu*.

pâpâdtinunk, n. coll. fine rain, 'showers', Deut. 32, 2. See *padtippáshin*.

papahtantam, v. i. and t. inan. he trusts. See *pabahtanum*.

papámompagin, freq. of *pamompagin* (q. v.), it creeps.

pâpâmœtacheg, part. pl. 'creeping things', Ps. 148, 10.

pápanne, adv. 'safely', Prov. 31, 11 (?) (*papāne*, 'wholesome', C.): *papane kuhkinneasish*, mark thou well, Job 33, 31.

papannœwau, v. i. he flatters; suppos. *noh papannœat*, he who flatters, Prov. 28, 23. Adj. and adv. *papanáe*, flatteringly, Prov. 26, 28.

papaquanne, papuk-, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

papashpe, prep. (?) through: *wussittum papashpe mahtokqs-ut*, he shines through the cloud, Job 22, 13. By redupl. from *peshau*, it breaks through. Cf. *nepáuz paspishau*, the sun rises.

papaskhas, n. the 'swallow', Ps. 84, 3; but cf. *mameesashques*.

papasku. See *pápiske*, double.

papaume, prep. concerning, with respect to, of.

papeásik, suppos. part. inan. when (it is) very small, a very small thing; pl. *papeasikish*, 'small things', Zech. 4, 10; Acts 26, 22. See *peásin*.

papeïssit, pl. *-itcheg;* suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peississu* (q. v.). From *papeissesu* has come the corrupted form '*papoose*' (pl. '*papooses*'), a young child.

papeïssit—continued.

[Narr. *yò cuppáppoos*, is this your child?; *papoòs*, a child; *nippápoos*, my child, R. W. Peq. *pouppous*, 'an infant new-born', Stiles.]

papekq, n. a flea, 1 Sam. 24, 14; 26, 20 (*poppek*, C.). Cf. *páhpohkumas*.

[Abn. *babikȣ*, puce; *babis*, ciron dans les mains, etc.; *pȣʿkȣ̂é*, vers dans la chair, sur viande. Del. *achpiquak* (pl.), fleas, Zeisb.]

papenuppashunk, n. 'a drop' ('in the bucket', Is. 40, 2). [Is it a noun collective from *pa* (*peaue*) and *nuppe*, 'very little water'?] Cf. *padtippáshin*.

papésukaeu, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

papisiswaonk (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *pau′pe*, he laughs.]

pápiske, papasku, papske, v. i. it is double; adj. double. By redupl. from *piskeu* (there is) double: *piskinnum-œk pápiske neyaunag* . . ., 'double unto her double, according to . . .', Rev. 18, 6; *papske ahtôonk*, a double portion, Deut. 21. 17. Sometimes with *neesit* (twice), as *neesit piskeu* (for *pápisku*) *ôadtehteau*, he pays double, Ex. 22, 4, 7.

pápiuhsuke, adv. one against the other, reciprocally opposite, 1 K. 20, 29; Num. 8, 2, 3. By redupl. intens. from *piuhsuke* (q. v.).

papokquog, suppos. as n. a cleft; pl. *-gish*, Amos 6, 11. From *pohpohqui*, augm. of *pohqui*, it breaks, opens. See *passipskodtut*.

papomushau, papômshau, v. i. he journeys, continues walking, Acts 10, 38 (*papaumushau*, Matt. 9, 35). Freq. of *pomushau* (q. v.).

***paponaumsû**, pl. + *og* (Narr.), n. "a winter fish which comes up in the brooks and rivulets; some call them frost fish," etc., R. W. 105. The 'tomcod' or 'frost-fish' of the markets (Gadus [Morrhua] tomcodus, Mitch.). Tacaud, the specific name given by Cuvier, may be from *tohkoi* (Narr. *tahkì*), 'when it is cold', 'cold-weather fish', or Narr. *taquáttin*, frost, it is frozen, 'frost-fish', but certainly does not signify

***paponaumsû**—continued. 'plenty fish' in any Algonquian dialect. From *popon-áe* and *aumsú*, dimin.

[Abn. *ap8naümess8-ak*, 'petits [poissons] de la mer'.]

***papóne** (Narr.), winter, R. W. 69. See *popón*.

***papônetin** (Narr.), v. unipers. (it blows from the west, or it blows wintery), the west wind, R. W. 83. From *papóne* (*popón*, El.), winter.

papske. See *pápiske*.

papukuanne. See *papaquanne*.

pápumunont, pl. *-oncheg*, suppos. part. of *pepumwau*, flying: *páhpumunont psukses*, flying bird (i. e. bird when flying), Ps. 148, 10.

pasau. See *pasꝏau*.

***pâshanne**, adv. fully, C. See *pohshane*.

pashksheau, v. i. it bursts asunder, bursts with violence, explodes; intens. of *pasishau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

pashkuhkom. See *paskuhkom*.

pashpehtáhheau (*-tahwhau*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *patchipaoua*, I dart, Lah.]

pashpishonau, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13.

pasinnum, v. t. he plucks (it, as corn, etc., Mark 2, 23). See *pohshinum*.

pasishau, passishau, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *peshau* (see *péshaui*).

paskanontam, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *nupp-*, I perish with hunger, Luke 15, 17. Vbl. n. *paskánontamꝏonk*, extreme hunger, Ex. 16, 4. Adv. *paskanontamwe*, in extreme hunger, Lam. 2, 19.

[Abn. *peskaraüdam8ssé*, il a faim marchant [?], Rasles. Cf. Abn. *peskaüt*, 'creu'.]

paskꝏgun tahshé, num. nine; pl. an. *paskꝏgun tahsúog;* inan. — *tahshinash* (or *tohsúash*), El. Gr. 14 (*pasukꝏgun*, Luke 17, 17): *nabo paskꝏgun*, nineteen (as an adj. varied by *tahshé* (or *tohsú*) in pl. an. and inan., 2 K. 25, 8); *paskꝏgun tahshinchag* (pl. an. *-kodtog*, *-kodtash*), nine hundred, El. Gr. 15.

[Narr. *paskúgit* (*păskꝏgit*, C.), as adj. pl. with *tasúog* and *tashínash*, R. W. Del. (Unami) *peschkonk*, Hkw.]

paskuhkom, pashk-, v. t. he bursts (it) asunder or in pieces (Nah. 1, 13; Jer. 2, 20; 5, 5; 30, 8: applied to the bursting of bonds or fetters). Cf. *sꝏhqkuhkom*. See **peskhömmin*.

pâsꝏ, pâhsu, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bésho*, near by, Bar. Abn. *péss8t*, c'est proche. Del. *peschot*, Zeisb.]

pasꝏau, pasau, v. t. an. he brings (him) to: *up-pasꝏ-uh*, he brings him, Luke 10, 34; imperat. 2d pl. *pasꝏk*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâsꝏ*, near.

[Abn. *ne-pés8aü*, je l'apporte.]

pâsꝏche [=*pâsꝏ-wutche*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *peschotschi*, near; *pechuwat*, *pechuwiwi*, near, Zeisb.]

pásꝏsukau, v. i. he goes or comes near, he approaches; suppos. *noh pasꝏsukog*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pasꝏsukiitch*, let him come near to me, Is. 50, 8.

pasꝏtappu, v. i. he is (remains) near, Is. 50, 8 (elsewhere *paswoppu*); suppos. *noh pasꝏtappit*, *noh paswopit*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsꝏche*, or *pâsꝏ*, and *áppu*, manet.

[Abn. *péss8dap8*, il est proche, il demeure proche.]

pasꝏtshau [*pasꝏche-au*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *noh pasꝏtshadt*, he who comes near, Num. 3, 10, 38. *pasꝏtshau* expresses merely the fact of approach or proximity; *pásꝏsukau*, the action of going or coming, continuing to approach.

[Abn. *péss8d8ssé*, approche-toi; *ne-péss8d8ssé*, j'approche; *ne-péss8ssekámen*, j'approche de cela.]

paspishau, v. i. it breaks through, it bursts forth, blossoms, (after *nepauz*, the sun) rises, Eccl. 1, 5; suppos. part.

paspishau—continued. *paspishont*, (when rising,) sunrise, Eccl. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (*up-poshpishaonk nepaz*, the sunrising, C.); freq. *papashpishau*, he passes through (a place or country); pl. *-aog*, 2 Sam. 2, 29. Freq. or intens. of *péshaui*, it blossoms, bursts forth.

[Narr. *páshisha*, it is sunrise, R. W.]

pasquag, suppos. inan. (when it is) made fine, in powder: *pasquag nꝏkhik*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohqui*, powder.

[Abn. *pesâi*, poudre. Narr. *pishquèhick*, unparched meal.]

pasquodtam, v. t. inan. he chews (it)?; suppos. pass. inan. *pasquodtamꝏmuk*, (when it is) chewed, Num. 11, 33.

passipskodtut (for *passompskodtut*), 'in the clefts of the rock', Jer. 49, 16; Obad. 3; *pasipskodtut*, Ex. 33, 32: *passompskodchtu*, (among) the clefts, Is. 57, 5. From *pahshe* (*pohshe*), broken or divided, and *-ompsk*, n. gen. for rock. See *papokquog*.

passishau. See *pasishau*.

passôhtham, -âhtham, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *pasehtham* (v. t.), he digs or 'cleaves' into (it), Judg. 15, 19. Vbl. n. *passohtheg*, *-ahtheg*, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pohsahteg*, Ps. 40, 2); pl. *-gash*, Gen. 14, 10 [*passehtan-ash*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *pissagk; pissi*.

passúkossaü, v. i. he parts the hoof, Lev. 11, 7. From *pohsu*, divided, and *ŭkóssa*, (its) hoof. See *múhkos; uhquáe*.

[Chip. *pezhiki*, a buffalo.]

pasuk, num. one; Ex. 12, 46; Judg. 9, 2; Eccl. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adnoun 'one', *nequt*, only.) *-pasukꝏ*, it is one; pl. *-kꝏꝏog*, they are one, 1 John 5, 7. Verbal, *pasukꝏonk*, being one, unity, oneness. *-pasukꝏog*, inan. *-kꝏash*, with *nequt* prefixed, one hundred, El. Gr. 15; *nequt pasukꝏe*, a hundred times, Eccl. 8, 12. See Pickering's note on *nequt* and *pasuk* in the reprint of Eliot's Grammar (2 Mass. Hist. Coll. IX), p. xlv. Cotton made this distinction: "*nequt*, a thing that is past; *pasuk*, a thing in being." This Heckewelder considered a mistake, yet it was not without some foundation. *pasuk* denotes unity and completeness, one by itself, and without reference to a series; *nequtta* (its ordinal is *negonne*, first) appears to have the same base as *nukkonne*, old, discarded, left behind [cf. *nukkonau*, he leaves (him) behind], and so first in order of time; but if this distinction was not already obsolete in the time of Eliot and Williams it does not appear to have been observed by either.

[Mah.: "*páschuk* is the true Mahicanni word for one", Hkw. Narr. *páwsuck*, R. W. (who gives also *nquít*, one). Abn. *pézek8*, inan. *pézek8n*, one (but *nequt* or its equivalent is found in *nek8dañs* [=*nequtta tahshe*], six; *neg8dañnkáo*, eleven; *neg8da'teg8̃é*, one hundred, etc.), Rasles. Chip. *ba-shick* and *nin-god-juáh* (or *ning o dwa*), Sch. II, 211, 213, 216. "Before substantives signifying measure of time or other things, . . . instead of *bejig* [*bashick*], we say *ningó*."—Bar. Gr. 433. *pázhig*, one; *pázhegoo*, he is one, Jones. Cree *péyak*, *péyakoo*, he is one or alone; *péyakootow* (inan.), he uniteth, Howse.]

pasukqut, num. once, Gen. 18, 32; Josh. 6, 3.

paswauwátúog, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *pâsꝏ* and *weetauoog*, they are related, lit. they live together.

paswohteau, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *pásꝏ* and *ohteau*, se habet.

paswoppu. See *pasꝏtappu*.

paswu, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11: *onk paswése* (dimin.), 'some days after', Acts 15, 36 (*paswēse*, soon, C.). See *pásꝏ*.

***pattohquohanni,** v. i. it thunders, C. See *padtohquohhan*.

pauanontam, v. t. he fans (it); v. i. *pauanontussu*, he fans; cf. Jer. 4, 11; 15, 7; Is. 41, 16.

pauanuhtunk, paan-, pauunón-, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *paanonteg*.

pauchau. See *pahchau*.

paudtaü, v. t. he brings (it), 1 K. 8, 32; Esth. 3, 9 (*paton*, he brings, C.); 'he cometh with', 2 Sam. 18, 27; imperat. *paudtaush*, bring thou, Amos. 4, 1 (*pat-auish*, C.); suppos. *paudtunk*, when he brings, Ps. 126, 6 (*pautunk*, Mass. Ps.). Vbl. *paudtóonk*, a bringing in, Heb. 7, 19. Cf. *pasuau*. (Cf. also Sansk. *pat*, ire; *pad*, ire, adire.)

[Narr. *paútous*, bring hither, R. W. Abn. *apét8n*, il apporte; *nepét8n*, j'apporte; with an. obj. *ne-pés8aŭ*, je l'apporte. Chip. *oo betoon*, he brings it. Cree, inan. *péytow*, an. *péyshoohayoo* (?), Howse 41. Del. *peton*, he brings, Zeisb. Gr. 152.]

-paug, n. gen. in compound words, signifying water. See *-pog*.

***pauganaùt** (Narr.), n. codfish, pl. *-tamwock*, R. W. See **pâkonnótam*.

***paugáutemisk** (Narr.), n. an oak tree (*pohkuhtimis*, white oak; *wesattimĭs*, red [yellow] oak, C.); *paugautemissaúnd*, an oak canoe, R. W.

***pauishoons** (Peq.), meadow lark (Sturnella ludoviciana, Bonap.), Stiles.

***paukúnawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine', R. W. [For *pohkenauau*, he goes in the dark or at night (?).]

***Paumpágussit** (Narr.), n. 'the sea god . . . that deity or godhead which they conceive to be in the sea.'—R. W. 98, 110.

paumushaü, v. i. he walks. See *pomushau*.

***pauochaúog** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *pauochaútowwin* [*pauochohteauun*?], 'a bauble to play with', ibid.

paúpakinasik, adv. in the twilight, Prov. 7, 9. Dimin. of *pohpohkeni*, it is dark. Suppos. *paupohkenik*, when dark (?). See *pohkeni*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

***paupock** (Narr.), partridge, pl. *--súog*, R. W. See *pahpahkshas*. Cf. (Peq.) *popoquatēse*, quails, Stiles (=*pohpohquttog*, quails, El.); *pohpohk-ussu*, partridge, El.

[Chip. (Gr. Trav.) *pahpushkuhse*, 'snipe'; *pahpahsa*, 'woodpecker', Sch. II, 466. Del. *pab ha cku*, pheasant, Zeisb.]

*paupock—continued.

pauunóntunk. See *pauanuhtunk*.

pauwau, (1) v. i. he 'uses divination' (infin. *páuwáinnuat*, Ezek. 21, 21), he practices magic or sorcery. Adv. *pauwáe*, 1 Sam. 15, 23. Vbl. n. *pauwauonk* (pl. *-ongash*), 'witchcraft', 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner, Ex. 22, 18; Deut. 18, 14; Dan. 4, 7.

[Narr. *powwâw*, 'a priest', pl. *-waûog*, R. W. 111. Cf. Quir. *peaió*, 'holy', Pier. 41, etc.]

payont, when he comes, when coming; suppos. part. of *pēyau*.

-pĕ, the root of names of 'water' in nearly all dialects of the Algonquian. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *nippe* (*n'pe*); *-pog*. [Cf. the Sansk. *pâ*, to drink (*pa*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages: Zend. *péo*, water; Afgh. *poï*; Litu. *uppe*, flumen; Irish *abh*, flumen; Greek *ΠΩ*, *πέπωκα*; Lat. potum.]

[Abn. *nebi* (*n'pi*). Narr. *nip*. Muh. *n'bey*. Chip. *nē'-bi*, *ne-be*, *ne-bee*, water; *sē bē*, *see bee*, river. Cree *nip pee*.]

pè-. See *pă-*.

peamesan. See *peásin*.

peantam, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is small-minded (*pe-antam*), he humbles himself. Tr. an. *peantamauau*, he prays to, supplicates (him): *ken kuppeantamoush*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantamwansh*, pray thou for (them), 1 Sam. 12, 19; *-wanshinnean*, pray thou for us, Jer. 37, 3. Vbl. n. *peantamóonk*, supplication, prayer.

[Narr. *peeyaūntam*, 'he is at prayer', R. W. Abn. *paŭbaˈtam*, il prie. Del. *pa ta mau*, to pray, Zeisb. Muh. *peyuhtom-mauwukon* (vbl.), 'religion', Edw. Quir. *peaió*, used by Pierson for 'holy', etc., Catechism 41, 42, 57; inan. pl. *peaious*, ibid. 55. This seems to be the primary or the simple verb from

peantam—continued.
which *peantam* was formed, and is perhaps identical with *pauwau* (q. v.); *peaiówungan*, 'holiness', Pier. 51. See *attaboan.*]

peantꝏwau, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantꝏwomꝏ*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *ontꝏwau.* Cf. *mishontꝏwomꝏ*, 'it roareth' (Job 37, 4), has a great voice. See *mishantꝏwau.*

peásin, v. i. it is (very) small; n. a small thing, Num. 16, 13: *wussaume peasin*, it is too small, 2 K. 6, 1. Double dimin. *peamēsan*[-*in*], a very small thing, Ex. 16, 14. Suppos. inan. *peasik*, *peesik*, and *peyásik*, when it is small, a small thing, Josh. 17, 15: *anue peyasik onk ne mo teag*, 'less [more little] than nothing', Is. 40, 17. Intens. *papeásik* (q. v.). See *pēü.*

*__peawe, pewe,__ adj. little: *pewe mukkoiesog*, little children; *peakomuk*, a little house, C. See *pēü.*

pechehquogkunk, -gwonk, n. the sheath or scabbard of a sword. From *pet-au*, he puts in, and *chohquòg*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

*__peegham,__ v. i. he shaves (himself); *nup-peegham*, I shave, C. See *chequodwehham; mꝏsum.*

peeksq, peeskq, n. the 'night hawk', Lev. 11, 16; Deut. 14, 15.

[Abn. *pipig8s*, 'oiseau de proie' (?). Del. *pischk*, Zeisb. Voc. 6 (cf. *pisgeü*, it is night; *pisgeké*, at night, ibid.).]

pēëu. See *pēü.*

pegskiyeue (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

pehcheu, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *petshau* (q. v.), he goes into it by mischance, he falls into it.

[Abn. *pis8i8i*, vel *patsi* (by mistake, unintentionally). Del. *pitschi*, accidentally, by chance; as v. he blunders accidentally, Zeisb. Gr. 183.]

pĕhteau, v. i. it foams; n. foam, Hos. 10, 7; 'the scum' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtóm*): *petaúuttꝏnau* [*pehtau* (an.) -*wuttꝏn-ut*], he foameth (at the mouth), Mark 9, 18. Cf. *péshaui.*

[Abn. *pi'tté* or *pitté*, foam, froth (écume); *pitta8io*, it foams; *pi'tté'tté 8d8n*, he foams at the mouth.]

pehtehennitchab. See *petchennitchab.*

pehtoxinau, v. i. he puts on his shoes (moccasins); imperat. *pehtoxinash*, put on your shoes, Ezek. 24, 17. From *pĕtau* and (*m*)*okŭssin.* Cf. *amaunsh kum-moxinash*, take off thy shoes, Ex. 3, 5.

pehttuhhennitchab. See *petchennitchab.*

pehtuanum. See *pĕtuánum.*

peisses, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. + *og.* [By contraction from *peississu*, or a diminutive of endearment for *peissēse* (?).]

peississu, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *noh peississit*, 'he who is least', Matt. 11, 11; *ash peississit*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -*itcheg.* Intens. or dimin. of endearment, *papeissit*, pl. -*itcheg*, young children, Esth. 3, 13.

[Abn. *pi8sessi*, il est petit; *pi8sesen* (inan.), cela est petit. Chip. *pangi*, a little, a few, Bar. 424, =*pungee*, small, 'limited to the expression of quantity',* Sch. Cree *appesis* (adv.), little; *áppisísissu*, he is small; (inan.) *áppisásin*, it is small. Narr. *papoòs*, a child.]

[* MARGINAL NOTE.—" It has changed places with *ogquhse.* See Sch."]

pemaogok, peónogok, where the path or way is narrow, Matt. 7, 13, 14: *peónogod* (indic. pres.), Prov. 23, 27 (of 'a narrow pit'); *en peimmaogok mayik*, in the narrow path, Man. Pom. 87. From *pe*, small; -*may*, path; -*áog* (suppos. from *au*), where it goes; -*ohke*, place; and *peónog* (suppos. of *ꝏm*, he goes) *ohke.*

[Narr. *peemáyagát*, 'a little way', R. W.]

*__pemisquâi__ (Narr.), adj. crooked or winding, R. W. 56.

[Cree *púskay*, 'diverging, branching', Howse. Del. *pimochqueü*, twisted, turned, Zeisb.]

[**pemsqunnum,** v. t. he wreaths, twines, twists (it);] adj. *-unnwáe*, 'wreathed', Ex. 28, 14, =*pepémsqunnumwu*, v. 22.

[Del. *pimochqueü*, vbl. adj. turned, twisted, Zeisb.]

pemsquoh, n. a whirlwind. Job 37, 9; Is. 40, 24. For *pemsquáü*, it winds about, twines (?). Cf. *pepemsque*.

pemunneaht, -unneat, n. a cord, a string, Is. 50, 2; Mark 7, 35; pl. ÷*ash* and ÷*onash*, Judg. 15, 13; 16, 11, 12. Suppos. of *pemunohteau* (it is twisted or plaited), 'when twisted' (*peminneaht ome*, a fishing line; *peămenyaht*, a cable, C.). The primary meaning seems to be plaited or braided; that which is made by putting one (strand or thread) across another. Cf. *pummeeche*. See *tuttuppun*.

[Abn. *pemai8i*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimenatan*, thread; *pimeü*, slanty, Zeisb. Cree *péeme-num*, 'he awryeth it'; *pimme-num*, 'he twists it', Howse 93. Powh.: "Their women use to spin . . . a kind of grasse they call *pemmenau;* of these they make a thread very even and readily."—J. Smith, Hist. of Va.]

penáekinnu, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 6). From *penaëu*, with *k* progressive, and *-innu*, the characteristic of verbs of growth and production: 'it goes on growing and spreading', or 'it continues to spread as it grows.'

penaëu, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *panne*, out of the way.

[Narr. *penáyi*, 'crooked', R. W. 56.]

penohkónau, v. t. an. he casts or throws (him) down: *kup-penuhkon-eh*, thou casteth me down, Ps. 102, 10 (*penohkōnat*, to throw down, C.). From *nꝏhkonau*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nꝏkonónat* and its cognates, and *penuhkau*.

[Abn. *ne-penakaüñ* or *ne-nesakkañ*, 'je le jette du haut en bas.']

***penoht,** n. soot, C. 161.

[Abn. *piratâi*.]

penomp, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. *-paog*, Esth. 2, 19. From *penówe*, strange, in its secondary or privative sense, and *-omp*, n. gen. for 'man', nescia viri (?). Cf. **keegsquaw;* **quausses*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapé*. This word is formed from *pilsit*, chaste, innocent, and *lenapí*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*penomp*, *peissit* (?), or *penussu* (?).) Hkw. gives *pilapeu*, a lad; *pilawesis*, a boy; *pilawétit*, a male infant babe. Zeisb. gives *pi la pi u*, a big boy; *pi la we tit*, a little boy; *pi la we tschitsch*, a boy, Voc. 52.]

penôwe, adj. and adv. (1) strange, differing, or of another kind, uncommon. (2) foreign, of another country or language. From the same base, perhaps, with *panne* (q. v.), out of the way. Vbl. n. *penꝏweyeuꝏ* [*penówe-uꝏ*], it is different, strange, Prov. 21, 8. Caus. inan. *penꝏwehteau*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *nanwe*.

[Abn. *piri*, *pir8i*, 'indicat novitatem'; *pirié*, nouveau. Del. *pili*, another, Zeisb.]

***penꝏon,** n. a boat. Mass. Ps., John 6, 22. See **peꝏnog*.

penꝏwanumau, penuan-, v. t. an. to have a difference with, to contend with (him). Suppos. part. *penuanumont*, when contending with, Job 9, 3; *up-penuanumo-uh*, they contended with them, Prov. 28, 4. V. mutual an. *penuanittuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *penuánittuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. *-itteáe*, at strife with, contentiously, Prov. 27, 15. From *penówe* (emotional an. form).

penꝏwohkomuk, penuwoh-, n. a strange place, Ex. 2, 22.

penꝏwoht, penuwot, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. *-teáog*, strangers (*penꝏwohtea*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. *-ohteáe*, foreign, Ezra 10, 11.

[Narr. *nip-penowàntawem*, I am of another language, R. W. 31. Abn. *nepir8añd8é*, je parle une language étrangère.]

penœwohteau, v. i. he is strange or unlike by nature. From *penôwe* and *ohteau*, he is a stranger or foreigner.

penœwomâi, n. a difference, Ezek. 22, 26; 44, 23.

penuanumau. See *penœwanumau.*

penugquékontu. See *punukquékontu.*

penuhkau, v. t. an. and inan. he casts (it) down upon (him); *up-penuhkau-oh*, 'he cast (it) down upon them', Josh. 10, 11. Cf. *penohkónau.*

penuhteau, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Caus. he makes it fall (?).

penushau, v. i. he falls; inan. subj. *penusheau*, it falls (as a flower, 'fadeth', Is. 40, 7, 8; *nup-pinïsshom*, I fall, C.). Vbl. n. *penushaonk*, falling, a fall. Cf. *petshau*, he falls into; *pogkishin*, an. *pogkussu*, he drops, falls inanimately; *chauopsheau*, he falls into the water; *kitchisahshau*, he falls into the fire; *kepshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *peni'ré*, il tombe d'en haut. The corresponding primary verb is not found in Eliot. From it *penushau* is formed by adding *sh* (marking mischance) to the root. Old Alg. *pankisin*, to fall.]

penuwohkomuk. See *penœwohkomuk.*

penuwot. See *penœwoht.*

peónogok. See *pemaogok.*

***peontāem**, a boat or canoe, C.

***peœnog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehtœnog* (*kehte-ônog*), a ship. So, *peawe-ônog*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*mŭshœn*) or Indian boat. They do not appear to have been widely used.

[Abn. *ket8rak8*, a ship; *saňr8pé8rag8*, a barque.]

pepemsque, adj. and adv. (badly) contorted. Intens. or freq. form of *pemsquau* (Narr. *pemisquâi*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pēm* (twisted) with *squ* [=*skow*], the mark of badness, violence, or mischance. Cf. *pemsquoh.*

[Narr. *penâyi*, crooked; *pemisquâi*, crooked or winding, R. W. 56.]

pépemsqunnumóonk, vbl. n. a wreath, 2 Chr. 4, 12, 13.

pepemsqushau, v. i. 'it whirleth about' (of the shifting wind), Eccl. 1, 6.

pepenam, v. t. inan. he selects, chooses (it), Gen. 13, 11; Is. 40, 20; v. an. *pepenau*, he chooses (him). Adj. *pepenaue*, chosen, selected, Jer. 49, 19. From *penôwe*, 'he differences it'.

[Del. *pipinamen*, to choose, Zeisb.]

pepenautchitchuñkquonk, -uhquok, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.

[Narr. *pebenochichauquánick* (?), a looking-glass, R. W. Del. *pepenaus*, Zeisb.]

pepummu, v. t. (*-mœ*, v. i.), he shoots often, continues shooting. Freq. of *pummu*, q. v.

[Narr. *pepemôi*, 'he is gone to hunt or fowl', R. W.]

pépumwaen(u), n. agent. one who shoots often or habitually; pl. *-nuog*, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

***pequawus** (Narr.), n. a gray fox, R. W. 95; *pequas*, a fox, Wood.

péshaui, v. i. (1) it blossoms, puts out flowers: *pish peshauau*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. *-aônash*, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *uppéshau.* Cf. (freq.) *paspishau*, (intens.) *pasishau*, and *pashksheau.*

[Abn. *abasiar* (pl.), ils bourgeonnent; *pé'tscs8 abaňn*, le pain enfle.]

***peshaui** (Narr.), blue; *peshaúiuash* (pl.), violet-leaves, R. W.; *peshai*, blue, C.

[Abn. *titiens*, blue paint; *petidiens*, violet. Chip. *apissi*, violet; *apissin*, it is of a violet or dark-blue color, livid, black-blue, Bar.]

***peskhómmin** (Narr.) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete *péskunck*, that which thunders, a gun. Cf. *paskuhkom*, he bursts (it); *pashksheau*, it bursts asunder.

[Abn. *ne-péskam*, I fire a gun; *a8enni peskak*, who shoots?; *pask8ias8*, (the gun) bursts. Cree *páskes-wóosoo*, he shoots himself; *póoskoopŭthu*, it bursts (from within), like a gun; *páske-pŭthu*,

***peskhómmin**—continued. it bursts (from without), as a bladder; *pússŭkee-puthu*, it splinters; *páskesiggun*, a gun. Old Alg. *paskisigan*. Del. *poak sa can* and *pai achk hi can*, gun; *pai ach kam men*, to fire a gun, Zeisb.]

***pésuponck** (Narr.), n. 'an hothouse', "a kind of little cell or cave . . . into [which] frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heap of stones in the middle," etc. "Here do they sit round, . . . sweating together."—R. W. 158. Verbal from **pésuppaû*.

***pésuppaû-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *nel'-appóoysin*, I sweat. Chip. *nind-ábwes*, Bar.]

***pétacaus** (Narr.), n. 'an English waistcoat'; dimin. *petacawsunnése*, 'a little waistcoat', R. W. 107. From *puttogquen*, he hides himself (?). Cf. *puttogquequohhou*, a veil.

petan, n. a quiver, Job 39, 23; Is. 22, 6. From *pētau*.

[Abn. *pítaraŭn*.]

petashqusháonk, petaoshq-, vbl. n. an outside garment, 'cloak', Is. 59, 17; Luke 6, 29; 'vesture', Ps. 102, 26.

***petasínna** (Narr.), 'give me some tobacco', R. W. 35.

pētau, v. t. he puts (it) into, Ex. 37, 5, 38, 7. Imperat. *petaush*, put thou (it) into (it), Gen. 44, 1. Suppos. inan. concrete *petunk* (that which is put into), a bag or pouch; *petogge*, Wood. Intens. (involuntary action) *petshau*, he falls into. From *peyau*, caus. an. (?).

[Abn. *ne-pi'ran*, I put it into; 3d pers. *api'raŭr; ne-típt8n*, I put it in (a dish, vessel, or the like). Cree *péetche* (prep.), in, within; *péethis*, until, unto. *pit-*, as an 'instrumentive characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *m'pit* (*muhpit*)], Howse 87; *péetenum*, he puts it in; *péetahum*, he thrusts it in; *péechenum*, he puts it in the inside, Howse 34. Del. *pin den*, to put in, to fill, Zeisb.]

petaug. See **petogge*.

petehennitchab, peht-, pethen-, pehttuhh-, n. a finger ring (or bracelet). From *pet-auun*, put into, *nutch*, the hand, and *appu*, it remains: 'that which the hand remains put into'; pl. *-abpeash*. Cf. *kéhtippittĕnaâb*, bracelet, Is. 3, 19 (*kéhteúpetenâpeash*, pl., Ex. 35, 22).

pethompákeau, v. i. he creeps in; pl. *-eog*, Jude 4. Cf. *pamompagin*.

pethœtácheg, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *pamompagin*.

***petogge** [=*petaug*?], a bag, Wood.

***petouwássinug** (Narr.), n. "their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

petshau, v. i. he falls into (a pit or snare), Amos 3, 5; Ps. 7, 15; suppos. *petshónit*, when he falls; part. *petshunt*, when falling. From *pētau*, with *sh* of mischance or involuntary action. Cf. *pehcheu; penushau*.

pĕtuánum, peht-, pittu-, v. i. he is proud; suppos. *noh pohtuánumwit*, he who is proud, Job 40, 12. Adv. *pĕtuánumwu*, 'frowardly', Is. 57, 17 (*petuanumôê* and *-mŏoê*, proudly, haughtily, C.). Vbl. n. *pĕtuánumœonk*, pride, Job 33, 17; Prov. 14, 3; 16, 18.

pētukau, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *pētau*, with *'k* progressive.

[Cree *péetook-ayoo*, Howse 268.]

pētukodtum, v. t. he brings (it) into: *kup-pĕtukodtomwœ*, ye bring (it) in, Hag. 1, 6; with inan. subj. *petukodtau*, Dan. 9, 24.

pĕtŭ́kqui, petuhki, puttukqui, v. i. it is round; adj. round: *peawesin petukhi*, a small round thing, 1 K. 10, 19. From *pētau* and *uhquáe*, it goes in at the ends, the end goes in or returns. Cf. *puttogham*, he covers, incloses (?).

[Narr. *puttúckqui*. Abn. *peteq8i*. Cree *píttikwow*, it is spherical. Del. *ptukhican*, a round ball; *ptucquiminschi*, [round-nut tree] a black-walnut tree, Zeisb. Voc. 27, 53.]

petukqunneg, n. a (round) cake, a cake or loaf of bread, Matt. 7, 9 (*petukquŭneg*, C.); pl. +*ash*, Judg. 6, 19, 20; *-ganash*, Matt. 15, 36; n. coll. *petukqunnunk*, bread, Mark 8, 4.

[Narr. *puttuckqunnége*, a cake.]

petutteau, v. t. he enters, goes into, Gen. 24, 32; Ex. 24, 18; imperat. 2d pers. sing. *pétutteash*, come thou in, enter in, Gen. 24, 31. From *pētau.*

[Narr. *pétitees*, 'come in', R. W. 30. Abn. *petaSighé*, he enters.]

pēü, pēëu, or **peweu,** v. i. it is little, it is small: *péeu onk*, (it is) less than, Ezra 9, 16. This primary verb (represented by Cotton's *peawe*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *péeheau*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1, 10): *kuppeh-esh*, I make thee small, Jer. 49, 15; Obad. 2. Imperat. *péuh*, 'bring (thou) him low', Job 40, 12. See *peásin.*

***pewe.** See **peawe.*

peweu. See *pēü.*

pēyau, v. i. he comes hither; imperat. *peyaush*, come thou; *peyunk* (*-onk*, *-onch*), come ye; suppos. part. *payont*, when coming; v. t. an. *peyauau*, he comes to (him): *kup-peyaunsh*, I come to thee, Ex. 18, 6.

[Narr. *peyáu*, he is come; *peeyâuog*, they are come, R. W. 48, 49. Abn. *neba*, je viens; *i8 abaïin*, il vient ici. Cree *pey-*, *péyche*, hitherward. Del. *peü* or *peyeya*, he comes; part. *payat;* infin. *paan;* imperat. pl. *paak; pe ye yu*, it comes, Zeisb.]

piahquttum, v. t. he has authority over, is master of (it); suppos. *noh piahquttuk wetu*, 'the master of the house', Mark 13, 35; infin. *piahquttumunat*, (to have) authority, v. 34. As adj. and adv. *piahquttumwe*, chief, principal, Gen. 40, 2.

[Narr. *nt-acquêtunck ewò*, he is my subject; *kut-ácquêtous*, I will (be) subject to you. "Beside their general subjection to the highest sachems, . . . they have also particular protectors, under sachems", etc., R. W. 120, 121. Abn. *neteberghé*, je gouverne.]

piogqué, n. adj. ten. See *piuk.*

pish, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this *pi-tch*, a participle from *pey-*, the radical of *pay-au*, 'the coming', 'that which is to come'? Cf. *paomꝏon*, the future, the 'to come', C.]

pish—continued.

[Narr. *pitch; pitch n'kéetom*, shall I recover my health?; *pitch nip-páutowin*, I will bring it to you, R. W. Cree *pàtoos*, hereafter; (*chéskwa*, presently) *pă-chéskwa*, presently (with emphasis); *pă*, indecl. particle, the sign of the conditional (as is *gă* of the indicative) future, Howse 199. Chip. *tah: tah atta*, it shall or will be, Sch. II, 441. Micm. *apch*, 'ensuite', Maill. 28.]

pish iógkôsishóshꝏ, it shall distil (as dew), i. e. moisten, make moist, Deut. 32, 2. See *ogqushki.*

-pisk. See *muppisk* (*m'pisk*), the back.

-pisk, in comp. words. See *ompsk*, rock.

piskeu. See *pápiske*, double.

pissagk, pusseog, -agquan, n. mire, mud, dirt, Is. 57, 20; Job 41, 31; 8, 11. Adj. *pisseagquane*, 'miry', Ps. 40, 2; *-eogquane*, Ezek. 47, 11 (*pussoqua weyaus*, 'corrupted flesh or rotten'; *pissogqūam-mꝏ*, it sticks to; *pissugk ut toumaȳog*, 'dirt in the streets', C., =*pisseogq ut mai-kontu*, El. in Zech. 9, 3.) See *pissi.*

[Abn. *pesag8é*, gluant (*asesk8*, boue); *psazeské*, boueux, bourbeux; *p8skenigan*, fosse.]

pissaumatôonk, n. a matter of business, 'suit' or 'cause', Ex. 18, 22; 2 Sam. 15, 4 (pl. *-atuongash*, 'weighty matters', C.).

pissenum, pissogkinnum, v. t. he flays, skins (it); an. *pissenumáuaog wuttuhquabe*, they flay off their skin, Micah 3, 3.

pisseogquayeuonk (*pisseogq-ayeu-onk*), n. pl. *-ongash*, miry places, Ezek. 47, 11.

pissi, pusseu, v. i. it sticks, adheres, is sticky. (This, the primary verb, is not found in Eliot, except in the suppositive concrete, *pissag.*) See *puppissi.* Cf. Greek *πίσσα.*

pissisháonk (?), n. 'matters' of business, employment, Ex. 24, 14 (*pissaiyeuonk*, employment, C.). See *pissaumatóonk.*

pissogkinnumwe, adj. peeled, skinned, Is. 18, 2, 7; an. *pissogkinausu*, Ezek. 29, 18. See *pissenum*, he flays, skins (it).

[Abn. *pessihadass8*, il écorche.]

pissogqsheau, v. i. it sticks, cleaves fast, by mischance, Lam. 4, 4; suppos. *pissogqshunk*, when it sticks or cleaves, Job 31, 7; an. subj. *pissogqshau*, he sticks. From *pissagk-ue*, with *sh* of involuntary action.

pissogquodtin, pisseog-, pissug-, n. the rot or blasting of grain, Deut. 28, 22; 1 K. 8, 37; Amos 4, 9.

***pittakúnnam** (Narr.), v. i. he goes back: *nip-pittakúnnamun*, I must go back; *pittúckish*, go thou back; *pittucké-tuck*, let us go back, R. W. 76, 77. Cf. *pŭtukau; pĕtukodtum.* (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

pittu, -eu (?), n. pitch, Is. 34, 9.

[Cree *pícku*, gum or pitch, Howse 20.]

pittuanum. See *pĕtuánum*, he is proud.

piuhsuke, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*piuhsukke*, 'exact, right' (?); *piuhsŭkkéyĕue*, 'plainly', C.): *piuhsuke moehteómuk*, 'fitly framed together', Eph. 2, 21; *wunne piuhsukehtunk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *piuhsukehteau*, v. caus. (inan. subj.). See *pápiuhsuke.*

piuk, num. ten; pl. an. *piukqussuog;* inan. *-qussuash*, El. Gr. 14. Adj. *piogqué*, *pioqué*, Deut. 32, 30; Ezek. 45, 14; *piogkut nompe* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *piukquttash*, Ex. 3, 28).

[Narr. *piŭck*, R. W., =Peq. *piugg*, Stiles. Abn. *mtára.* Cree *métàtat.* Chip. *midásswi*, Bar.; *me dás we*, Sch. Micm. *m'teln*, Maill.]

poakussohhug mukqs, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *sogkussohhou*, an earring.

poanatam, -antam, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *póánittamwe*, mirthfully, Eccl. 7, 4. Vbl. n. *poanatamœonk*, mirth, Eccl. 2, 1, 2. See *hahánu*, he laughs.

-pog, -paug, in comp. words water. It represents the suppos. inan. concrete form of *'pi* (*n'pi, nippé*), 'where water is'. *nippe* was not used in composition. *-pôg*, the noun generic, was not used separately. Cf. *nunni-pog*, 'fresh water', James 3, 12; *sépu*, a river of water, Ps. 107, 35, and *woskeche sepu-pog-wut*, on the surface of (upon) the waters of the river, Dan. 12, 6 (=*sepué nippe-it*, v. 7); *tohkekommu-póg* (under *tohkekom*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *mishippag* (*mishe-pog*), much water, John 3, 23; *sonki-pog*, cool water, Prov. 25, 25; Matt. 10, 42; *séippog*, 'salt water', James 3, 12; *uppauppog*, 'abundance of waters (cover thee)', Job 22, 11.

poggohham, pogkoh-, pogguh-, v. t. (1) he threshes or pounds out grain, Judg. 6, 11. (2) he beats or knocks (it), pounds (it), strikes (it) with force; pret. *pogkuhhum-up*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. *-hamœe, -hamwáe*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *pohqunnum*, or rather *pohqui*, it is broken.

[Narr. *pockhómmin*, to beat or thresh out, R. W. Abn. *ne-bagkhéhiminé*, je bats (le blé); *ne-baŭktéhaŭ*, je le bats. Cree *páckamahum*, he knocketh it, strikes it with force, Howse. Chip. *puk-e-tai*, v. t. he strikes, Sch. II, 424; *puk-ud-ai* and *poc-kee-tay*, ibid. 468.]

pogkenau, v. t. an. (1) he casts away, Is. 31, 7 (*pakenau*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *noh pagkenont*, he who puts away or divorces, Matt. 19, 9; imperat. *pogkes*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkenœk*, Gen. 35, 2; suppos. pass. *noh pognit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *ne-baghíraŭ*, j'abandonne (hominem vel mulierem, etc.).]

pógkenum, v. i. he is blind; pl. +*wog*, +*œog*, Is. 42, 16; 56, 10; suppos. *noh pogkenuk*, he who is blind (=*noh pâkunut*, Mass. Ps., John 10, 21); pl. *pogkenukeg*, the blind, Is. 35, 5. Adj. *pogkenumwáe*, Is. 42, 7 (*paukinnumœe*, C.). From *pohkeni*, it is dark.

[Narr. *n'póckunnum*, I am blind; *paukúnnum*, dark, R. W.]

pogkesu, v. i. act. an. he is putting away or casting off. Eliot occasionally uses this form of the verb (which, in the indicat. 3d pers., corresponds with his 'adjec-

pogkesu—continued.
tive-animate'), as in Ps. 43: *tohwhutch pogkésean*, why dost thou cast me off?

[Abn. *pakatsiȣi*, 'loin de nous; à l'écart'.]

pogketam, v. t. inan. he casts (it) away, puts (it) from him (*paketam*, C.): *nup-pogketam*, I cast off, 2 K. 23, 27; imperat. *pogetash*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *n'pakítam*, I will put her away; *aquie pakétash*, do not put away; *n'pakénaqun*, I am put away, R. W. 126. (In the first two examples he has used the inan. *pogketam* for the an. *pogkenau*.) Old Alg. *packitan*, I abandon or forsake, Lah. Abn. *ne-baghítamen*, j'abandonne cela. Del. *pakiton*, he throws (it) away.]

pogkodantám. See *păkodtamtán*.

pogkohham. See *poggohham*.

pogkomunk, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 29, 15: *pogkomunkquonk*, a stake, Is. 54, 2; *-muhquonk*, a pillar, Gen. 28, 18, 22; 31, 45.

[Cree *púckamoggun*, a club or cudgel, Howse.]

pogkussu, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *penushau*); suppos. *howan woh pogkussit*, 'whoever shall fall', Matt. 21, 44. With inan. subj. *pogkishin(ni)*, it falls; pl. *-neash*, Nah. 1, 12; suppos. *ne pogshunk*, it (when) falling, Is. 34, 4. See *pwohkehchuaü*.

[Cree *páhkesin*, he falls (as in walking), Howse 80. Alg. *pañgisin*, il tombe (un objet inan.).]

pohchanutch, -nitch, n. a finger; 3d pers. *uppoh-*, his finger. V. subst. *pahchanitchau*, he has fingers (is fingered), 2 Sam. 21, 20. From *pohshe*, divided, and *-nutch* (*menutcheg*), hand. Cf. *pahchasit*, toe, from *pohshe* and *-sit*, foot.

***pohchātuk**, pl. + *quŭnash*, a bough, C. See *pokshau*.

póhchau, v. i. he turns aside, deviates. See *pahchau*.

pohkeni, -nái, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18: *pohken-ahtu*, in darkness, Eccl. 2, 14. Adv. and adj. *pokenáe*, darkly, obscurely, Job 22, 13; 1 Cor. 13, 12. Intens. *pohpohkeni*, Job 24, 15. Related to *pohki*, clear, open, as lucus to lucendo, etc. See *paúpakinasik; pógkenum;* cf. *kuppogki*.

[Narr. *paukúnnum*, dark, R.W. Abn. *pekenem, pekeneghe*. Del. *páckenam*, very dark, Hkw.]

pohkenittipukꝏk [*pohkeni-típukꝏk*], 'in the dark night', Prov. 7, 9. See **túppaco*.

[Narr. *póppakunnetch*, 'dark night' (=*po-pohkenit*, when it is very dark), R. W.]

pohki, pahke, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clean, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pahke* (and *pohkiyeu*, C.), clearly, plainly. Suppos. inan. *póhkok*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *pohkohquodt*, when clear, in clear weather, a clear day. (Cotton has *pahke* and *pohkiyeu*, 'clearly'; *pohkoiyĕue*, 'clean'; *pahkeyĕuê*, 'cleanlily'.) See *pohquáe*, open, manifest.

The three roots, *pohk*, (*pâk*), *pohq* (*pôgh*), *pohsh* (*pâsh* or *pâj*), have all the same ultimate base, with the idea of division or separation into parts. *pohq-* and its derivatives denote the act of separating (breaking, opening, beating out, etc.); *pohsh-*, the fact of division or partition (*pohshe*, half, part of, etc.), and *pohk* (*pohki, pahke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *pag-u*, to divide, to share; *pôr*, to cleave; *pál*, a part, a portion; *pang-u*, a share, Caldw. 446, 475. Sansk. *bhaģ*, dividere; *bhâģ*, dividere, distribuere; *bhâ'ga*, pars, portio; *bhańģ*, frangere; *pakshá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with THR: thorough, through, throw (=to through, A. S. *thrawan*), thrust, thrash (A. S. *therse-an*), threshold (A. S. *therse-el, thrœcs-wald*), thread, throat, throttle, thrill (A.-S. *thirlian*), and drill, etc.]

[Narr. *páuqui, pâuquaquat*, 'it holds

pohki, pahke—continued.
up' (i. e. the sky clears), R. W. 82. Abn. *pañg8̂i8i*, purement, sans mélange (*pañg8̂i8i 8ios*, I eat clear meat); *pa'k8é*, an arrow; *pi'kañn*, thread.]

pohkohquodtae, adv. when clear, in a clear day, Amos 8, 9. See *pohki.*

pohkshau. See *pokshau.*

***pohkuhtimis**, n. white oak, C. See **paugáutemisk.*

pohpohkussu, n. a partridge, 1 Sam. 26, 20. See *pahpahkshas;* cf. *pœhpœhquttog*, quails.

pohpœquesit, suppos. part. (one who is) lame; pl. *-tcheg*, Acts 8, 7. See *pohqussittont.*

pohpu. See *poimpu.*

pohquáe, adj. open, manifest, 1 Sam. 3, 1; Prov. 27, 5 (*pohquae*, public, C.). Adv. *-aeu*, openly, Matt. 6, 4, 6. (Another form of *pohki.*)

pohquáshinne (*œnoúhkóiyeu*), open (valley), Ezek. 37, 2; *pohquáshinne ohteuk*, open field, Ezek. 16, 5; 33, 27; 39, 5.

póhquetahham, v. t. he continues breaking (it), habitually breaks, Ps. 107, 16. Imperat. *pohquetáhash wēpitteash*, break thou their teeth, Ps. 58, 6.

[MARGINAL NOTE.—"Or causative?—or by pounding? [Howse,] Cree [Grammar], 87. Cf. *sohquttahham*".

pohqui, v. i. it breaks, is broken. As adj. broken, Ps. 51, 17 (and *pohquiyeu*, Is. 36, 6). Suppos. pass. *pohqut*, when broken; hence, n. a brand, a fragment of wood, Judg. 15, 4; Amos. 4, 11. See *papokquog; pohsheau; pokshau.*

[Cree *pàke*, part, some (adv. of quantity). Del. *poo ktees* (dimin.), 'a little junk of fire', Zeisb.]

pohqunnum, v. t. he breaks (it) with his hands, Is. 28, 24; Ezek. 4, 16; *nuppoqun*, I break (it), Jer. 30, 8; 49, 35. With an. obj. *pohquanau*, *-quenau*, he breaks (him), Jer. 31, 28; Ps. 46, 9 (*pohquanum*, he opens; *pohquanish usquont*, open the door; *nup-pœhqun*, I break (a law), C. The last example is bad, verbs in *unum* always denoting action of the hand, or physical action).

[Narr. *pauquanamíinnea*, open (thou) to me the door, R. W. Cree *péekoopúthu*, it breaks; *peekóonayoo*, he breaks it (by hand).]

pohqunnutchont (from *pohqui* and *nutch*, with the form of the suppositive active participle), having a broken hand, Lev. 21, 19.

pohquodche, as prep. without, outside of (Lev. 9, 11); primarily, in open air, out of doors. Suppos. *pohquadchit* (when) without, out of doors, in open air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45.

[Narr. *pucqúatchick*, R. W. Abn. *pek8̃atse-mek*, hors de la maison, dehors.]

pohquohham, v. i. he goes clear, escapes; imperat. *pohquohush*, escape thou, Gen. 19, 17; caus. *pohquohwhunau* (for *-quohehhau*), he makes (him) go clear, delivers (him); imperat. *pohquohwhus kuhhog*, save thyself, Luke 23, 37, 39. From *pohki* or *pohqui*, and *œm*, he goes. [*Nuppoquohwussu*, etc., our Savior (title-page of N. T.); *nup-pohquohwussuaen*, deliverer, Judg. 3, 9; *nup-pohquohwussu-én*, my Savior, 2 Sam. 22, 2; *kup-pohquohwussuaeneum*, thy (own) Savior, Is. 43, 3; *nohpohquoh-whunont*, he who saves (them), who delivers, Judg. 3, 9; 1 Tim. 4, 10; *woi ken pohquohwussœaen*, O thou that savest! Ps. 17, 7; *up-pohquohwhun-oh*, he saveth them, Ps. 107, 13, 19, 20; delivered them, v. 6; *nag pohquoh whunnoncheh Jehovah*, the redeemed of the Lord, Ps. 107, 2; *póhquetahham*, he cuts (it) asunder, Ps. 107, 16; *tomohinnean*, deliver thou us, Judg. 10, 15; *pohquahwusseh*, deliver thou me (intr.), Ps. 119, 153; *pohquah whuneh wutch*, deliver thou me from, Ps. 119, 134; *pohquah wusseh wutch*, —— evil men, Ps. 140, 1 (—— my persecutors, Ps. 142, 6); *pohquah wussinan wutch*, deliver thou us from, 1 Sam. 12, 10; *pohquah wussinean*, deliver thou us (intr.), Ps. 79, 9; *pohquah whunittuonk*, deliverance, Judg. 15, 18; *pohquoh hamœonk*, escaping, Ezra 9, 14; *wutch num-matcheseongannuónash*, our iniquities, Ezra 9, 6, 7; *nup-pohqúnum nummeesunk*, I plucked off my hair, Ezra 9, 3.]

[NOTE.—The examples inclosed in brackets under this definition appear on a loose slip inserted in the manuscript. They were neither revised nor arranged by the compiler.]

[Del. *pol gun*, 'escaped from me', Zeisb.]

pohqussittont, having a broken foot, Lev. 21, 19. Freq. *pohpœquesit*, one who is lame (pl. *-tcheg*, Acts 8, 7). From *pohqui* and *m'seet* (*musseet*).

pohsahteg, a (miry?) pit, Ps. 40, 2. See *passôhtham; pissagk.*

pohshane, adv. fully, completely, thoroughly, Col. 1, 25. See *păkodche.*

pohshe, pâhshe, it halves, divides in two, is severed; a half, a part of, some of (as opposed to *wame*, the whole of), Ex. 24, 6; 37, 1; Deut. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohqui.* (Cf. Sansk. *paksha*, a side, half (a month). Zend. *pas, yek-pásh*, one half (Engl. piece). Tamul *pag-ir*, to divide; *pâl*, a part.)

[Narr. *paúshe*, 'some'; *poquêsu*, half (of an. obj.), R. W. Abn. *p8ʻk8ies* (inan.), *-ié*, la moietie en large. Del. *pachsiwi* (an.?), half, Zeisb.]

pohsheau, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pokshau*, he breaks (by violence); *pasishau*, it bursts; *pohqui*, it breaks.

pohshequáe, puhsh-, adv. at noonday, Job 5, 4 (*puhshaqua-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.

[Narr. *paushaqúaw, páweshaquaw*, R. W. 67. Abn. *pask8̂é.* Del. *pachhacqueke*, Zeisb.]

pohshinau, v. t. an. he divides (him) in two, halves (him): *pish up-póhshin-óüh*, they shall divide it (an animal), Ex. 21, 35.

pohshinum, v. t. inan. he divides (it), halves (it); pl. +*wog*, Ex. 21, 35. Cf. *pasinnum.*

[Narr. *paushinùm-min*, to divide (into two). Abn. *ne-psikassi*, 'je fens'. Del. *pachsenum-men* (infin.), Zeisb.]

pohshittahham, v. t. inan. he cuts (it) in two, Is. 45, 2; Zech. 11, 10.

poke. See *pooke.*

pokshau, pohkshau, v. t. he breaks (an. obj.) with force or violence; with inan. subj. *poksheau*, it breaks, is broken; with inan. obj. *pokshadtau*, he breaks (it), Ps. 107, 16; Jer. 28, 4. Suppos. an. part. *pokshont*, when breaking, 2 Sam. 22, 35. Adj. and adv. *poksháe*, broken, Jer. 2, 13. Vbl. n. *poksháonk*, a breaking, a breach, Prov. 15, 4; Is. 30, 13. See *pohsheau*, it divides in two; *pohqui*, it breaks.

pokshau, pohkshau—continued.

[Narr. *pókesha, -shawwa*, 'it is broke'; *pokesháttouwin*, to break, R. W.]

poksunkquonk, n. a saw, Is. 10, 15. See *tussonkquonk.*

[Abn. *psipoda8añgan, temipodañgañ.* Del. *pachkschican*, a knife; *pachschachquoacan*, a board-saw, Zeisb.]

pomahhom. See *pomohhom.*

pômantam, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *pomantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pamontamunutch*, living, 1 K. 3, 26. Adj. and adv. *-tamwáe*, living. Vbl. n. *pomantamóonk*, living, life. From *pâme* (or *pamœ*), it continues, with *-antam*, the formative of verbs of mental and emotional activity. See *pâme.* An earlier derivative, *pômetu* (*pôm-ohteau*), he 'continues to be', is not found in Eliot, but he has its verbal, *pometuonk* (q. v.).

[Narr. *as-n'paumpmaúntam*, I am very well (am yet alive); *taubút paump maúntaman*, I am glad you are well, R. W. Abn. *n8ri-pemañ8́si*, je suis en bonne santé. Cree *pémoot-ayoo*, he walks; *pemát-issu*, he is alive; *pémoot-aymagun*, it goes (as a watch), Howse 36, 80. Del. *pommauchsu*, he lives; part. (suppos.), *pemauchsit*, Zeisb. Gr.]

pometuonk, n. vbl. (from *pometu;* see *pômantam*) a generation, Eccl. 1, 4; Deut. 32, 5.

pomitchuwan (it flows, goes on), 'running water'. See *pamítchuan.*

pomohhom, pomah-, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-móonk*, going by water, a voyage, Acts 27, 10. Agentive *pummóhhamwaen*(*u*), pl. *-nuog*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *pummoh* or *pâme* (q. v.) and *wœm*, he goes.

[Cree *pimásu*, he sails.]

pomompagée, adj. creeping, crawling, Lev. 11, 44, 46. See *pamompagin.*

pompasuhkonk, n. vbl. a ball (to play with), Is. 22, 18.

poṁpu, pohpu, v. i. he plays, is playing (*puhpu*, he plays, C.); pl. +*og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *poṁpau*, he plays with or for (him): *sun*

pom̀pu, pohpu—continued.
woh pompeh, wilt thou play with him? Job 41, 5 (*puhpŭog*, they play; *puhpinneat*, to play, C.). Vbl. n. *pom̀puonk*, play, sport, Judg. 16, 25 (*puhpŭonk*, playing; *pompoonk*, recreation, C.; *pohmpœonk*, Ind. Laws, IV).

[Narr. *pauochaúog*, they are playing, R. W. Cree *pápu*, he laughs; intens. *păpâpu;* freq. *pâpisku*. Chip. (St Marys) *paú-pē̈*, (Sag.) *pah-pa*, he laughs, Sch. II, 469. Del. *papaby* (for *papahy*?), to play, Zeisb.]

pompuhchái, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. + *yeuash*, 1 Cor. 6, 15; *ukkosue pompuhchái*, the virile organ, Deut. 23, 1. N. collect. *pompuhcháinneunk*, all the members or organs collectively, 1 Cor. 12, 26.

pomushau, v. i. (1) he walks. (2) he journeys, goes a journey, 1 K. 18, 27; 2 K. 10, 31; but in this sense the freq. *popomushau* is more commonly used. (3) he goes or passes by. Suppos. *pomushadt* (and *pamwushadt*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *noh pomushadt*, he who walks, John 12, 35. With inan. subj. *pâmsheau*, *pamŭshau*, it goes on, passes, is past; pass. inan. (*pâmsheomœ*) *paumushómœ*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent. *pomushaen*, one who is walking, a traveler; pl. *-nuog*, Job 31, 32. Vbl. n. *pomusháonk*, a journey (Gen. 24, 21; 1 K. 19, 7), a walk. Freq. *popomushau*, *-wushau*, he walks much, goes about, travels, journeys, Acts 10, 38; Matt. 9, 35 (*papaum-*); imperat. *popómshagk*, walk ye, John 12, 35; with inan. subj. *popomsheau*, it moves about. From *pâme* (*pummeü*). The primary form of this verb appears to be *pomussu* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *pom-antam* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *pomohhom* (or *pám-wœm*), the inact. intrans. (he continues going, passively or without action of his own, he sails or goes by boat). This primary form is energized in *pomushau* by the aspirate, as in the intens. *ussishau* for *ussu*. See *ussḗnát; mʻseet* (*musseet*), a foot. Cf. Sansk. *pamb*, ire, se movere.

[Narr. *as pummíssin*, 'he is not yet departed' (he lives yet); *nowécontum púmmishem*, I have a mind to travel; *as-pumméwi*, he is not gone by; pl. *as-pumméwock*, R. W. This last is an earlier form, which I do not find used by Eliot* [*pom-áü*, he continues going or travels to a place (see *aü*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and impers.) *pummeü*, *paamu*, it goes on, passes. Abn. *ne-pem8ssé*, je marche; *pem8ssé*, il marche. Muh. *nʻpumseh*, I walk; *paumseet*, he who walks, he walking. Micm. *pemiëi*, I walk. Cree *pémoot-ayoo*, he walks. Chip. (St Marys) *pim-ö-sai′*, he walks, (Sag.) *pemussay*. Del. *pomsu;* suppos. *pemsit*, Zeisb. Gr.]

[*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ash pamœadt*, Luke 22, 47, while he was going on, and *pummeü* is v. i. inan. subj."]

ponam. See *ponum*.

ponanau, v. t. an. he lets loose, sets free (an an. obj.): *pish ponanau psuksesoh*, he shall let loose the bird, Lev. 14, 7; *qunnegk pananau* (pass.), a hind (is) let loose, Gen. 49, 21. From *annœnaü*, he sends (him) away, with *pa* indefinite or indirective prefixed.

ponashabpaen, n. agent. one who sets nets, a fisherman; pl. + *uog*, Matt. 4, 18. From *ponam* and *ashab* (*hashábp*), he sets a net.

ponaskétuwosuen, n. agent. one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pon-am*, (*m*)*askehtu* (*moskehtu*), and *ussḗnát*, he applies or administers medicine.

[Narr. *maskit ponamíin*, 'give [put on] me a plaister', R. W. 159.]

***pongqui**, shallow, C. See *poñquag*.

ponkque, adj. dry (it dries?): *pongque wuttin*, 'a dry wind', Jer. 4, 11.

ponompau, v. t. an. he makes a gift to, 'gives gifts to' (a woman), Ezek. 16, 34; v. i. act. (an.), *kup-ponompus*, thou givest a reward, Ezek. 16, 34.

[Abn. *ne-p8natséss8̈é*, 'je fais presens' (in view of marriage).]

poñquag, n. a fording place, Gen. 32, 22; *pongqui*, shallow, C. See *tœskeonk*.

[Abn. *pañk8kat*, il y a peu d'eau dans la rivière; *pakäi8i*, peu; *ne-bi‘kagañ-s8́ghé*, je passe la rivière au guet, Rasles. Mod. Abn. *po^{n}gua*, shallow; *po^{n}guaso*, very shallow, Osunk. 46, 53. Chip. *bàgwa*, Bar.]

ponteām (?), v. t. with prefix: *poshponteam hassunnútonk*, he digs through the wall, Ezek. 12, 7; *nag pannup-ponteaog*, they dig (quite) through (the wall), v. 12.

ponum, ponam (*pœnum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24: *nup-ponam*, I put (it), 1 Sam. 28, 31. Imperat. *ponsh*, put thou, Gen. 24, 2; 47, 49; *ponitch*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponau*, he puts or places (him): *up-pon-uh*, he put him, Gen. 2, 5; Is. 14, 1; *poneh*, put thou me, 1 Sam. 2, 36. V. t. inan. and an. *ponamauau*, he puts (it) on (him): *up-ponamau-un*, he puts it on (him), Gen. 39, 4; *up-ponam-uneau*, he puts (it) on (it), Gen. 29, 3.

[Narr. *ponamáuta*, (let us) lay it on; *pónewhush*, lay down your burthens; *aukùck pónamun*, to lay in the earth, R. W. Abn. *ne-p8nemen*, je le mets; *né-p8nma8añ*, je mets dans lui.]

*pooke, poke, 'a small kind [of tobacco], with short round leaves', used by the Indians in New England, Josselyn, N. E. Rarities, 54. Wood's vocabulary gives '*pooke*, coltsfoot.' Prof. Tuckerman, in a note to Josselyn, loc. cit., makes this inferior kind of tobacco, "not colt's foot, but Nicotiana rustica, L., the Yellow Henbane of Gerard's Herbal, p. 356." But he is unquestionably right in his inference that "the name *poke* or *pooke* was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See *pœkeu*, and cf. *pukit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *pókĕ;* see Martius.]

popómompakecheg, vbl. n. pl. 'creeping things', Acts 10, 12. See *pamompagin*.

popomshaonk, vbl. n. from *popomshau*, freq. of *pomushau*, a going to and fro, Is. 33, 4.

popón, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. *puppœn-up*, it was winter, Mass. Ps.). Adj. and adv. *poponáe*, of winter, in the winter. Cf. *tohkoi*.

[Narr. *papóne; papona-kéeswush*, winter month; *papapôcup* (misprint for *papôcup*), last winter, R. W. 69, 70. Quir. *pabôuks*, in winter, Pier. 28. Abn. *peb8n*, l'hiver; *peb8né*, le passé; *peb8́ghé*, le prochain. Cree *pépoon*, it is winter; *pépoon-oop'un*, it was winter; *kúttă pépoon*, it will be winter; suppos. *pepóok*, when it is winter; *pepóok-oopun*, when it was winter; *pépooké*, when it shall be winter, Howse 191, 192. Chip. *peebon*, last winter; *peebonoong*, next winter; *peebong*, Sch. Old Alg. *pipoun*.]

***poponaumsúog** (Narr.), winter fish. See **paponaumsû*.

***popoquatēse** (Peq.), a quail, Stiles. See *pahpahkshas;* **paupock; pœhpœhquttog*.

popotowegash, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *pœtau*.

[Del. *pu ta woa gan*, Zeisb.]

***popowuttáhig** (Narr.), a drum, R. W.

***poppek**, n. a flea, C. See *papekq*.

póquag, a hole or hollow. See *pukqui*.

***poquaûhock** (Narr.), the round clam (Venus mercenaria), the 'quahaug' of the Eastern markets; "a little thick shell fish which the Indians wade deep and dive for. . . . They break out of the shell about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney."—R. W. 104. From *pohkeni*, in the sense of closed. Cf. *kuppogki*, thick, and *hogki*, shell, distinguishing it from the Mya arenaria (*sickissuog*) or gaping clam.

[Peq. *p‘quaughhaug, pouh-quauhhaug*, Stiles. Abn. *pek8ahak*, 'huitres' (cf. *pek8ahaïk*, 'ils sont clouées', i. e. affermis or serrés?). Del. *poc que ü*, clam, mussel, Zeisb.]

posampu. See *pœsampu*, he looks into (it).

posekinau, -num, v. t. an. and inan. he buries (him), inters (him), Gen. 23, 19; *nup-posekin-non*, I bury, Gen. 23, 13; imperat. *posekin ke-nup-œm*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinit*,

posekinau, -num—continued. when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *posekináonk*, a burying; pass. *-nitteáonk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *posekinittuáe ohke*, a burying place, Gen. 23, 4 (*nup-pꝏsŭkin*, I bury, C.). [From *poskinau*, he strips naked, makes bare (?), or the derivative *m'pusk* (*muppusk*), the back, 'he places or is laid on his back' (?).]

[Narr. *posakúnnamun*, to bury, R. W. Abn. *ne-p8́skenañ*, je l'interre.]

poske, adj. naked: *nup-poske*, I naked, Job 1, 21; adv. *poskeu.* Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi(ni)tcheg*, the naked, 2 Chr. 28, 5; Ezek. 18, 7. Caus. *poskisséheau*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *up-posqusháheó-uh*, they make (him) go naked, hurtfully, Job 24, 10. V. i. inan. subj. *poskohteau;* with the aspirated sibilant (privative), *poshkohteau*, it is naked, Job 26, 6. Cf. *muppusk.*

poskinum, v. t. inan. he bares (it), makes bare or naked: *poskinum wuhpit*, he makes bare his arm, Is. 52, 10. An. *poskinau*, he makes (him) naked, bares (him): *nup-poskin*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinush kehquau*, uncover thy thigh, Is. 47, 2.

poskissu, v. i. he is naked: *nup-poskis* I am naked, i. e. by my own act (this is the intransitive active form, or 'adj. an.' of Eliot; see *poske*). Imperat. *poskis kuhkont*, make bare thy head, Is. 47, 2; pl. *poskissegk*, make yourselves bare, Is. 32, 11. Vbl. n. *poskisseuonk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-póskiss*, I am naked; *paûskesu*, naked. Abn. *ne-paskenañ*, 'je le mets à nud', je le dépouille.]

posksin, v. i. he lies down naked, 1 Sam. 19, 24.

pótab, a whale. See *pꝏtáop.*

pótantam. See *pꝏtau.*

*__powwáw__ (Narr.), 'a priest', R. W. See *pauwau.*

pꝏchenau, n. the bosom, the breast: *up-pꝏchenaout*, in his bosom, Lam. 2, 12 (*up-pꝏchĕnau*, bosom, C.). From *pohshináe*, divided in two (?).

pꝏhpꝏhquttog, n. pl. 'quails', Ps. 105, 40. See *chꝏchꝏwáog; pahpahkshas; *paupock.* (Cf. Cree *pă-pătáyoo*, it is spotted; *chă-cháchagow*, it is striped, Howse 73.)

pꝏkeu, v. i., is used by Eliot to translate 'he is puffed up' (Gr. *φυσιοῖ*); pl. *pꝏkewog*, they are puffed up, 1 Cor. 4, 18; suppos. *pꝏkit*, when he is puffed up, Col. 2, 18; pl. *neg pꝏkecheg*, they who are, etc., 1 Cor. 4, 19 (*ὁι πεφυσιοωμένοι*). Caus. an. *pꝏkhuwáhuau*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pukit*, smoke, which is perhaps identical with the suppos. *pꝏkit. up-pookeonk* (*kehtoh*) 'the swelling (of the sea)', Mass. Ps., Ps. 46, 3.

pꝏnam̃pau, -pamau, he looks away from (him), Is. 22, 4. From —— and *wom̃pu*, he looks.

pꝏpꝏtauonk, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'neesings', Job 41, 18). See *pꝏtau*, he blows.

pꝏsampu, pos-, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *wom̃pu.*

pꝏsu-og kuhtꝏnogqut, 'they entered into a ship', John 6, 17 (pret. *pꝏsupaneg*, Mass. Ps.).

[Abn. *p8s8*, he embarks. Chip. *bosi*, Bar.]

pꝏtâop, pꝏtab, pótab, n. a whale, Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *pꝏtau* (he blows) [*-pog* (water)?].

[Narr. *pótop.* Peq. *podumbaug, pudumbaug*, Stiles. Abn. *p8débé* (i. e. *p8da8-'bi*). Del. *'mbiachk*, Zeisb.]

pꝏtau, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *pꝏtantam.*) T. inan. *pꝏtañtam*, he blows (it) or upon (it). Imperat. *pꝏtantash*, Ezek. 37, 9; pl. *-amꝏk*, blow ye upon (it), Cant. 4, 16. Freq. *pꝏpꝏtau*, he continues blowing; part. *noh pꝏpꝏtauont(og)*, he who bloweth, Is. 54, 16. Cf. *pꝏkeu; pꝏpꝏtauonk; pꝏtoemꝏ.*

[Narr. *potâuntash*, blow the fire. Cree *póotàtum*, he bloweth (it). Abn. *ne-p8da8é*, je souffle le feu; *p8da8añgan*, soufflet à feu (*popꝏpꝏtauwanămuk*, bellows, C.); *ne-p8ʻta8añmañ*, je souffle contre lui.]

pꝏthonsh, -ansh, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

pœthonsh, -ansh—continued.
pœthonchu, 'bucket', Is. 40, 15; *pœthonchue nippe*, a pitcher of water, Mark 14, 13. From *paudtaü*, he brings. Cf. *quoṁphunk*, a dipping instrument.

[Abn. *pótañts8, pó8añts8*, 'espèce de cruche d'ecorce, ronde en haut, pour aller quérir de l'eau'; *pekenañts8*, 'une autre espèce, plus longue que large'.]

pœtoemœ, v. i. it swells, bulges, projects: *pœtoemœùk*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *pœtôeonk*, pl. *-ongash*, a swelling, 2 Cor. 12, 20.

pœtonkunau, v. t.: *pœtonkunáog wutahtomp-euh*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinont* (pl. *-kinoncheg*) *ahtomp-eh*, he (they) who draws the bow, Is. 66, 19. See *wonkinonat; wuttunkinonat*.

***pœtouwāshâ**, break of day (?), C.

pœtsai, as n. a corner, Prov. 7, 12 (a recess, retired place ?): *kishke up-pœtsaau-œm-ut*, 'near her corner', v. 8; *aush pœtsau-ut*, go 'into thy closet', Matt. 6, 6. Cf. *ut pœchóag*, in a corner, Prov. 21, 9, =*adt pœchag*, Prov. 25, 24. From *pahchau, póhchau*, he goes out of the way, turns aside (?). *pœtsai* with inan. subj., *pœtsaau* with an. subj.

[Del. *pu tscheek*, (in) 'the corner of a room', Zeisb.]

pœtuppog, -pag, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *pe-to-beg, pee-toe-bee*, a bog, Sch. II, 462.]

psuksēs, pl. *+og*, n. a little bird, El. Gr. 9; a bird, Eccl. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun *psuk* or *psukissu*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *puppinshaas-og*, q. v. [*pahshe*, half ~*psukses*, bird; cf. Sansk. *pakshín*, avis ~*pakshá*, latus, dimidia pars.

[Narr. *pussukesesuck* (pl.), fowl. Abn. *sipsis*, pl. *sipsak*, oiseaux.]

ptœwu, tœwu, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptœweeog* (pret. *tœweep*, he did fly, Mass. Ps., Ps. 18, 10); suppos. *noh ptœwect* (or *tœwect*), that which (an.) flies, Lev. 11, 20, 21. With inan. subj. *ptœeü, tœeü*, it flies; pl. *ptœeog*, Prov. 23, 5; suppos. (*pukit*) *ptœhog*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptœwéche*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptœanau, tœhannau*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *ne tœunontog, ptœanuntog* (*tœanontog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *tœannóhhanne*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *pœtau*, he blows, moves the air. (Cf. Sansk. *pat*, (1) cadere; (2) volare (cf. *pētau; petshau*); Greek *πίπτω, πέτομαι*; Lat. *peto*. See Max Müller's Lect. (III) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptowéi*, it is fled (of a bird), R. W. 86. Old Alg. *piouan*, the wind drives the snow, Arch. Amer. II, 26. Cree *twáy-hoo*, 'he alights himself (?), as a bird'; *pewun*, it drifts.]

***p'tuks** (Quir.), 'timber' (for building), Pier. 17; 'trees', ibid. 28; *p'tuk*, a tree, ibid. 44.

pŭ-. See *pă*.

puhchuteaonk, 'deceit', Prov. 12, 20.

-puhkuk. See *muppuhkuk*, a head.

puhpegk, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*puhpeeg*, a trumpet or music, C.). Suppos. (instr.) from *puhpúhki*, hollow. Cf. *monopuhpeg*, a trumpet, and see *pummukau*.

[Powh. *pawpecones*, pipes, J. Smith. Abn. *bibi8añ*, trompette.]

puhpequau, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

puhpequon, -quoan, n. an instrument of music; pl. *+ash*, Eccl. 2, 8; Ps. 150, 4; Gen. 31, 27. From *puhpequau*, for *puhpequau-un*.

[Abn. *bibi8añ*, trompette. Del. *ach pi quon*, flute, pipe, Zeisb.]

***puhpu**, v. i. he plays, C.; pl. *puhpŭog*. See *poṁpu*.

puhpúhki, puppuhke, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *pukqui* (q. v.). Suppos. concr. *puhpuhkag*, a hollow, Judg. 15, 19. See *puppuhkohteái*.

puhpúhki, puppuhke—continued.

[Abn. *apikȣéghen*, 'cela est creu dedans.' Del. *puch tsche su*, hollow, Zeisb.]

puhpúhkitteau, v. caus. inan. he hollows (it), makes it hollow, Ex. 38, 8.

puhquohke, n. a clod of earth; pl. *-eash*, Hos. 10, 11.

puhshequáe. See *pohshequáe.*

***puhtadtuniyeu,** in the west, westward, Mass. Ps., Ps. 75, 6; but elsewhere (as Ps. 103, 12; 107, 3) the Mass. Ps. has *maquamittinniyeu.*

***puhtantam,** v. i. he mistakes (?), C.

pukit, pukut, n. smoke; suppos. form of v. i. *pukkutteau* (Rev. 9, 2), there is smoke. From *pohk-eni*, dark (?), it blinds (?). Cf. *pœkeu.* Adj.-adv. *pukkuttáe*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dimin. *pukkuttaēmes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *pañka*, lutum, pulvis; Tamil, *pug-ei*, smoke.)

[Narr. *púck*, smoke: *nip-púckis*, 'smoke troubleth me', R. W. 48; *pokitta*, smoke, Wood. Abn. *ne-pekesi*, 'je suis comme aveugle de la fumée'; *pekedaȣ*, il fume.]

pukquee, n. ashes, Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary signification is dust; like *pukit*, that which darkens or blinds (?).

[Abn. *pekkȣ*, cendre. Chip. *pinggwis*, dust, ashes. Del. *pkindeü*, light ashes, Zeisb.]

pukqui, v. i. it goes through, continues (*-ŭhk*) going through; hence n. a hole, Ex. 28, 32; 39, 23; suppos. *ne pukquag*, *póquag*, or *pohquag*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See *pohki; puhpúhki.*

[Narr. *puckhúm-min*, to bore through; (*puchwhéganash* for) *puckwhéganash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pku schi kan*, a gimlet, Zeisb.]

pukqussum, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

pum. See *pummoh.*

pumipsk, pl. *-squash*, for 'rock,' Job 29, 6; *kenugke pumipsquehtu*, among the rocks, Job 28, 20; pl. *pumupsquehtuash*, rocks, 1 K. 19, 11. From *pummeü* (?), and *ompsk*, rock.

***pummaumpiteùnck** (Narr.), n. the toothache, R. W. 59; *npum-*, my teeth ache, ibid. 156.

***pummechêsham,** he slides, C. (in 1st pers. *nup-pummechêsham*).

pummee, n. oil, Ezek. 45, 14; Luke 10, 34 (*pummee* or *sammee*, C.).

[Abn. *pemi*, huile, graisse; *pemikan*, étant fondue, on la tire (de dessus l'eau). This last word, or, rather, the passive participle of the same form, *pemikan* ('fat skimmed' or 'dipped' from the surface of the boiling water in which it was melted, to be poured over fine-chopped meat), gave a name to the preparation so much prized by the northern tribes and by Canadian voyageurs.* Old Alg. *pimite*, fat, Lah. Del. *pœmyy*, fat, Camp.; *pomi*, Zeisb.]

[* NOTE.—"Same root with *pummeü* ?".]

pummeeche may, a crossway or path, Obad. 14.

pummeneutunk, n a wall or rampart, 2 Sam. 20, 15; 22, 30.

pummetonkupunnáonk, vbl. n. (from *pumme-ut* and *onkapunnau*, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Heb. 12, 2; John 19, 19. Elsewhere, *pumetshin;* as (to take up) his cross, *uppumetshin-eum*, Luke 14, 27.

pummeü, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *pâme*, it passes onward or along. Only found, in Eliot, in derivatives. See *pomushau.*

[Quir. *pumméan*, 'to walk' (in their own ways), Pier. 37. Abn. *pemaiȣi*, il va de travers; *pemetsintȣ*, met cela . . . de travers. Cree *pimmich*, crosswise. Del. *pimeü*, *pimiecheü* (v. adj.), oblique, Zeisb. Gr. 164; 'slanty', Zeisb. Voc.]

pumminnum. See *pummunnum.*

pummoh, pum, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kehtoh*, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle *pă-*, and *œmunát*, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [*kehtoh* (El.), *kítthan* (R.W.), from the inan. adj. *kehte*, means

pummoh, pum—continued.
that which is chief or greatest, relatively great, vast.] Among the words preserved by Eliot and R. Williams, into the composition of which this name of the ocean enters, are the following: *paumpágussit* (Narr.), the sea god, R. W. 98; *pummunat, pummunumunat* (?), to offer, to consecrate; *pumupsq, pumipsq*, a rock (in the sea?); *pummóhhamwaenuog*, mariners, Jonah 1, 5 (*pummoh-ꝏmunát*, those who go on the sea; *pŭmmuhshottoeninuog* [*pamushadtaen-inuog*?], C. 183); *ohquanupam* [*ohquanu pum*], on the shore or border of the sea, =*ohquanu kehtahhannit*, Mark 2, 13; *pámôsꝏwéneat*, to swim (*pumosooenat*, C. 212); cf. *okkuttôsꝏwénaóut* [*ukkeihtohsꝏwénaóut*], to cast themselves into the sea, to plunge into the sea, Acts 27, 43; *wosketupam* [*woskeche pum*], the surface of the sea, Is. 18, 2 (cf. Gen. 1, 2); *kehchippom, -pam* [*kehche=kutche, pum*], on the shore, John 21, 4, etc.; *keechepam*, Gen. 22, 17.]

[NOTE.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

pummóhham, v. i. (1) he goes inactively or without exertion (?). From *pâme* and *ꝏm*. See under *pomushau*. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent. *pummóhhamwaen-uog*, 'mariners', Jonah 1, 5 (*pŭmmuhshottoeninuog*, C., formed apparently from *pamwushadt*, suppos. of *pomushau*).

[Del. *pom ma chum*, he goes by water, Zeisb. Virg. *yapam*, the sea, Strachey.]

pummu, v. i. he shoots (with bow or gun), 2 K. 13, 17; pl. *-uog*, they shoot, 2 Sam. 11, 24; imperat. 2d pers. sing. *pumsh*, pl. *pumꝏk;* inan. pass. *pummemꝏ*, it is shot; suppos. *ne pâmemuk*, that which is shot (as, an arrow), Jer. 9, 8; freq. *pepummu*, q. v. V. t. an. *-pumwaü*, he shoots at (him); *up-pumwó-uh*, they shoot at him, Ps. 64, 4; freq. *pepumwau*, he repeatedly shoots at (him), Gen. 49, 23 (with affixes).

[Narr. *púmm, púmmoke*, imperat. sing. and pl., shoot; *npúmmuck*, I am shot, R. W. Abn. *p8nté*, il décoche; *nepemaü*, je décoche contre lui.]

pummukau, v. i. he dances, 2 Sam. 6, 14 (*pomugkóoh*, Matt. 14, 6). Vbl. n. *pummukáonk*, dancing, a dance, Judg. 21, 21; Ex. 32, 19. [*puhpeg* is put for 'dance', dancing, in Ps. 149, 3; 150, 4, but signifies an instrument of music].

[Abn. *pemega*, he dances; *pemegaün*, on danse le mort.]

pummunau, v. i. he flies, goes swiftly through the air, goes as an arrow from the bow (*pummun-un* and *aü*), Job 39, 26; Rev. 14, 6; suppos. part. *pamunont*, when flying, Deut. 28, 49. Adj.-adv. *pummunáe*, flying, swift-going, Is. 30, 6.

***pummunneeteam**: *nup-pummunneeteam hussun*, I carry a stone; *ken pumminnegkosseh*, do thou carry me, etc., C. 41, 184.

pummunnum, pumminnum, v. t. (1) he gives away; (2) he offers, devotes (it), as to God or to a superior, 1 Chr. 29, 6, 9, 17; Mark 12, 43; suppos. *pámunuk*, ibid.; freq. *paumpaummunum, pumpum-*, he offers (it) habitually or by custom. V. t. an. *pummunau*, he offers (it) to (him), Mark 12, 42; freq. *pump-*, Num. 8, 11, 21. Vbl. n. *puminnumꝏonk*, a 'collection' (taken in church), contribution, 1 Cor. 16, 2; 'a gathering', ibid. (*pumminumóonk*, 'alms-giving' (?), Man. Pom. 86).

[Narr. *pummenúm teáuquash*, to contribute 'to the wars', R. W. 149; *pummenummin teáuguash*, (to) contribute money toward the (maid's) dowry, ibid. 125. See **púmpom*.]

pummuwuttauwâe komuk, pummeu-, the tabernacle, Gen. 33, 7, 8; Ex. 26, 1; 31, 7; 33, 7, 9, 10, etc.; *pâhtekómuk*, tabernacle, Ex. 25, 8, 9.

pumóhsumꝏ, v. i. it emits light, shines. From *pâme* and *wohsum-ꝏ*. Vbl. n. *pumóhsumꝏonk*, a shining, emitted light, Luke 11, 36. See *wohsum-* .

pumóhtaäsh, pl. (they are in) a row; of inan. objects, 1 K. 7, 3; Lev. 24, 6; *-taunash*, rows, Lev. 24, 6. From —— and *ohteau*.

pumôsꝏ. See *pamꝏsꝏ*.

***púmpom** (Narr.), "a tribute skin when a deer (hunted by the Indians or wolves) is killed in the water. This skin is carried to the sachem or prince, within whose territory the deer was

***púmpom**—continued.
slain."—R. W. 144. From *pummunnum* (freq. *pumpummunnum*), he habitually or by custom offers (it); part. pass. *pumpum-munun*, 'offered'.

***Punachmonog** (pl.), the French, C.

pungwômuhq-uash, n. pl. 'quicksands', Acts 27, 17.

***punnêtunck** (Narr.), n. a knife, R. W. 51. See *chohquòg; *Chokquog.*

[Peq. *punnéedunk*, Stiles.]

punneu, v. i. he falls down, prostrates himself (?): *punneu ut wusseet-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *peni˝ré*, il tombe d'en haut.]

punukquékontu, penugqué-, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *anuchuan wame up* ——, it overflowed all its banks, Josh. 4, 18. Cf. *wusápinuk.*

puogkinnum, v. t. inan. obj. he dips (it) in or into; suppos. *puókinuk, poagunuk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnau*, he dips (him): *puogkinnónate howan en nippe*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *pwogkeü.*

puppasœtam, n. a prince; pl. *-mwog*, Prov. 8, 15, 16. Cf. *ketassœt*(*am*).

puppinashim, n. a beast (El. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. +*wog* (and in Gen. 1, 26, 28 +*wussog*).

[Narr. *penashím-wock*, beasts.]

puppinshaas, n. a fowl, a bird (avis), Gen. 1, 30; 2, 19; pl. +*og*, Gen. 6, 20; Neh. 5, 18 (*puppinshaashasog*, Lev. 11, 46; *puppinushaog*, fowls, Mass. Ps.). Cf. *psuksēs.*

[Narr. *npesháwog*, fowls. Chip. *pēnai′-si, pe-na-she*, which is apparently an an. i. form of the Old Alg. *pilé*, 'a fowl', Lah.]

puppissi, puppish, n. dust, Job 38, 38; Deut. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk.* (Cf. Sansk. *pañsú*, pulvis.)

puppuhke. See *puhpuhki.*

puppuhkohteái (for *puhpuhki-ohteau*), v. i. it is hollow; n. 'a cave', John 11, 38.

-pusk. See *muppusk*, the back.

pusseog. See *pissagk.*

***pussoqua**, adj. 'corrupted or rotten', C. See *pissagk.*

***pussoúgh** (Narr.), the wildcat, R. W.

[Abn. *pet8*, scent of an animal, 'piste': *pes8is*, chat, which Mr Pickering, in a note to Rasles, thought "probably corrupted from the familiar English word 'puss' or 'pussy'"; but cf. Cree *pússoo*, 'he scents (as, an animal)', Howse 144. Chip. (Sag.) *pee shoe*, the lynx; (St Marys) *pizh iew′; mis′si-bizh iew*, (great lynx) panther. Menom. *pah shay ew*, the lynx; *mainch pay-shay-ew*, the panther.]

puttagham. See *puttogham.*

puttahham, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamwog*, Job 34, 30. Suppos. *noh puttuhhuk*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamœonk*, entrapping, a trap. From *pēt-au* and *œm*, 'he goes into'.

puttahhamwehheau, v. caus. he makes (him) to be trapped or snared; suppos. pl. *-wehettit*, when they are taken, i. e. made to go into a snare or net, Eccl. 9, 12.

puttahwhau (=*puttahehheau*), v. caus. he entraps, takes in a trap or snare; pass. he is entrapped or ensnared, Jer. 5, 26; Is. 24, 18; Prov. 12, 13.

[Abn. *ne-biƀa*, 'j'en prens'; *ne-piƀámen*, je l'y prens.]

puttogham, puttag-, puttughum, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttoghummunat poshkissuonk*, to cover one's nakedness, C.). From *pēt-au* and *oñkhum.* With an. obj. *puttogguhwhau, puttogquehhau*, he covers (him), hides him by covering. Adj. an. *puttogwhosu*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttogwhonk*, a covering; pl. *-onganash*, Prov. 7, 16. See *agquit; appuhquósu; hogki; hogkœ; onkhumunat.* (Cf. Sansk. *pat*, ligare, vestire; *put*, amplecti.)

puttogqueohtau, he hides himself from (another), John 12, 36.

puttogquequohhou, n. a covering of the person, a veil, Gen. 38, 14. Cf. *onkquequohhou; *pétacaus; yânequohhœ.*

puttogqueu, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttogquesh*, Jer. 36, 19.

puttughum. See *puttogham.*

puttukqui. See *pĕtŭ́kqui*, round.

puttukqunutch, -nitch, n. the fist, Ex. 21, 18. From *pĕtŭ́kqui* and *menutch(eg)*, 'round-hand'.

puttukquobpissegk, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 29, 5).

puttukquobpus, -obpis, -oppis, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. *puttukquobpesu*, he is girdled, bound about (the loins): *nup-puttukquobbesin*, I am girdled, 'it bindeth me about', Job 30, 18; *puttagquobpissu wuttogkodteg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-pissinash*, Rev. 15, 6. From *puttogque-au* (it covers) and *mobpee* (hip), with the intransitive active or simple animate affix *-ussu*.

puttukquobpus, etc.—continued.

[Abn. *pedegŜabis8n*, ceinture. Virg. *puttaiqwapisson*, 'a cap or hat', Strachey.]

pwogkeü, v. i. he dips or immerses himself, 2 K. 5, 14. See *puogkinnum*.

pwogkusheau en nippekontu, 'it fell into the water', 2 K. 6, 5.

pwohkehchuaü, v. i. he sinks, disastrously or by mischance: *nup-pwohkchchuaüam*, I sink (in the mire), Ps. 69, 2. See *pogkussu*.

pwohkuhhowau, v. i. she hatches eggs, Is. 34, 15: *matta pwohkóyeog* (from *pwogkeü*?), 'does not hatch', Jer. 17, 11.

[Abn. *p8k8h8*, œuf éclos.]

Q

quadhog, quadhuk, suppos. 3d sing. of *quttŭhham*, he measures.

quagwashwētam. See *quaquoshwētam*.

quah, interj. 'of disdaining', El. Gr. 22 (*chah*, fie upon it! C.).

quahtinnittimuk (suppos. pass. part. of *quihtéhteau*), forbidden; for 'common', Acts 10, 14, 15. See *queihtinnuh*.

***quánꝏwask,** a bottle, C. See *quonꞷasq*.

quanukquesit, suppos. 3d pers. of *qunnukquesu*, he is lame.

quanunkquaéan, suppos. 2d pers. sing. of *qunnuńkquayeü*, he dwells high, in a high place, Obad. 3. See *qunnuhqutayeu*.

quanunon, n. a hawk, Lev. 11, 16; but in the same connection, in Deut. 14, 15, *owôhshaog* stands for 'hawk'. See *mashquanon*. Cf. *qunnonꝏ*, 'lion' (panther), and *quohqunonou*, 'greyhound'. From *qunni*, long, and ——, tail (?). Cf. Del. *quen-schuckuney* (long-tail) 'panther'; *chau wa lan ne*, 'an eagle with a forked tail', Zeisb.

quaquadhum, v. freq. of *quttŭhham*, he measures.

quaquequeshont, n. grasshopper, Lev. 11, 22; Judg. 6, 5; pl. + *aog*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quequéshau*, he goes leaping. Cf. *chansomps; mꝏpau*.

quaquoshwētam, quagwash-, freq. of *quoshauwéhtam*, he prepares.

quashinum. See *quoshinum*.

quashkeïk, suppos. of *qushkeu*, he goes back.

***quâttuhquŏhquâ,** afternoon, C. From *quttauēu*, he (i. e. the sun) sinks, goes downward.

[Narr. *quttùkquaquaw*, 'after dinner', R. W. 67.]

***quausses** (Peq.), 'a virgin girl', Stiles. See *penomp; *squâsēse* (under *squa*).

quehshau. See *queshau*.

quĕhtam, v. t. he fears (it), stands in fear of (it); suppos. *noh quohtag*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quttiánumau*, he honors, shows respect to (him). See *qūshaü; wabesenát*.

[Del. *qui ta men*, to fear something, Zeisb.]

quehteau. See *ahquéhteau*.

quehtiânumau, he honors. See *quttiánumau*.

queihtinnuh, quiht-, quht-, v. t. an. he forbids (him), he threatens (him): *uk-quihtin-nuh*, he forbade him, John 3, 14; imperat. 2d sing. *queihtus*, forbid thou; 2d pl. *quihtinnꝏk*, forbid ye; suppos. part. *quohtinont*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist (?)],

queihthinnuh, etc.—continued. Acts 19, 35 (*God quehtehchaj*, God forbid, C.). V. t. inan. and an. *queihtéhteau*, *qut-*, he forbids (it) to (him): *woh howan qutéhteau nippe*, can any man forbid water? Acts 10, 47 (*nuk-queehtŭt-team*, I forbid, C.).

queishontam. See *queshadtam*.

queksœ, v. i. he hisses. See *quequssu*.

quenappu, v. t. he sits or rests upon (it); suppos. *noh quenapit*, he who sits upon (it), Is. 40, 22 (*quenobpuuncke* [= *quenappuonk*, vbl. n.], a stool, Wood).

quenau, -náe, adv. as soon as, Mark 5, 36; Josh. 8, 19; Deut. 8, 9; 'scarcely', Gen. 27, 30. Cf. **quenauet*.

***quenauet**, v. impers. it is wanting, Exp. Mayhew; *nœnat* or *quenauat*, 'to be wanting or defective'; adv. *quenauadte*, 'necessarily', C.

[Abn. *éska8ana*, j'ai besoin de.]

quenauhikœ, v. i. he wants, is in need; or impers. it is wanting to him: *pasuk kuk-quenauhik*, 'one thing thou lackest', Mark 10, 21; 1st pers. *nuk-quenauhik*, I am in want of, it is wanting to me; 1st pl. *nuk-quenauhik-umun*, Jer. 44, 18; 3d pl. *quenauhik-quog*. Suppos. 3d pers. sing. *quenahuk*. Vbl. n. *quenauhikœonk*, *quenauwehikœonk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quenauwussu*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quenauwéchuau*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quequenauanum*, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. *-mœonk*, difficulty, want, 'distress', Neh. 2, 17.

[Narr. *matta nick-quéhick*, I want it not; *tawhitch quenawáyean*, why complain you?; *quenowâuog*, they complain, R. W. 53, 66.]

quenikkompau, v. t. he stands upon (it), Amos 7, 7. Cf. *quesikkompau*.

quenohtau, v. t. he lays a foundation for, he founds (it), places (it) upon: *quenohtau-un*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. *-unap*, ibid. Suppos. *quenohtunk*, when he places or supports (it); *quenohtunkwunnutch hassunnutonganit*, 'if he leaned his hand on the wall', Amos 5, 19. With inan. subj. *quenohteau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *ne quenohtag*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *agwu ohtag*, that which is under, Ps. 18, 7).

quēnœwaü, v. t. an. he denies (him), makes denial to (him), Mark 14, 68, 70 (*queenœwo-nat*, to deny; *nuk-quenŏwam*, I deny, C.). Elsewhere *kohkónœau*, as in Luke 22, 57; Titus 1, 16; *kohkónnoowau God*, he denies God, Ind. Laws II. [From *ahque* and *nœwau*, he refrains from speaking (?).]

[Chip. *ahgwahnwatum*, he denied (it), John 18, 25. Cree *àgooánwetum*, he denies it (which Howse analyzes 'he strong-back-hears it').]

quensin, v. i. he supports himself, leans; pl. *-nwog*, Is. 48, 2.

quentamœ, v. i. (inan. pass.) it is wanted, is missed; *mo-teag quentumœ*, nothing was missed, 1 Sam. 25, 21; cf. v. 15.

quequan, v. impers. it shakes, it trembles, Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. + *ash*, Matt. 24, 7.

[Abn. *k8ig8̂an*, tremble-terre. Cree *kwèkwun*, it (the earth) trembles.]

***quequécum** (Narr.), n. a duck; pl. + *mâuog*, R. W.; *quēqueekum*, Stiles. Peq. *quauquaumps*, 'black ducks'; *quaqueekum*, 'ducks', Stiles. Onomatopoetic, but the form is that of a verb, 'he quack-quacks'. Cf. Cree *'hah-ha-way*, the old-wife or long-tailed duck (Anas glacialis), and Peq. *ungowá-ums* (Stiles), for the same species. See **sēsēp*.

[Abn. *k8ik8imes8*, canard. Del. *quiquíngus*, the gray duck, Hkw.; 'large ducks', Zeisb. S. B. 28.]

quequéshau, v. i. he goes leaping. Freq. of *queshau*.

***quequisquitch** (Peq.), n. a robin, Stiles.

quequssu, queksœ, v. an. i. he quacks, he hisses: *nag queksœog*, 'they hiss', Lam. 2, 16. V. t. an. *quequssumau*, *quekqsumau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *k8̂ik8ssem*, il siffle; *ne-k8ik8ss8maü*, je siffle contre.]

quesekompoonk, n. a 'scaffold', 2 Chr. 6, 13. See *quesikkompau*.

queshadtam, queishontam, v. t. inan. he leaps over (it); *nuk-queshadtam*, I leap over, 2 Sam. 22, 30; Ps. 18, 29.

queshau, quehshau, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (*chânsopsquŏŏshau*, a grasshopper jumps; *nukqueeshshom*, I leaped, C.). Freq. *quequéshau*, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *quogquēü*, he runs, the substituted *esh* denoting sudden or violent motion. See *quaquequeshont.*

[Abn. *ne-kesirra*, ou *ne-kes8ssé*, 'je cours, je vas vîte.' Cree *kwôssetow*, he jerks it; *kwâskwâskoo-púthu*, it moves by leaps or jumps.]

quesikkompau, quesuk-, v. t. he stands upon (it), Amos 9, 1; *kuk-quesikkompau qussuk*, thou standest upon the rock, Ex. 33, 21. Cf. *quenikkompau.*

quhtinnuh, quiht-. See *queihtinnuh.*

quinahsinnunk: (*nashpe*) *quinahsinnunk*, '(with) a pestle', Prov. 27, 22. From *qunni*, *quinne*, and *hassun*, *assin*, 'long stone'.

-quinne and (suppos.) **-quinogok,** after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesukodtash*, days, or (suppos.) *kesukok*, on the day; or, more exactly, for *nukonash* (nights), suppos. *nohkog*. It is formed from *kouéu*, he sleeps. "Their age they reckon by moons, and their actions by sleeps, as, if they go a journie, or are to do any other business, they say three sleeps me walk, or, two or three sleeps me do such a thing, that is, two or three days."—Josselyn's Voy. *pasuk kesuk . . . asuh piogkukquinne*, one day . . . or ten days, Num. 11, 19; *nequtta tahshikquinne*, for six days, Ex. 24, 16; suppos. *nishik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *nees-qúnnagat*, 'two days'; *shuck-qunóckat*, 'three days', R. W. 69. Abn. *kate'k8ni8i* or *nek8t8gheni8i*, une nuit; *nis8gni8i*, deux nuits, etc. Del. *guto-kenak*, one day, Hkw.; *nguttokuni*, one night, *nischogunak*, two nights, etc., Zeisb.]

quinnuppe, (it is) round about, all around; it turns. As adv. and prep., *quinuuppe kouéog weekit*, 'they lodged round about the house', 1 Chr. 9, 27. With an. subj. *quinnuppu: aü quinnuppu*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb: *quinnuppu*, he turns, changes his course; with inan. subj. *-peu;* suppos. *noh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quinnuppegk*, turn ye, 2 K. 17, 13. Vbl. n. *quinnuppeonk*, a turning, conversion (as in Acts 15, 3). V. t. inan. *quinnuppenum*, he turns (it) about, 1 K. 8, 14; suppos. *noh quanuppinuk*, Prov. 28, 9. V. i. refl. *quinnuppehtau*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppunau*, he turns (him) about, 'converts' him; suppos. part. *quanuppinont*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupsheau*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnuppohteau*, it encompasses, surrounds, turns itself about.

quinnuppekompau [=*quinnuppuompau*] v. i. he stands turned about, is (and remains) converted; pl. +*og*, they are converted, Is. 60, 5. N. agent. *-pauaen*(*in*), one who is converted, a convert, Luke 22, 32. '*Sampwutteahâe Quinnuppekompauaenin*' is the title given by Eliot to his translation of Shepard's 'Sincere Convert'.

quinnuppohke, as adv. 'everywhere', Acts 17, 30. For *quinnuppe-ohke*, round about the country.

quinnupshau, -pwushau, v. t. he goes round about (it); pl. *-shaog*, Ps. 59, 6; imperat. pl. *-pwshak*, go ye round about (it), Ps. 48, 12: *ne quanupishunk*, (the river) which encompasses (it), Gen. 2, 11, 13.

-quinogok. See *-quinne.*

qukqunuksheau. See *qunnukquesu.*

*__qunnamáug__ (Narr.), a 'lamprey'; pl. +*suck*. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (=*qunni-amaug*, long fish.) Cotton gives '*qunnammag*, bass' [?]. See **missúckeke.*

*__qunnânnonk,__ n. a blanket, C.

qunnassin. See *quinahsinnunk*, a pestle, i. e. 'long stone'.

qunnegk, n. a hind, a female deer, Gen. 49, 21; pl. *-gquòog*, Job 39, 1; Cant. 3, 5. See *ahtuk*.

[Narr. *aunàn, quunèke*, a doe; *qunnequáwese*, a little young doe, R. W. 96.]

qunni, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5: *qunni onk*, longer than, Job 11, 9 (*anĕqunnag* [= *anue qunnag*], 'longest', C.). With an. subj. *qunnesu*.

[Abn. *k8né*, *k8niss8*, *k8nag8̂at*, il est long. Cree *kinwow*, it is long; an. *kinwoosu*, he is long, i. e. tall. Del. *guneü*, Zeisb. Illin. *kinœacatœi*, bois long, arbre haut; *kinœacœanaki*, habit long; *kinœaœi*, *kinœaki*, long, Gravier.]

qunnonœ, n. a 'lion', Is. 5, 29; pl. + *og*, Cant. 4, 8; a panther (?). Cf. *quohqunonou*, 'greyhound'; *quanunon*, 'hawk'. The name signifies 'long-tailed'. Cf. **konooh*.

[Chip. *ginwánowe*, it has a long tail, Bar.]

qunnuhqutayeu, v. i. he dwells on high, Is. 33, 5.

qunnukque, adj. high. See *qunnuñkque*.

qunnukquesu, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *noh quanukquesit* (and *qunnukquesit*), he who is lame, Lev. 21, 18; pl. *-itcheg*, the lame, 2 Sam. 5, 8. *qukqunukqsheau*, he halts, limps; part. *noh quaquenukqshont*, he who halteth, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-qússaqus*, I am lame. Del. *gulucquot*, lame, Zeisb. Gr.]

qunnuñkque, qunnuhque, it is high; as adv. on high, Job 39, 18; suppos. *qunúhquodt*, when high, 'of an high stature', Ezek. 31, 3. *qunnunkqussúmau*, he is tall, 1 Sam. 9, 2.

[Narr. *qunnaúqussu*, a tall man, R. W. Del. *gunaquot*, it is long, high; *gunaxu*, he is long, tall of stature, Zeisb.]

qunnunkquekomuk [*qunnunkque-komuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

qunnunktug [*qunnunkque-h'tug*, high wood], n. a pole, a post; pl. +*quash*, Ex. 38, 5, 7 (*quonnohtake*, a mast, C.). See *qunuhtug*.

qunonuhquaog (?), n. pl. 'fir trees', Is. 14, 8.

qunônuhquoau, v. i. he has long hair; neg. pl. *matta pish qunônuhquoœog*, they

qunônuhquoau—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *quánonuhquóant*, having long hair, Ps. 68, 21 (= *qunúhquoant* (?), 1 Cor. 11, 14, 15). Vbl. n. *qunonukquóonk*, a long 'lock of hair', Num. 6, 5.

***qunôsu** (Narr.), pl. + *og*, pickerel: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *qunni* and *-utchan*, 'long nose'.

[Peq. *quúnnoose*, 'pickerel or long-nose', Stiles. Abn. *k8n8ssé*, brochet. Old Alg. *kinonge* (Lah.), whence comes *maskinonge* or *muskelunjeh*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke nö′ zhai*, (Gr. Trav.) *ke no zha*, (Sag.) *kee no zenck.*]

qunuhtug, -ontug, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*konnukuhtohwheg*, Mass. Ps., Ps. 35, 3); pl. +*quash*, 1 Sam. 13, 19. From *qunni* and *h'tug*, long wood. "*Qunuhtug*, of *qunni*, long, *mehtug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

qunŭsseps. See **sēsēp*, a duck.

quoashau. See *quoushau*.

quogkinnum, v. t. he dips (it) in or into, Lev. 9, 9; ——— *wog hogkwœonk œsquehconganit*, they dipped the coat in the blood, Gen. 37, 31. (*quogkinnósŭe*, 'dipping, dipped'? C.)

quogquadtinohkonaü, v. t. an. he wrestles with (him): *nuk-quogquadtinohkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinnittuog*, they wrestle (one with the other). Vbl. n. *quogquadtinnittuonk*, wrestling, Gen. 30, 8.

quogquēü, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogqueti*, let me run; *quogquish*, run thou, 1 Sam. 18, 23; suppos. *noh quágquit*, he who runs, 1 Sam. 20, 36. Adv. and adj. *qūogquēwe*, running, by running, Mark 10, 17. See *queshau*.

[Narr. *quoquis*, run thou; *tawhich quaunquaquêan* (intens.), why do you run so? R. W. Old Alg. *kegatch*, 'quickly' (= *quogquish*?), Lah.]

quogquohteau, v. i. he threatens; suppos. *quogquohtóadt*, when he threatened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquohtoaonk*, threat-

quogquohteau—continued.
ening, threats, Acts 4, 29. Cf. *queihtinnuh.*

quohqunonou (?), for 'greyhound', Prov. 30, 31. See *quanunon; qunnonœ.*

quôhquohquoanetáu (?), n. an ass; pl. +*og,* Gen. 12, 16. Elsewhere the English word is transferred without translation.

quohtinont, forbidding (him); part. of *queihtinnuh* (q. v.).

quom̈pham, v. t. he dips (it) up; infin. *quomphamun-at nippe,* to dip up water, Is. 30, 14. In Gen. 25, 30, the imperat. 2d sing. *quompatásh* is used, from a form *quomphatam,* he dips (it)?

[Narr. *quamphash, quamphomíinnea,* (take thou up; and) 'take up for me out of the pot', R. W. 36. Cree *kwóppahum,* he scoops or lades it out, Howse.]

quom̈phippau [*quompham nippe*], v. i. he dips up water; pl. *-aog,* 'they drew water', 1 Chr. 11, 18. Cf. *wuttuhppau,* he draws water.

quom̈phunk, (inan. part. of *quom̈pham,* that which dips or takes by dipping), a net. Adj. *quom̈phóngane anahausuonk,* network, 1 K. 7, 17, 41.

[Chip. *kwaubahwa,* he fishes with scoop net, Sch.; *ahkwabinahgun,* a seine; *kua bv a gvn,* a scoop net, S. B. 2, 18; *a gua bi na gvn,* ibid. 2, 19; *a gwa bi na gan,* Bar.]

quonœasq, n. a gourd, Jonah 4, 6, 10 (*quánœwask,* 'a bottle', C.; i. e. made from a gourd?). From *qunni,* long, and n. gen. *asq* (pl. *asquash*), that which may be eaten raw. Cf. *askœtasq; monaskœtasq.*

quosháe, -ôe, -aue, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshóe naum,* he foreseeth, Prov. 27, 12: *quosháe missohhamwog,* they prophesy, Num. 11, 27; *quoshóau nœwau,* he promises, Heb. 12, 26.

quoshappu, v. i. he is (remains) ready; imperat. 2d pl. *quoshappegk,* Luke 12, 40.

quoshauwéheau, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, *quaquashwéheau* and *quagquash-,* as in Jonah 4, 7. With inan. obj. *quoshauwéhtam,* he makes (it) ready, prepares (it), and freq. *quaquoshwéhtam, quagquoshwéhtam,* Jonah 4, 6; Prov. 30, 25. See *quoshwéonk.*

quoshinum, quash-, v. t. he takes (it) beforehand, has (it) in readiness: *quashinumwog uk-kóunkquodtoh,* 'they make ready their arrow', Ps. 11, 2.

quoshkinnum, he turns over (see title-page of Indian Bible); 'translated'.

quoshôau, v. i. he promises; infin. *quoshoónat,* to 'vow' (to say beforehand), Eccl. 5, 5.

[Abn. *ne-kéttéSé,* je promets, je lui dis par avance.]

quoshodtum, v. i. he says beforehand, predicts, prophesies; imperat. *quoshodtush, -odtsh,* prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk,* a promising, i. e. the subject of a promise, the thing promised; pl. *-ongash,* 'the promises', Heb. 6, 12. N. agent. *quoshodtumwaen-in,* one who predicts something, a prophet, Deut. 13, 1; Matt. 13, 57. Cf. *kósukquom,* 'a witch'.

[Cf. Abn. *k8ssigaün,* divination, 'fausses observations de futuro', etc.; see Rasles under JONGLEUR, JONGLERIE.]

quoshôe. See *quosháe.*

quoshohteau, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8: *wame quoshahtaush,* 'all things are ready', ibid. v. 4.

quoshomau, v. t. an. he says beforehand to (him), promises (it) to (him): *kukquoshom,* thou promisest or hast promised (him), 2 Sam. 7, 28; 1 Chr. 17, 26; suppos. part. *quoshomont,* vowing, promising, Mal. 1, 14; Heb. 6, 13; *noh quoshomont,* one who is pledged, 'betrothed', Lev. 19, 20; Deut. 20, 7. Vbl. n. *quoshómáonk* (*-muwaonk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *ne quoshómuk,* that which is promised, being promised.

quoshquechin. See *quosquechin.*

quoshquodchu, v. i. he feels cold, suffers from cold [shakes with cold?] (*quosquatchœ,* C.); infin. *-chinat,* as noun, 2 Cor. 11, 27.

[Narr. *núck-qusquatch,* I am cold, R. W. Chip. *nin gíkadj,* I am cold, Bar.]

quoshqussausu (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

quoshqussausu—continued. *quos(h)quswau*, he circumcises (him), Ex. 4, 25. V. t. inan. *quoshkussum weyaus*, he circumcised the flesh, Gen. 17, 23; suppos. *ne quoshkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quoshqusaúsuonk*, circumcision, Ex. 4, 26; John 7, 22.

quoshwéonk, an 'alarm', Num. 10, 5, 6 (vbl. n. from *quoshauwéheau*, he makes or causes him to be prepared); a 'note of preparation'; or perhaps directly from *qushehheau* (caus. of *qūshaü*, he fears), he makes afraid, alarms.

quosquechin, quosh-, v. i. it 'hangs over' (extends beyond?), Ex. 26, 12, 13.

quoushau (?), **quoashau**, v. i. it spills, is spilled, Mark 2, 22; Luke 5, 37; inan. subj. *quouhteau* (?), it is spilt; suppos. *ne quouhteamuk*, that which is spilt, 2 Sam. 14, 14; *ukquouhkonuh*, 'he spilled (it)', Gen. 38, 9.

qūshaü, v. t. an. he fears (him), is afraid of (him), Prov. 14, 2; with affixes, *uk-qush-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *qush;* 2d pl. *qusheuk* or *-ꝏk*. Vbl. n. *qusháonk*, fearing, fear, Prov. 14, 27; 20, 2; 'reverence', C.

[Narr. *núck-qusha* [*nuk-qush-uh*], I fear him. Cree *goostáchu*, he is afraid; *góostayoo*, he fears him; *goos-tum*, he fears it.]

qushkeu, v. i. he goes back, returns, 2 K. 15, 12; Josh. 10, 15; suppos. *quashkeïk*, Jer. 40, 5: *nuk-qushkem*, I go back, turn back, Neh. 2, 15 (*nuk-quishkeem*, C.). Vbl. n. *qushkeonk*, turning back, James 1, 17. Adj. and adv. *qushkée*, backward, in return, Is. 1, 4.

[Cree *kéw-ayoo*, he returns; *kwisk-issoo*, he is turned over.]

qushkodteau (?), v. i. he passes over [fords?], goes across (a river) [on foot?], Gen. 31, 21; Josh. 3, 17; 4, 10: *seip ne woh mo qushkodtéomuk*, a river that could not be passed over, Ezek. 47, 5; *qushodteaog Jordan*, they passed over Jordan, 2 Sam. 2, 29.

qusseáshkꝏ, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasqunneat*, to swallow, Job 7, 19). V. i. *qusseashquinneau*, he swallows, Obad. 16. Cf. *misheáshkꝏ*.

[Abn. *ne-k8ssihada*, ou *-d8*, j'avale.]

qussinausu, v. adj. an. she is menstruous; as adj. and adv. *-sue*, Lev. 15, 19, 25, 26; suppos. *qussinausit*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *-ausuonk*, menstruation, Lev. 12, 2.

[Narr. *qushenáwsui*, 'a woman keeping alone in her monthly sickness', R. W. 53.]

qussuk, n. a rock, El. Gr. 10; Ps. 78, 20; pl. +*quanash*, Ps. 78, 15: *wutch qussukquan-óhtu*, from (among) the rocks, Jer. 51, 25; dimin. pl. *qussukquanēs-ash*, 1 Sam. 17, 40. Cf. *hassun; ompsk.*

[Narr. *qussúcqun*, heavy; *kuck-qússaqun*, you are heavy; *qussúck*, a stone. Del. *ksuc-quon*, heavy, Zeisb.]

qussukquaneutunk, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*quissukquannūtonk*, C.).

qussukquanush (?), n. 'the kite', Lev. 11, 14; but *weenont*, kite, Deut. 14, 13.

qut, 'conj. discretive', but (El. Gr. 22), yet, and yet, except that ("*qut ouch* sometimes is used for but, because, yet so, but also, but even, nevertheless", C.); *qut matta*, but not, unless there be, Job 6, 6. See *kuttumma*.

qutchehheu, v. t. an. caus. he makes trial of (him), proves (him), tempts (him); imperat. *qutcheh*, prove thou (them); *qutcheheh*, prove thou me, Ps. 26, 2; prohib. *qutcheheuhkon*, do not tempt, Deut. 6, 16 (*qutche*, try thou; *nuk-qutchūwam*, I prove, C.). Adj. and adv. *qutchehwáe*, *-uháe*, of temptation, tempting, Ps. 95, 8. N. agent. *qutchuaén-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchhuwaonk*, a trying, trial, temptation, Luke 4, 13.

qutchĕhtam, qutchtam, v. t. he tastes (it), tries by tasting; pret. *nuk-qutchtamup*, I tasted (it), 1 Sam. 14, 43; suppos. *quadjtog, quajtog*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchehtam-ŭnat*, to taste; vbl. n. *qutchehtamꝏonk* [the sense of] taste, C.).

[Abn. *ne-k8tadámen*, je goûte, pour voir s'il est bon.]

qutchehteau, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *-teóꝏ*k, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutchehteoonk*, pl. *-ongash*, trials, attempts, C.

quthum, =*quttŭhham,* he measures or weighs (it).

***quttáuatu** (Narr.), sixpence or its value in bead money; otherwise *quttatashaúmscat,* six-penny's-worth, R. W. 128, 129.

quttauēu, kuttauweu, v. i. he sinks, goes down (in mire, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15): *ahque kuttaweti,* let me not sink, Ps. 69, 14. Cf. -*quttŭnk,* the throat; *quttŭhham,* he weighs; *quttiánumau,* he shows respect; *m'kuttuk* (*mukkuttuk*), the knee.

[Abn. *ne-ghedáhamen,* 'je l'enfonce dans l'eau, et va au fond'; *gheda'rra,* il enfonce dans l'eau.]

***quttáunemun,** 'to plant corn', R. W. 91. For *pauquttaunemun* (?).

quttaushau, quttuhshau, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttuhshauog onatuh qussuk,* they sank to the bottom like a stone, Ex. 15, 5, =*quttaushaog,* v. 10. From *quttauēu,* with *sh* of mischance. With inan. subj. *quttausheau,* it sank, 1 Sam. 17, 49; '*qutonkamœmœ kœmshœm*', it sinks thy boat, Samp. Quinnup. 156.

quttiantam, v. t. inan. he honors, shows respect to (it).

quttiánumau, v. t. an. he honors, shows respect to (him), Dan. 11, 38: *nukquehtiánum ketassœt,* I honor the king, Dan. 4, 37; imperat. *quttiánum kœsh,* honor thy father, Ex. 20, 12; suppos. part. *noh quttianumont,* he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttianumóonk,* (showing) respect, honoring; pass. *quttiánittuonk,* being honored, respect or honor, as referred to its object. Cf. *quĕhtam,* he fears, and see *quttauēu,* he sinks.

quttompaghœteg, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25, 13: *quttompaghœtau,* he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *quttompaghœtōonk,* weighing, C. See *ompskot,* a penny, and examples thereunder.

quttompaghœteg—continued.

***quttōw,** n. a log (?), C.

quttŭhham, quthum, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. *noh quadhuk,* he who measures; pass. part. inan. *quttuhumuk, quthumuk,* measured, Jer. 31, 37; an. *quttuhhut, qutwhut,* (he is) measured, Dan. 5, 27; freq. *quaquthum;* suppos. *quaquadhuk* (-*hœk,* Is. 40, 12); t. an. *quttuhhamau-au,* he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttuhamœe, quthumóe,* by measure, by weight. Vbl. n. *quttuhhamœonk,* measure, weight. Cf. *ogketamŭnát,* to count.

quttŭhhēg, n. (suppos. inan. or instrumentive of *quttŭhham*) that which measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl.+*ash,* 1 Chr. 23, 29; *quttuhhonk* (vbl. n. act.), a measuring, measure: *quttuhhongan-it,* by measure, 'in a measure', Is. 40, 12.

quttuhshau. See *quttaushau.*

quttŭhwhósu, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl.+*ash,* 1 K. 5, 11; 18, 32. Properly, v. i. an. he measures, is measuring (*nuk-quttŏhwhous,* I measure, C.).

quttukqsheau, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. *quttukshunk,* 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *mukkuttuk,* the knee.

-quttuňk, n. throat; *uk-quttunk,* his throat. From *quttau-eu,* it goes down (?). See *mukquttuk.*

[Narr. *qúttuck.* Del. *gunta,* swallow it, Zeisb.]

R

***rame** (Quir.), within, in, Pier. 48, 49, and passim.

***ramúk** (Quir.), as postposition and preposition for under: *nippe ramŭk okke,* waters under the earth, Pier. 46. Cf. *rame.*

***rout** (Quir.), fire; *rowtag,* Pier. 67. See *nœtau.*

***rôwat, rouwat** (Quir.), of old (?): *nah rôwat,* of old (in old time), Pier. 29; *rouwat eo poôpe,* long ago (?), ibid. 36.

S

sabáe. See *saupáe.*

sabahēg (suppos. inan. of *saupahhéau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sóbahég*, Gen. 25, 29; *sebaheg*, Judg. 6, 19, 20; adj. *sabahhégane*, 2 K. 4, 40; *neepataush sabahég*, 'seethe pottage', v. 38. See *saupáe.*

sábasum, v. t. he melts (it); infin. *-umunat*, Ezek. 22, 20; suppos. inan. or part. pass. *sabasumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sabassumœonk*, a melting, a furnace for melting; and suppos. instr. *sabassēg*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sábasumwe*, molten, 2 Chr. 34, 4; v. adj. an. *sabasosu, sâbohsosu*, he melts or is melting, Jer. 6, 29; inan. subj. *sabohteau*, it melts, is melted. (*noh sobpasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

***sabuck,** n. gunpowder, C. See **saûpuck.*

***sâchim** (Narr.), pl. +*aûog*, n. 'king', R. W. 120. Vbl. n. *sachimáûonck*, 'a kingdom or monarchy', ibid. See *tahsœtam.*

[Peq. *súnjum*, king, Stiles. Micm. *shahman.* Abn. *sañgmañ*, capitaine; *ne-sañgmañi*, je suis capitaine. Del. *sagkimau*, he is a chief, Hkw. Mass. *sachim*, *sagamore*, a king, Wood. The comparison of these forms shows the identity of the names 'sachem' and 'sagamore', the latter representing the 3d sing. indic. of the verb *soñkqhuau*, or *sohkauau* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *sontim.*]

***sachimmaacómmock** [for *sachimmoekomuk*] (Narr.), 'a prince's house', R. W. 120.

***sáchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

ságket, sáket, sáketog, suppos. of *sohkeü, sœhkeu*, or *suhkou*, he pours out, ejects: *noh sagkēt*, he who urinates, 1 K. 16, .11; (*ságketog*) 1 Sam. 25, 34; 2 K. 9, 8.

[Abn. *ne-seghi*, mingo; *seg8di*, urina.]

sagkompanau, -pagunau, v. t. an. he leads (them), directs (them), Is. 40, 11 (*nus-sogkompaginnŭwam*, I lead, I rule, C.); pl. *-anaog*, Matt. 15, 14; suppos. part. *-pagunont*, when he leads, leading, ibid.; *sagkompagunuh*, he led (i. e. continued to lead) them, Ex. 13, 17, 18; *ahque sagkompaginnean*, Luke 11, 4, =*ahque sagkompagunaiinnean*, 'lead us not', do-not lead-thou-us, Matt. 6, 13. N. agent. *sagkompaginnuen*, one who leads, a leader.

sáket, sáketog. See *ságket.*

***sammee,** oil (?), C. See *pummee.*

samogkinumuk, suppos. pass. (inan.) of *summágunum*, that which is stretched out or held forth, as a staff, the hand, etc.

***samp.** See *saupáe.*

sampœ, v. i. he is a guide, he directs right; t. an. *sampœau*, he is a guide to (him); *nus-sampœwun*, I am a guide to (them), Rom. 2, 19.

sampœau, v. t. an. he confesses to (him): *nus-sampœam*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampœantam*, he confesses (it); pl. *-tamwog*, Neh. 9, 2; v. i. *sampwe-antam*, he is frank-minded (cf. Abn. *sanbi8i*, 'franchement, sans feinte', under *sampwi*). (Primarily, he is honest or frank toward.)

sampshanau. See *sampwushanau.*

sampwe. See *sampwi.*

sampwenéhheau, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *noh sampwenéhheont*, he who justifies, a justifier, Rom. 3, 26. Pass. *sampwenéhit*, he is justified, Rom. 3, 24. Vbl. n. *sampwenéhheaonk*, justifying, justification (act.); *-éhhittuonk*, being justified, justification (pass.).

sampweogquanumau, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. *sampweogquanumont*, one justifying (himself), Job 32, 2. From *sampwe* and *ogquanumau.*

sampweüsseahheau, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. *-heóog*, they are made righteous, Rom. 5, 19.

sampwi, -we, v. i. it is (1) straight; (2) right, just, upright. *en samp-*

sampwi, -we—continued.
we may-ut, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) *sampoi*, if it be right, Prov. 20, 11 [?]*. Suppos. inan. *ne sampwag*, that which is right, 2 K. 22, 2. Adj. inan. *sampwe yeü*, Ezek. 45, 11. V. adj. an. *sampwesu*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *noh sampwesit*, he who is upright, Micah 7, 4. V. adj. inan. *sampohteau*, it is straight, upright; caus. *sampwehteau*, he makes (it) straight: *sampwehteaush kum-may*, make thy way straight; part. *sampwehteau-un*, straightened. V. adj. an. act. *sampweusseü*, he does straight, uprightly. Adj. and adv. *-usseáe*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampweusseonk*, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. *-usseaen*, he who does right or justly, a just man. (Cf. Sansk. *samá*, (1) similis, æqualis; (2) æquus; (3) integer; *sampád*, perfectio, felicitas. Lat. similis; Engl. same.)

[*NOTE.—Marked "No!" by the compiler in the manuscript.]

[Narr. *saûmpi*, straight. Quir. *sompâio*, (it is) right, Pier. Abn. *sanbi8i*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *símmutz*, perpendicular; *símmutinum*, he erects it.]

sampwushanau, sampshanau, v. t. an. he guides (them): *ken sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshanont*, pl. *-oncheg*, they who guide, guides, Is. 9, 16. N. agent. *sampwushaen*, a guide (= *sampwoshássean*, Ps. 55, 13).

***sanaukamuck** (Narr.) n. land; *nissawnâwkamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from ——— and *kōmuk*, inclosed place. See *sonkin*, it grows, and cf. Abn. *8sañkan8r*, 'la terre produit'. Perhaps the same as *sowanohkomuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sowaniyeu*). Cf. **ohteuk*.

***sannegkœonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanagkœonk*, C.

[Abn. *nenékk8̂añm8*, I sneeze.]

sanukkuhkau. See *sunnukkuhkau.*

sasamátahwhutteaonk, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-ongash*, 'scourgings', Heb. 11, 36.

sasâmatau, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-sohsamatoh*, I chastise; *nus-sâsamittahhœam*, I punish, C.). Caus. *sasamatahwhau* (*-ahhœau*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamatahwhut*, when he is punished, Prov. 21, 11.

[Narr. *sasaumitaúwhitch*, let him be whipped, R. W. 122. Abn. *n8-saüntteha̋n*, je le bats (légérement).]

***sasaunckapâmuck** (Narr.), n. 'the sassafras tree', R. W. 90.

[Abn. *sasañg8bémak8*, 'bois puant pour faire vomir'; *ma'k8anñ*, bon à manger.]

***sasémin-eash** (Narr.), pl. cranberries, R. W. 90.

***sashkontœwāonk**, n. 'a shrill tone, or voice', C.

sasiogokish, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of *sasiogke*, freq. of *siogke*, it is hard, difficult.

sassadt, n. 'a crane', Is. 38, 14. Cf. *tannag*, crane, Jer. 8, 7. See Cree *tháthicke*, tears, rends; and cf. *tannogki*.

***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *touohkomukque puppinashimwog*, El.).

***sassammaúquock** (Narr.), n. pl. eels, R. W. 103.

[Del. *schachamēk*, an eel (cf. *schachachki*, straight; *wschacheu*, smooth, glossy, slippery), Zeisb. Gr.]

***sassaqushâuog** (Narr.), v. i. they are slow; *nickqússakus*, I am slow. See *sesegenam*, he is slothful.

***saunketíppo** (Narr.), n. a hat or cap, R. W. 107.

***sauoppunk**, a rod, Mass. Ps., Ps. 2, 9.

saup, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

saup—continued.

[Narr. *saûop*. Abn. *séba*. Micm. *shabey*, ce matin; *shabon8k*, demain. Cree *wâppàk-e*, tomorrow (*wépuch*, soon). Chip. *wábang*, tomorrow; *jéba* (*shaiba*), in the morning. Del. *sedpok*, tomorrow morning, Zeisb.]

saupáe, sabáe, it is softened, made soft by water; as adj. 'miry', Dan. 2, 43; *saupáe manœnsk* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sábahég*, that which is made soft, 'pottage', boiled food (perhaps from a causative form, *saupahhéau*, he makes it soft); hence *sappaen* (modern *suppawn*, *sepawn*, *sepon*, Webst.) for *saupáun*, softened. "The crushed corn is daily boiled to a pap called by them *suppaen*."—Descr. of N. Neth., 1671. Cf. *sábasum*, he melts, softens by heat.

[Narr. *nasàump*, "a kind of meal pottage, unparched; from this the English call their samp", etc., R. W. 33. Abn. *ntsaübaïn*, sagamité; *ntsaübé*, fais-en; *kesaüb8*, *8ios-saüb8*, bouillon de chair; *namés-saüb8*, bouillon de poisson, etc. Chip. *nis-sábawe*, I am wet (with rain), Bar.]

*__saûpuck__ (Narr.), n. gunpowder, R. W. 149; *sabuck*, C.

[Abn. *sa'saübig8âk*, il fait des éclairs. Del. *sasappiwak*, lightnings; *sapiechtité*, when it lightens, Zeisb.]

saushkisashaü, siashk-, v. t. an. he scares, frightens (him): *kus-siashkisasheh*, thou scarest me (by dreams), Job 7, 14.

sauskshanittuonk, vbl. n. being terrified, terror, fright; pl. *-ongash nukkonâeu*, terrors by night, Ps. 91, 5.

[Abn. *ne-séghesi*, je suis épouvanté.]

sauuhkissu, v. i. (adj. an.) he pants (is very weary, exhausted) (*sauuhkissinneat*, to pant; *nus-sauuhkis*, I pant, C.); suppos. *sáakussit*, when he pants, Ps. 42, 1.

[Abn. *saük8téssé*, il tombe en défaillance de marcher; *saük8tési*, —— de chaleur, etc. Del. *schauχsin*, to be weak, Zeisb. Gr. 104.]

sauunum, v. i. he is weary, 'his strength faileth', Is. 44, 12; *nus-sauunum*, I am weary, Gen. 27, 46 (*pogkodche nus-souŭnum*, I am very weary, C.); suppos. *noh* *sauunuk*, he who is weary, Job 22, 7. V. t. an. *sauunumau*, he wearies (him). Vbl. n. *sauunumóonk*, weariness, faintness, Lev. 26, 36.

[Narr. *nis-sówanis*, I am weary. Abn. *ne-sa8̆-sâi*, je suis las de marcher; *ne-sa8-arokké*, 'je suis fatigué du travaille', etc.; *sa8i8i*, lassement. Del. *schauwewi*, tired, weak, Zeisb. Gr. 104; *schauwussu*, he is weak, Zeisb. Voc. 28; *schauwalamé*, to faint with hunger, ibid. 55.]

*__sawhoog__ (Narr.), loose, unstrung beads or shell money, R. W. 131. (For *séahwhóog*, they are scattered. See *séahham*.)

[Cf. Abn. *saï8i*, 'nonchalamment, sans l'accommoder, sans le lier', etc.]

séahham, seóh-, v. t. he scatters (it), sprinkles (it), Prov. 20, 8; Ps. 53, 5; Lev. 3, 2. Freq. *seseahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *seahwhau*, *seaéhheau*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *nag seahwhóog*, they are scattered, Ezek. 34, 5; suppos. (pass.) *seahwhutteaóg*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *seahshau* and (intens.) *seakshau*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *seauhkonau*, *seaœkau*, he habitually scatters, goes on scattering (them). (These forms are all causative. The primary verb is not used by Eliot, except perhaps in Luke 11, 23, *seáeiyeu* [=*se-á-ei-u*], he scattereth.) See *nanwiyeu; naswaeu*.

[Narr. *sawhoog*, *sawhósachick*, (pl.) loose (scattered). Abn. *saï8i*, 'nonchalamment'; *saï8i pit8*, 'mets cela dans le sac, sans l'accommoder, sans le lier, simplement comme il est'. Del. *saschemen*, to scatter.]

séauhteau, seaoht-, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*nus-sewäuhteam*, I sprinkle, I scatter, C.).

sebaheg, n. pottage, bouillon. See *sabahēg*.

séë, it is sour; adj. sour; '*sée wine*', for 'vinegar', Num. 6, 3; Ps. 69, 21; *sée petukqunnunk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *séog*, that which is sour, when sour; *nukkone séog*, 'leaven', Ex. 13, 7. Adj. *séane* (of unripe fruit), Is. 18, 5; Jer. 31,

séë—continued.
29, 30, (of drink) Hos. 4, 18. Cf. *siogke*, it is hard, difficult.

[Cree *séwi ssu*, he is sour or salt; *séwáppwrooy*, sour liquor, i. e. vinegar. Chip. (St Marys) *shē wun*, (Sag.) *seewan*. Menom. *shaywon*. Del. *shu won*, Sch. II, 478; *schwon*, Zeisb. Voc. 6.]

seep. See *sépu*, a river.

seepsin, sēpsin, v. i. (he extends himself,) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. *sepsish*, lie down; suppos. *sepsinon*, when I lie down, Job 7, 4.

[Abn. *saüsad8sin* (étendu) or *saüsát8*. Del. *sopsin*, to be naked; *sopsu*, he is naked (?), Zeisb.]

***segaûo** (Narr.), a widower, R. W. See *sekousq*.

[Del. *schikuwak* (pl.), widowers, Zeisb.]

segenam, v. i. he is indolent, slothful. More common in the freq. and intens. *sesegenam*, he is habitually idle, lazy: *nag sesegenamwog*, they are idle, Ex. 5, 8. Cf. with *ahque segenamœk*, be not slothful or remiss (in a particular matter), Judg. 18, 9; *ahque sesegenamœk*, be not slothful (by habit), Rom. 12, 11. Adj. and adv. *-amwe*, Prov. 10, 4; Matt. 20, 3, 6. Vbl. n. *segeneamœonk*, and *saseg-* (*sâsekeneamœ̆onk*, C.), slothfulness, idleness.

[Narr. *kus-sásaqus*, you are slow. Abn. *skŜaük*, le dernier (?), or *saë'ghi"ré*, 'il n'est pas ceinturé, il va à la negligence'.]

séip. See *sépu*.

seïppog [*séëpog*], n. 'salt water', James 3, 12. Elsewhere in Eliot's translation the English word 'salt' is transferred.

sekeneam, sekenam, v. t. (1) he refuses, rejects; (2) he manifests aversion to; (3) he hates (it), Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. *noh sekenog*, he who refuses, hates, Prov. 15, 27. With an. obj. *sekeneau*, he refuses, rejects, hates (him), Gen. 27, 41: *nussekeneau*, I hate him, 1 K. 22, 8; 2 Chr. 18, 7; suppos. *noh sekeneait*, pl. *-itcheg*, they who hate (him), Prov. 8, 36. Vbl. n. act. *sekeneauáonk*, hating, hatred felt, 2 Sam. 13, 15; *sekeneausuonk*, hatred in exercise, active hatred; pass. *sekeneadtuonk*, *-eoadtuonk*, being hated; hatred received, Gen. 3, 15; Eccl. 9, 1; recipr. or mutual, *sekeneaittuonk*, enmity, mutual hatred, Prov. 10, 12.

[Narr. *sékineam*, I have no mind to it; *nis-sékineug*, he likes not me; *sekinneauhettūock*, they hate each other. Abn. *ne-sigaüdam*, je ne le veux pas. Del. *schinginamen*, to hate something; *-galau*, he is hated, Zeisb.]

***sekontœwau,** 'lisping' [he lisps?], C.

sekousq [for *sekousquâ*], n. a widow (*sekăuishq*, C.); pl. *-squaog*, Lev. 21, 14; 1 Tim. 5, 3: *nen sekousq*, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. *sekousquaish*, be thou a widow, Gen. 38, 11. From *asuhkau* (she comes after) or *sequnau* (she is left) and *squâ*, a left woman, a relict. See *sequnau*.

[Narr. *segaûo*, widower; *segoúsquaw*, widow. Del. *schikochqueu*, Zeisb.]

seóhham. See *séahham*.

sép, a river. See *sépu*.

sepagenum, sepak-, sepagk-, v. t. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 105, 39. Suppos. *noh sepagenuk*, he who spreads, extends. Adj. *sepagenumwe*, extended, spread out, Jer. 10, 9.

sepághunk, n. a sail, Acts 27, 40 (*sepakhunk*, C.). Suppos. inan. of *sepagkeu*, it spreads, that which extends or is extended. See **seppagham*.

[Narr. *sepâkehig*, a sail; *sepagchommaûta*, let us sail. Abn. *ne-sibéghíhima*, je vas à la voile.]

sepagkeü (pl. *-éog*), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. inan. *sepagkemœ*, *sepakemœ*, it is spread, it spreads, extends. Suppos. *sepakemœuk*, if it be spread (as leprosy, Lev. 13, 22, 27).

sepakehtamóonk, n. the firmament, Gen. 1, 7. (This verbal, from a form *sepakehtam*, was perhaps formed by Eliot.)

sepakenum. See *sepagenum*.

sepe, (it spreads out, extends; hence) it is long, a long time, Josh. 6, 5; Matt. 23, 14; 'a good while', Gen. 46, 29: *sepe mahche*, long after, Josh. 23, 1. Cf. *qunni; seseken*. (Cf. Greek σπά-ειν,

sepe—continued.
to draw forth; *σπίζειν*, *σπενδ-ειν* (*σπειδ-ειν*), to pour out a liquid; Goth. and Ang.-Sax. *spinnan*, *spannan*.)

[Cree *séep-issu*, he is durable, lasting. Abn. *sipíSi*, enfin.]

sepepomantam, v. i. he is long-lived, lives long, is 'stricken in years', Gen. 18, 11; 24, 1. From *sepe*, and *pómantam* (he lives).

sepham, v. t. he offers, he sacrifices (it); v. t. an. *sephamau*, he offers or sacrifices (it) to (him), 1 Cor. 10, 20.

sephausu, v. i. he sacrifices, offers sacrifice; pl. *-uog*, Hos. 4, 13. Vbl. n. *-uonk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-uongash* (*sēphausu*, it is offered or sacrificed, C.). N. agent. *sephausuaen*, one who offers, a priest, Lev. 1, 9. N. collect. *sephausueneúꝏnk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under JONGLEUR, JONGLERIE.]

sephausuau, v. t. he offers or sacrifices to (him).

sepohtaeu, v. i. he is, or continues, long (in a place?); suppos. *noh sepohtadt*, 'when he had been there a long time', Gen. 26, 8. Adj. and adv. *sepohtáe*, (long) continuing, Jer. 30, 23. Participial *sepahtau-un*, long continuing, 'durable', Prov. 8, 18.

***seppagham**, he sails, C. (i. e. *sepag-ꝏm*, he goes by spreading out, by a sail). See *sepághunk*.

sēpsin. See *seepsin*.

sépu, séip, seep, n. a river, Dan. 8, 3, 7; Gen. 2, 10, 14; pl. *-uash*, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See *sepe*. The inseparable generic name for river used in all compound words was *-tuk* (q. v.), from *tukkꝏ*, fluctuat, undat. *ut sepu-ut*, by the river; *nashaue sepuwehtu*, in the midst of rivers, Ezek. 29, 3; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepuēse*, *sepuwus*, pl. *-ésash*, 'brooks', Job 20, 18.

[Narr. *séip*, R. W.; *sepe*, *sebe*, Stiles; dimin. *sepoêse*, a little river; *sepoémese*, a little rivulet, R. W. 88. Old Alg. *sipim*, a river (*sibikinan*, to pour out), Lah. Abn. *sip8*, pl. *sip8ar*. Cree *séepee*,

sépu, séip, seep—continued.

pl. + *ă*. Chip. *sēbē*, *séepee*, pl. + *wun*. Del. *si po*, Zeisb.]

sequan, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*séquan*, spring, C. and R. W.). Cf. *népun*. Adv. and adj. *sequáne*, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. *síg8ân*, with *sikkaañs8*, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (qu. 28), *sâkwaninik* (in the spring) is translated 'diffluente arborum humore', Fr. 'quand la sève coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i. e. when it thaws?).

[Quir. *sequoks*, in summer, Pier. 28. Abn. *síg8ân*, le printemps. Cree *sékwun*, it is spring. Chip. *sēgwun*, spring. Del. *si quon*, spring, Zeisb.]

***sequanamáuquock** (Narr.), n. pl. [*sequane-âmaug*, pl. + *quog*, early-summer fish], 'bream', R. W. The same species as *mishcùp-paûog*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'scuppaug' and 'porgy' (Pagrus argyrops, Cuv.).

sequnau, v. i. he remains behind, is left, (*nen webe nus-sequinit*, I remain alone, am left, 1 K. 18, 22); suppos. *noh sequnut*, *-it*, he who is left; pl. *nag sequnutcheg*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (=*ashqunutcheg*, Neh. 1, 3). Inan. *sequnneau*, it remains, is left; suppos. *ne sequnuk*, *asqunuk*, *ashqunuk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashqshunk*, pl. + *ish*, what (things) remain, Lev. 27, 18. Cf. *asuhkaue*, (it comes) after; *nus-sequnneat*, to remain alone.

[Abn. *sk8âñik pem8ssé*, he last comes, 'il vient des derniers'; *ne-n8ss8ka8añ*, je le suis, sequor. Narr. *segaûo*, he is a widower [a relict], is left.]

sequnittuonk, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

sequnnumau, v. t. an. he leaves a remainder to (him); negat. *matta sequnnumauwo-ꝏ-og*, they leave not a remainder to (him), 2 Sam. 14, 7.

sequttahwhau, v. t. he remains (of a number), he is left, of (them), Deut. 3, 11. Otherwise written *ashqueht-*, *asqueteah-*, *asqut-*, *ushqueht-*, etc. Suppos. pl. *neg sequttahwhutcheg*, they who are left of, the remnant of, Deut. 3, 11 (*asquttahwutcheg*, 1 K. 9, 21).

sequtteaumuk, ashqueteâmuk, pass. suppos. inan., that which is left, the remnant; pl. +*ish*, the leavings, Ex. 12, 10; Matt. 15, 37.

sesegenam, v. i. he is habitually idle, slothful; freq. of *segenam*, q. v.

seségk. See *sesékq*.

[**sesekeu,** v. i. he stretches himself (in bed or when lying down):] *matta woh wuttit sesekein*, he can not stretch himself thereon, Is. 28, 20. Cf. *sesepáeu*, he stretches himself (and remains stretched).

[Abn. *ne-saʿsághesin*, 'je m'étens, étant couché'. Del. *schachachgeu*, straight along, Zeisb.]

sesékq, seségk, n. a venomous serpent, 'adder', Gen. 49, 17; Prov. 23, 32; 'viper', Acts 28, 3; pl. *-quáog*. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoetic. Cf. *sesékꝏ*, 'he peeps' (as a bird), Is. 10, 14; *sausauag* (suppos.), when it 'tinkles', 1 Cor. 13, 1; and cf. *askꝏk*, snake; *quequssu*, he 'hisses'. (Cf. Greek *σίζει*; Tonga, *sisi;* Polish, *hszyk*, to hiss.)

[Narr. *sések*, rattlesnake, R. W.; *seasicke*, Wood. Abn. *sisik8é*, serpent à sonnettes; *8síg8̂ian*, la sonnette; *sēsseg8*, il crache.]

***sēsēp, qunŭsseps,** n. a duck, C. See **quequécum*. This name perhaps signifies a diver. [Cf. Abn. *netsapi*, 'je me plonge dans l'eau'; 3d pers. *tsa8ap8*, from which freq. *tse-tsa8ap8* or *tse-tsap8* would be regularly formed.*]

[*NOTE.—Marked "doubtful" in the margin."]

[Cree *séeseep*, pl. +*uk*. Chip. *shéesheep*, pl. +*ug*.]

sesepáeu, v. i. he stretches himself, 2 K. 4, 34; suppos. *noh sesepauet*, he who stretches himself; pl. *nag sesepauécheg*, Amos 6, 7. From *sepe* (*sepáeu*, he extends), with augm. reduplication.

sesepáeu—continued.

Cf. *kou-eu; sēpsin; sesekeu*. (Sansk. *śī*, jacere, dormire; *svap*, dormire, jacere; *svápna*, somnium.)

shehteâen [for *nushéhteáen*], n. agent. a murderer.

shpun-au. See *uspunauónat*.

shuog, for *nishuog*, an. pl. three, Jer. 36, 23. See *nishwe*.

shwe, pl. inan. *shwinash*, for *nishwenash*, *nishwinash*, three.

shwinchag, for *nishwinchag*, thirty, Num. 31, 44, 45.

shwosuk tahshe, num. eight, El. Gr. 14; pl. inan. *shwosuk tahshinash;* an. *shwosuk tahsuog*, Gen. 8, 23: *shwosuk tahshishquanogkod*, eight cubits (measures of length), Ezek. 40, 9; *shwosuk audtahshikquinapit*, (when) eight days old, Gen. 17, 12; *nabo shwosuk*, eighteen; *shwosuk tahshinchag*, eighty; pl. an. *shwosuk tahshinkodtog;* inan. *shwosuk tahshinkodtash*. Otherwise written *nishwosuk*, from *n'shwe* (*nishwe*), three, the third finger of the second hand, or 5+3.

[Narr. *shwósuck*, eight; *piuck-nabna shwôsuck*, eighteen; *swoasuck ta shincheck*, eighty, R. W. 41, 42. Abn. *ntsañsek*, eight. Old Alg. *nissouassou*, eight, Lah. Cree *swâss'ik*, eight. Chip. *shous we*, eight; (Ojibwa) *nish wás swi*. Del. *chaasch*, Zeisb.]

siashkisashaü. See *saushkisashaü*.

***sickíssuog** (Narr.), n. pl. clams, Mya arenaria or long clam (*sŭkkissŭog*, C.). Peq. *sucksawaug*, Stiles. For *sohkissu* or *suhkissu*, he spits, squirts water. Adj. v. from *sohkeu*, *suhkou*, he spits. See *suhkou*.

sinnukkutchahheau. See *sunukkuhkau*.

siogke, it is hard, difficult; as adv. *siogke nechau*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ne siogkok*, *siôgok*, that which is hard or difficult, 'a hard thing', 2 K. 2, 10; pl. +*ish*. Augm. (suppos.) *sa-siogokish*, (very) hard matters, Ex. 18, 26. Vbl. n. *siogkeyeuonk*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkussu*, he is hard; *kus-siogkus*, thou art a hard man, Matt. 25, 24. From *sëë*, sour (so,

siogke—continued.
Greek ὀξὺς; Lat. acerbus, asper; Ang.-Sax. *sorghe;* Eng. sour, sore, sorrow). See *sasiogokish.*

[Narr. *siúckat,* hard; *siuckissúog,* 'they are stout men', i. e. hard fighters. Cree *saságissu* (= *sa-siogkussu?*), he is niggardly. Chip. *sanagád,* it is difficult, hard, disagreeable; suppos. *senagak,* Bar. Abn. *saṅ'gheré,* cela est dur; prefix *saaghi.*]

siogkod [for *siogkoht* (*siúckat,* R. W.), from *siogkohteau,* v. i. inan. subj.], it is hard, difficult, Prov. 13, 15; Mark 10, 24.

siogkœwaonk, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *nupwoáonk.*

-sip, -sup, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *saupáe* (q. v.). Cf. *nontsippam; missippan; kogkeissippam; ohksippam,* C.; *tâpsippam,* etc. To this corresponds the inseparable *-uppœ, -ippœ,* 'to eat', which is found in a similar group of compounds. See *wuttattamunat.*

[NOTE.—The entire definition is marked "Dele | to exude | *soh-'ippe*" | preceded by "or 'to sup' bouillon?" The following two incomplete definitions, *-sippa[eu]* and *sissipikquoshau,* appear on a memorandum slip inserted in the manuscript.]

[**-sippa[eu].** Refer to *missippano; mussuppég; suppikq-*(?). Cf. Chip. *-aubo.*]

[Cree *ménis-áppwooy* [*méni-sáppwooy* (?)], berry liquor, Howse 19; *min-áppwooy,* berry juice, p. 179. Chip. *min-áhboo,* ibid. [*n'ippe* (?); *soh'ippe,* juice (?), exude.] Del. *wsup-pi,* 'sap of trees', Zeisb. Voc. 13; *si spi gau,* it leaks, drops, ibid. 29.]

[**sissipikquoshau,** 'he winketh with his eyes', Prov. 6. 13; *noh sasupikquâit,* he that winketh with his eyes, Prov. 10, 10; *wus-súhpequáéh tam un,* he winked at it, Acts 17, 30; *suppikquaehtàm,* he shuts his eyes, Prov. 16, 30; *suhpigquacog,* they shut their eyes, Matt. 13, 15.]

[Del. *scho pin queel,* shut your eyes, Zeisb. Voc. 29.]

***sítchipuck** (Narr.), the neck, R. W. See *mussittipuk.*

skannem(in), pl. *skannémunash,* seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *wuskannēm,* q. v.

[Narr. *skannémeneash,* seed corn, R. W. 91.]

***skàt** (Narr.), ebb tide; *mittâeskat,* a low ebb, R. W. 100.

[Abn. *8si̊kkat,* décroit.]

-skeesuk, the eye, the face. See *muskēsuk.*

***skunk.** See **squnck.*

sóanaiyeu. See *sowaniyeu,* of the south, southern.

sôbáheg, sóbâheg. See *sabahēg,* pottage, bouillon.

sobososit, suppos. and pass. of *sábosasu,* he melts (it). See *sábasum.*

***sóchepo** (Narr.), snow, it snows; *sóchepwutch,* when it snows, R. W. (*muhpōwi,* it snows, C.; *mawpaw,* Wood). See *muhpœ.*

[Abn. *psan,* 'il nége'; *kesi‘p8, kesipsaṅn,* 'il nége beaucoup', Rasles. Micm. *peshak,* it snows; *m8 peshan8k,* it does not snow. Cree *míspoon,* it snows. Chip. *sógipo* (*g* hard), it snows, Bar. Alg. *sokipo,* il neige.]

soggohtunkan-ompsk, n. a flinty rock, flint, Deut. 8, 15; Ps. 114, 8 (*siogke,* hard?).

[Abn. *sagahaṅ,* 'bate-feu'; *sagahaṅapesk8,* la pierre.]

sogkemas [*sogkem-oaas,* biting creature; or *sogke-mœsúhq,* biting fly], n. a 'gnat', Matt. 23, 24. See *mœsúhq; œchaus.*

[Abn. *ne-sagameк8,* elle me pique. Chip. *sagimé,* a mosquito, Bar.]

sogkēpœ, v. i. he bites; *sogkepœau* (*nussogkepŏœam,* I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-œaog, -waog,* they bite, Num. 21, 6, *pish wus-sogképwoh,* he shall bite him, Eccl. 10, 8; *noh sogkeputtog* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogkeu,* it catches hold, and *-uppœ,* v. gen. he eats, he holds for eating or by eating.

[Abn. *ne-sāghé,* je mords; *ne-sagamaṅ,* je le mords.]

sogkodtunk, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See **meninnunk*), Gen. 18, 8;

sogkodtunk—continued. Prov. 30, 33; Joel 3, 18 (*sogkōdunk*, C.); pl. *-ngash*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *sohkodtinnum*, he draws forth, that which is drawn out.

[Abn. *ne-sereghinéhighé*, je tire le lait (v. g. de la vache).]

sogkunau, v. t. an. he catches hold of (him), 1 K. 2, 28.

sogkussohhou, n. an earring, Job 42, 11; Prov. 25, 12; pl. +*nash*, Ex. 35, 22.

[Abn. *ne-sagheséhi*, pl. *-h8nar*, mes pendants d'oreille.]

sógkuttin, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sohsogkuttin;* suppos. *sohsogkittik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sohsogkittikeu*, it hooks, Ex. 26, 37.

soh-, as a prefix, signifies forth from, out from, movement from the place where or in which the action of the verb begins. It is opposed to *pē, pâ*, signifying approach to, or toward: *pe-yau*, he comes to; *soh-ham*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *sî, saî*. Lat. se-, sine, separative particle.)

sohham [*soh-ꝏm*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sohhash*, go forth; suppos. *sohhog*, if or when he goes forth; inan. part. *sohhamun*, gone forth. Vbl. n. *sohhamꝏ́onk*, a going forth, departure, Heb. 11, 22.

[Narr. *sáwwhush*, pl. *sawhèke*, go forth; *wussauhemútta* (?), let us go forth, R. W.]

sohhꝏquaeu, v. i. he looks forth, looks out (as from a door, or window), Judg. 5, 28 (*sonkꝏquaeu*, Gen. 26, 8). See *nuhquainat; uhquáe.*

sohhꝏwunau, v. t. an. he puts, brings, or thrusts (him) out; infin. *-wunónat*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sohhꝏwuttau*, he brings or puts (it) out. Cf. *sohwunum.*

[Narr. *kus-sawhóki*, do you put me out of doors?; *nis-sawhócunckewò* (?), he puts me out of doors.]

sohkau, soṅqhuau, v. i. he overcomes, prevails, has the mastery: *nus-sonqueh*, I have prevailed, Gen. 30, 8; *kummicheme sohkau*, thou prevailest forever, Job 14, 20; suppos. *noh sohkog*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sohkauau, soṅqhuauau*, he prevails over, has the mastery of (him); suppos. *noh sohkauont*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *nag sohkauoncheg*, Rev. 15, 2.

[Cree *sàkoo-hayoo*, he overcomes, subdues him; *sàkoo-tow*, he overcomes it, Howse 165. Chip. *nin gé sháhgooje-óg*, I have overcome them, Jones in ibid.]

sohkenum, sok-, sꝏk-, v. t. he pours forth, pours out; —— *nippe*, he pours out water, Num. 24, 7 (*sꝏkunum*, Mass. Ps.); imperat. 2d sing. and pl. *sohkinush, -ꝏk*, pour out; suppos. *noh sohkenuk*, he who pours, 2 K. 3, 11. From *sohkeu*, it pours, with the formative '*num*, denoting action of the hand. See *sokanon; *sókenug*, etc.

[Abn. *ne-s8gnemen*, je verse, manu.]

sohkenumau, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeü**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *sokemꝏ*, it is poured out, 1 K. 13, 5. From its base, *sohk, sook*, are formed t. inan. *sohkinnum*, he pours (by hand); *sokanon*, water pours, it rains; *suhkou, suhquontam*, he spits, urinates (expels water), etc. Cf. *sonkin*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *sić*, emittere, inspergere, humectare, irrigare, perfundere; *shîkára*, pluvia tenuis; Old Germ. *seihjan*, mingere; *seich*, urina.) See *sokanon.*

[Abn. *s8gheraïin*, il pleut.]

sohkom, v. t. inan. he overcomes, prevails over (it); —— *otan*, he took the city, Judg. 9, 45; —— *muttaok*, he overcomes the world, 1 John, 5, 4; imperat. *sohkash machuk*, overcome evil, Rom. 12, 21. See *sohkau.*

sohkomaü, v. t. an. he feeds (him), provides food for. See *assamaü.*

sohkôsu, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *noh sohkausit*, he who is victorious, Rev. 3, 5. Vbl. n. *sohkôsuonk, -kausuonk*, mastery, victory.

sohkunkquodt, as n. height; adv. in height (measure of altitude or elevation); *ne sohkunk, ne sohkunkquok*, its height, Rev. 21, 16; Ex. 25, 23 [i. e. suppos. that to which it has grown, gone up to?]. From *sonkin* (?). A great number of forms, of several roots, are employed by Eliot to express 'height', 'in height', and 'high'. Besides those noted are *ne sohkonkog*, the height of it, 1 K. 6, 2; *ne ashpohtag*, Ex. 37, 1, *ne ashpúhtag*, v. 10, and *ne ohshpohtag*, v. 25; *ne kódtunkquog* (of a small object), Ex. 30, 2; *ne anœhque spohtag*, —— —— *spœnogkog*, —— - - *spongok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spigaïnȣ*, la cabane est haute; *ni éspigaïnik*, voilà de combien (elle est haute).]

sohmágunum. See *summágunum*, he stretches forth, holds out (his hand or something with his hand).

sohq. See *sœkq*, saliva, spittle.

sohqshanau, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkont sohkwushónau*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohqshadtau*, he teareth (it); *sokshadtoh*, Deut. 33, 20; suppos. *sohqshadtunk*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adtau-un*, it is (violently) broken or torn in pieces, Is. 30, 14.

sohquennum. See *sohqunnum*.

sohquettahham. See *sohquttahham*.

sohquhkauau, sœquhk-, v. t. he continues tearing or rending (him); with the characteristic *-uhk* of continuing action.

sohqui, (it is) in small pieces, fine, in dust or powder; adv. *sohque puppissi*, 'small dust', Is. 29, 5; suppos. *ne sohquag*, that which is in small pieces, in dust or powder, Deut. 28, 24. Adj. inan. *sukquiyeue*, in powder, 2 Sam. 22 43. See *pasquag*.

sohqunnum, sohquen-, v. t. he breaks (it) in pieces, he pulls (it) to pieces, Mark 6, 41; Is. 5, 5; Jer. 1, 10. From *sohqui*, with trans. formative *-nnum*, denoting action performed by the hand.

***sohquompooo** (?), a coward; *-ompœonk*, cowardice, C.

sohqussum, v. t. he cuts (it) small, makes it small by cutting: *sohqsum-un*, he cuts it in pieces, 2 K. 24, 13; *nussohqus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

sohquttahham, sohquet-, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small The formative *tahhum*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquttahhamunash*, they (grains of corn, Is. 28, 28) are broken; otherwise *sœhq-, sukq-*. Adj. and adv. *sohquttahháe*, pounded; pl. *sohquttahhash*, whence the adopted name *succotash*. Cf. *pohqunnum*.

[Cree *séekwa-tahúm*, he beats it into smaller pieces.]

sohqutteahháu, v. i. he is faint-hearted, cowardly (*sohkutteahhaue*, adj. faint-hearted, C.); pl. *-háog*, they are faint-hearted, Jer. 49, 23; suppos. *-hont*, when he is faint-hearted, Deut. 20, 8. Cf. *sequttahwhau*, he remains.

[Abn. *skȣitéhé*, il a peur (v. g. des tourments), il craint le châtiment, etc.; v. i. *séghesi*, il a peur; an. *séghesȣ*, il craint. Cree *sègissu*, he shrinks, he is afraid; *sègehayoo*, he frighteneth him; *sàkoo-tay-áyoo*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from *'tay* (*m'tah*, El.), 'heart' (?).)]

sohsúmœmœ, v. pass. inan. it shines (forth), emits light, is bright (cf. *wohsumœmunneat*, to shine): *wequai sohsumœmœ pohkenahtu*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsumwáe*, shining (forth); *wequai*, a shining light, John 5, 35; ——*ketassœt*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsúmmóonk*, a shining-forth (used by Eliot for 'glory'): *wut-touohkomukque sohsúmóonk*, his-forest glory, 'the glory of his forest', Is. 10, 18. (In preparing a list of words selected from Eliot s Bible Mr Duponceau, misled perhaps by the order of words in this verse (Is. 10, 18), inserted *sohsúmóonk* for 'forest', and on his authority it appears with that meaning among the 'Select Words

sohsúmœmœ—continued.
from Eliot's Translation', incorporated into the index of Mr Pickering's edition of Eliot's Grammar.)

sohsumwáe. See *wóhsumóe*, adj. bright, shining.

sohteaü [*soh-ohteaü*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *ne sahteag*, the extending of it, its length: *ne sahteag kah ne koskag kah ne sohkunk*, 'the length and breadth and height of it', Rev. 21, 16; *aétaeu nesahteag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *sohteaonk*, length, measure of length, Eph. 3, 18.

sohwunum, v. t. he puts forth (his hand or something with or in his hand), Gen. 38, 28. Cf. *summágunum*.

sohwushau, v. i. it goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).

sohwútchuan, v. i. it flows forth, flows out from: *nippe sohwútchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *soh* and *wutche-u*, it proceeds from. Cf. *pamítchuan*.

sokanon [it pours], it rains; as n. rain, Matt. 7, 25 (*sookunnon*, Mass. Ps., Ps. 105, 32; *sœkenonni*, it rains; *sun sœkĕnon*, does it rain?; *onnōhquat*, raining, C.); suppos. *sokanonk*, *sokenunk*, when it rains, Deut. 32, 2: *nashpe pahkontaut mahche sokanonk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanon nœtau*, it rained fire, Luke 17, 29, with *sokanum nœtau*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanónteau*, he causes it to rain, Ex. 9, 23. From *sohk*, *sohkeü*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative or generic is *-'non*, *-nnon*, or *-nnœn* (Abn. *-'raün;* Del. *-'lan*). It is found, besides in *sokanon*, in *mogkinnon* (*mogke-non*), it rains excessively; *mishinnon*, it rains much; *nishkenon*, it mists or drizzles; *ahqunnoṇ* (*ahque-non*), the rain ceases, it holds up; and in its suppos. form in *onnohquat*, 'raining', (when it rains), C., =*ánaquat*, 'rain', R.W. See *sohkenum*. (Cf. Sansk. *unná*, madidus (*und*, madidum esse); *raṇ*, ire. Goth. *rann*, currere, fluere.)

[Narr. *sókenun*, *ánaquat*, rain; *sókenitch*, when it rains; *mishúnnan*, a great rain, R. W. 81, 82. Abn. *sSgheraün*, il pleut (probably from *soh-kenum*, to pour forth; but cf. Sansk. *śîkára*, pluvia tenuis, from *sić* and *śik*, irrigare, humectare; *śćut*, effundere; *śćyut*, stillare, fluere); *kisraün* il a plu; *è'kSraün* (*ahqunnon*, El.), il cesse. Cree *kímmewun*, it rains (cf. Old Alg. *kimiouan*, Lah.); *séke-stum*, he spills it; *sêeke-puthu*, it spills; *séekoo-num*, he empties it; *séekee-num*, he pours it. Del. *sókelan*, it rains; *k'schilan*, it rains hard, Zeisb. Chip. *kimiwan*, *gimiwan*, it rains (*siginan*, he pours it out, spills it, Bar.).]

sokemœ. See *sohkeü*.

sokenippash, imperat. 2d sing., for *sokinush nippe*, pour out water, Ezek. 24, 3.

*__sókenug__ (Narr.), 'a heap' (of corn); suppos. inan. of *sohkenum*, that which is poured.

sokenum. See *sohkenum*.

sokhippag, imperat. 2d pl. 'draw out' water, John 2, 8. See *wuttuhppa*[*enat*].

sonkashkod [*sonk*(*in*)-(*m'*)*ashkeht*], n. the coming up of grass: *nahohtóeu sonkashkod*, 'the second growth', Amos 7, 1.

sonkehteau, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-aumát*, Job 38, 27.

[Cree. *sák-atin*, it is (come) forth.]

sonkin, -un, v. unipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. *nish sonkinash*, they spring up, Matt. 13, 5; suppos. *sonkuk*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *saükekírar* (le blé) pousse, parait. Del. *saken*, pl. *sakenoll*, Zeisb. Gr. 162.]

sonkippog, -uppog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. +*ash*, 'the cold waters', Jer. 18, 14. From *sonkqui*, cool, and *-pog*, water.

[Narr. *saunqui nip*, is the water cool?; *saun kopaúgot*, cool water, R. W. 34.]

sonksq, sonkusq, sunkisq, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 15; Nah. 3, 4: *kehchissunkisq*, =*kehchi-sunkisq*, chief mistress, great queen, Esth. 1, 12. [*soiiqhuau*, or

sonksq, etc.—continued.
sohkau, and *squa;* cf. **sâchim.*] Often written *sunk-squaw* and *sunck squa.*

[Narr. *saunks,* the queen or sachem's wife; pl. *sauncksquûaog.* R. W. 120; *saunck squauh,* Stiles.]

sonkun. See *sonkin.*

sonqhuau. See *sohkau.*

sonqui, (it is) cold, cool, Matt. 24, 12; v. adj. an. *sonquesu,* he is cold (*sonkqui, -queu,* cold; *ohke sonkqui,* the earth is cold; *nus-sonkqus,* I am cold; *annum sonkquesu,* the dog is cold, C. In the last example *sonkquesu* is not appropriately used; *sonqui* denotes, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. *tohkaeu; tohkoi.*

[Narr. *saunqui nip,* is the water cool? R. W. 34.]

sontim, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1: *nus-sontimom ketassꝏt,* 'my lord the king', 2 Sam. 13, 33; pl. *-móog.* Vbl. n. *sontimꝏonk,* sovereignty, C. See **sâchim; sohkau.*

sowaniyeu, sóanaiyeu, sowaniu, it is southward, to or at the south (or, more exactly, the southwest), Gen. 12, 9; 13, 1, 14; Job 9, 9. Adj. and adv. *sowane,* southern, of the south, Matt. 12, 42; pl. *sowanish, soanish,* things of the south, Ps. 89, 12; Is. 43, 6: *sowanohke* [*sowane-ohke*], the south country, Gen. 24, 62; *sowanohkomuk* [*sowane-ohke-komuk*], 'south land', Josh. 15, 19 (i. e. inclosed land, field).

[Narr. *sowaniu,* the southwest (see note to *sowansh-in*). Del. *schawaneü,* southerly, Zeisb. Gr. 164.]

sowansh-in, the wind blows from the south; *sowansh* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *towwúttin,* the south wind; *sowwánishen,* the southwest wind blows. "This is the pleasingest, warmest wind in the climate, most desired by the Indians, making fair weather ordinarily; and therefore they have a tradition that to the southwest, which they call *sowwainiù,* the gods chiefly dwell; and hither the souls of all their great and good men and women go."—R. W. 83. Quir. *perôu kon saúanáiôuk,* 'in another country to the southward', Pier. 28.]

***sowwanànd** [*sowane-(m')ánit*], 'the southern god', R. W. 110. See note on *sowansh-in* above.

sꝏhq, sohq, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *suhkou.*

sꝏhqkuhkom, v. t. inan. it bursts (it) in pieces (as wine a bottle), Mark 2, 22; Luke 5, 37.

sꝏkenum. See *sohkenum.*

sꝏkussun-it (?), v. (when he began to) amend, recover from sickness, John 4, 52, =*sꝏksehp,* Mass. Ps.

sꝏquhkauau. See *sohquhkauau.*

sꝏwampáguneheǵ, n. a sling, 1 Sam. 17, 40; pl. +*ash,* 2 Chr. 26, 14.

spadtauwompaëu (for *usp-*), he looks upward, Is. 38, 14 (infin. *-pinneat*); imperat. *spadtauompsh,* 'lift up thine eyes' (look up), Is. 49, 18. See *ushpuhquáinat.*

spuhhꝏ. See *uspuhhꝏ.*

spuhhꝏwáe. See *uspúhhꝏwáe.*

spúhhꝏwáonk, vbl. n. See *usphꝏwáonk,* a refuge.

spuhquáeu. See *ushpuhquáinat,* to look upward.

spukquodt, as n. the taste or flavor of a thing, Ex. 16, 31: *ne âshpukquok,* the taste of it (when tasted), Num. 11, 8; Job 6, 6.

[Narr. *teàqua aspùckquat,* what does it taste of? Abn. *ȣri-pȣ́gȣ̂at,* cela a bon goût; *matsi-pȣ́gȣ̂at,* cela a mauvais goût. Cree *métho-spúckoosu,* he is well-tasted; *mútche-spúckwun,* it is ill-tasted. Del. *machtschipoquot,* it tastes ugly, Zeisb.]

spunauónat. See *uspunauónat.*

squa, female; as n. one of womankind, a female; pl. *squaog,* women, 1 Tim. 5, 14 (where the prefix *nunk* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiyeuꝏ,* she is female, Gen. 6, 19. In comp. *nunksqua,* a girl; *sonksq(ua),* a queen, etc. (*eshqua,* C.). With the termination denoting a living creature (*-âs* for *ôâas*); *squáas, squáus,* a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mittamwus(sis),* mulier, uxor. See *nompaas,* a male.

squa—continued.

[Narr. *squàws*, pl. *-suck*, woman, women; dimin. *squásese*, a little girl (*squauhses*, Stiles). Cree *iskwáyoo*. Del. *ochqueü*, woman; *och quetschitsch*, girl, Zeisb.]

***Squántam.** "They acknowledge a God who they call *Squantam*, but worship him they do not."—Josselyn's Voy. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The name is clearly the contracted form of *musquantam*, he is angry. "If it be but an ordinary accident, a fall, etc., they will say . . . *musquántum manit*, God is angry."—R. W. 109.

squáshim, squóshim, a female quadruped, Deut. 7, 14; adj. *squáshimwe*, Lev. 4, 28, 32; 5, 6. Cf. *nomposhim*, male quadruped.

[Narr. *squáshim*, R. W. Del. *ochquéchum*, Zeisb. In the Abnaki, Rasles says "the small animals (including the otter, the marten, etc.) were distinguished by *nañbékik8*, male, and *sk8ékik8*, female; the moose and both species of deer by *aiañbe*, male; *hḗrar*, female, and the lynx, 'lion' [panther], hare, and some others by *nañbéssem*, male, and *sk8éssem* [=*squáshim*, El.], female."]

squehtahwhau. See *sequttahwhau*, he is left, remains of.

squi. See *mŭsqui*, red, bloody.

***squnck** (mod. *skunk*), Josselyn's Voy. 82, 85.

[Abn. *ségañk8*, bête puante. Chip. (St Marys) *shi kaug*, (Gr. Trav.) *shegog*. Peq. *ausounch*, Stiles.]

squóntam, squont, squoant, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (*usquont*, a door, C.); pl. *-amash*, Acts 16, 26 (*ushquontamash*, Job 38, 10). Adj. and adv. *-amme*, the door of, or by the door: *wutch squontame kek-it*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *sequnnau*, to be left (see *sequnau*). Cf. Chip. *ishkwándem*, 'door', with *ishkwándán*, 'he leaves it'—the opening left in (building) the house.

squóntam, etc.—continued.

[Narr. *squauntâumuck*, at the door, R. W. 51. Chip. *ishkwándem*, Bar.; (Sag.) *squon dem*, (St Marys) *ish kwón daim*, Sch.]

squóshim. See *squáshim*.

***squtta** (Narr.), fire, R. W. 47 (*squitta*, a fire spark, Wood). Cf. *nashqutteau; nœtau.* (Sansk. *ósha*, actio urendi, ardor; *ush*, urere.)

[Abn. *sk8́tâi*, *-tar*, feu; *sk8ta8io*, il y en a. Cree *esk'ootáyoo*, (there is) fire. Muh. *stauw* (?), Edw.]

***stoh, eshtoh** (Muh.), no, not, Edwards; *eschta*, Gallatin Voc.

***succotash.** See *sohquttahham* and cf. **msíckquatash*, corn boiled whole.

***suckauanaûsuck** (Narr.), n. pl. the black shells. From *súcki* and *anâwsuck* (R. W.), shells, i. e. shell-fish.

***suckaúhock** (Narr.), 'black money'. "They break out of the shell [of the *poquaûhock*] about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney, which is to them precious."—R. W. 104, 130. From *súcki*, black, dark-colored, and *hogki*, shell [cf. *mowhackees*, Wood, from *mœi*, black, and *hogki-ash* (pl.)].

***súcki** (Narr.), black, dark colored, purple. V. adj. an. *suckésu*, he is black, a black man. "They call a blackamoor *suckáuttakone*, . . . for *sucki* is black, and *waûtacone*, one that wears clothes."—R. W. 60.

[Del. *suckeü*, v. adj. (it is) black, Zeisb.]

suhkou, v. i. he spits, Mark 7, 35 (*suhquinneat*, 'spitting', C.; but it is in the form of the so-called infinitive, to spit: *nuteeskōuous*, I spit; *nis-suke*, I am mischievous, spiteful (?), C.). The primary meaning appears to be to eject, discharge liquid; hence *noh ságket*, *noh ságketog*, qui mingit. See *sœhq*, saliva. V. adj. an. *suhkesu*, he is a spitter, he ejects water (*sŭkkissu*, *-og*, C.; *sickissu*, *-og*, R. W., long clams, 'spitters').

[Abn. *sēssek8*, crachat; *sēsseg8*, il crache; *ne sesek8*, salive; *ne-seghi*, mingo. Del. *n'sis suk*, spit, Zeisb.]

sukoshkodtaeu (?), adv. stooping, crouching, Gen. 49, 9.

sukquiyeue, adj. and adv. in fine powder, in small pieces. See *sohqui.*

sukqusha-og, v. i. they are broken, Dan. 11, 22.

sukquttahham, v. t. he beats (it) small. See *sohquttahham.*

***súmhup** (Narr.), n. pl. +*paûog,* beavers, R. W. 95. Cf. **amisque;* **nóosup; tummúnk.* *nóosup* and *súmhup* probably correspond with Abn. *n8sé-mesk8,* the female, and *atsi-mesk8,* the male beaver.

summágunum, sohm-, samogkin-, v. t. he stretches forth, holds out (his hand or something in or with his hand), Is. 5, 25; Gen. 22, 10; Ex. 15, 12 (*nus-summogkinnitchăem,* I stretch out my hands, C.). Suppos. *summaginuk,* when he held out (his hand, Josh. 8, 19). Pass. *menutcheg ne samogkinuk,* the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *summagohteau,* (his hand) is held out, Is. 14, 27. With inan. obj. and an. ending, *summagunumauau,* he holds out (his hand) to or against (him), Is. 5, 25. From *soh-* and *magœ* (he gives, presents), with formative (-'*num*) denoting action of the hand.

sun is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?': *sunnamatta,* 'is it not?'; *sun wunnegen wunnesen,* is it well to do good? etc., Mark 3, 4; *sun nen god,* etc., am I a god? 2 K. 5, 7; *sunnamatta yeu . . . ,* is not this . . . ? Job 4, 6.

[Cree *nah.* Chip. *na.*]

sunkisq. See *sonksq.*

sunk-squaw. See *sonksq.*

***sunnâdin, nanúmmatin** (Narr.), the north wind, R. W. From *sowane-adt* (*sowan-it*), to or toward the south (?).

***sunnúckhig** (Narr.), a falling trap for wolves, loaded 'with a great weight of stones', R. W. 143; a crushing instrument. From the same root with the following words.

[Del. *sill ki te he men,* to squeeze close, to press, Zeisb. (cf. *achsün-hittehican,* a steel trap (?), Zeisb.).]

sunukehteau, sunugqueht-, sanuk-, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sanukehtamuk,* that which is crushed, Is. 59, 5. With an. obj. *-tahheau, -tahwhau,* he crushes (him), makes a weight to fall upon (him); *sunnugquetahwhunnean,* fall (ye mountains) on us, Luke 23, 30. The primary verb (*sunukkeu* (?), it falls heavily, it oppresses or presses down) is not found in Eliot.

[Abn. *ne-sekkikkamen,* je le foule; *ne-sekekenemen,* je le serre, manu; *ne-seg8s-kikaSaü,* je l'écrase.]

sunukkuhkau, sanuk-, v. t. he crushes (him) (by a falling weight [*hassun,* stone] is implied, or by force from above): *nus-sunukkuhkuk,* he crushes me, Jer. 51, 34.

-sup. See *-sip.*

***suppawn.** See *saupáe.*

suppequash, n. pl. tears. See *mussuppég.*

susséqunnum, v. t. he anoints (it), Lev. 8, 10; t. an. *susséqunnau,* he anoints (him): *nus-susséqun,* I anoint (him), Ps. 89, 20. Vbl. n. *sussequéonk,* anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. *-qunittuonk,* being anointed, 1 John 2, 27. Cf. *sohkenum,* he pours out.

[Cree *sóoskoosu,* he is smooth; *sóoskwow,* it is smooth.]

sussippoeu, -poi, it is on one side of, on the border of: *sussippoeu Lebanon,* on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; *nequt sussippoi, . . . ogkomaeu,* on the one side, . . . on the other, Ezek. 41, 2; *sussippoe squont,* 'the sides of the door', ibid.

sussippoñkomuk, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; *sussuppoñkomuk,* Lev. 14, 37.

T

’t. See *adt.*

tabach, ‘let it suffice’, Ex. 44, 6; imperat. 3d sing. of *tâpi,* q. v. See *wame.*

tabepœ. See *tapepu.*

tabhum. See *taphum.*

tabuttantam, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tumau,* he thanks (him) (*kut-tabotomish,* I thank you, C.) Adv. *-tumwe, -tamwe,* thankfully (*tabattântamœ,* C.). Vbl. n. *-tamóonk,* thanksgiving.

[Narr. *taûbot neanawáyean,* I thank you (?), R. W. 30.]

***tackqíuwock,** n. pl. twins, R. W. 45 (*togquos, ogquos,* a twin; pl. *+uog,* C.); *togquonsuœog,* they are twins (?), Gen. 25, 24; cf. *tagwohsu,* Gen. 38, 27.

[Abn. *tagiȣiȣi,* tous deux, ‘ensemblement’; *tagȣéssȣak,* ils sont jumeaux. Del. *tacquiwi,* together, Zeisb.]

tadtamswau wuhkassoh, he pares his nails, Deut. 21, 12. See *tummussum.*

***tah,** in dialect of the Vineyard, at or on, =*adt,* at (Eliot).

-tah. See *mĕtah,* the heart.

tahnœche, adv. in vain, causelessly, Ex. 20, 7; Lev. 26, 16; Prov. 26, 2; ‘vanity’, i. e. of no account, Is. 40, 17 (*tohnœche,* vainly, C.).

[Chip. *anisha,* vainly, without effect, for nothing, Bar.]

tahshé. See *tohsú.*

tahshin, v. i. he lifts himself, raises himself: *nut-tahshin,* I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshin kuhhog,* lift up thyself, Ps. 94, 2. Pass. *kuttah tahshémœ,* thy heart is lifted up, Ezek. 28, 2.

tahshinum, tohsh-, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tashun-,* Mass. Ps.); imperat. *tohshinush kenutcheg,* lift up thy hand, Ps. 10, 12; suppos. *noh tahshinuk,* he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshenum.*) With an. obj. *tahshinau, tohshinau,* he lifts (him) up; pret. *tóhshinohp* [*-œp*] *askœk-oh,* he lifted up the serpent, John 3, 14; suppos. part. *tahshinont,* when lifting (him); pass. *-inimuk,* when he is lifted, John 12, 32.

tahsœtam [v. i. (?)], as n. a king; pl. *-mwog,* Gen. 35, 11. Vbl. n. *tahsœtamœonk,* a kingdom; pl. *-ongash,* Zeph. 3, 8; Matt. 4, 8. Adv. *tahsœtamóe, -tamwe,* of a king, Hag. 2, 22; Ezek. 26, 16. See *ketassœt* (*keh tassœtam?*); **sáchim.*

[MARGINAL NOTE.—“Lifted up?—cf. *sontim*.”]

tahtippadtau, v. t. he quenches or cools (it) (?): —— *nenan,* he cools my tongue, Luke 16, 24. Cf. *uhtappattauūnat.*

tannadtuppœ, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18; Ezek. 34, 14. Vbl. n. *-pœonk,* pasturage, pasture, Ezek. 34, 14; 45, 15.

tannag, n. a crane, Jer. 8, 7 (see *sassadt*). From *tanni,* harsh, hoarse, a tearing sound. See *tannogki.*

[Narr. *taûnek,* pl. *+kaûog,* R. W. 87. Abn. *tarégan,* pl. *-añk* (cf. *taraghi,* déchire, imperat.). Del. *tal le ka,* Zeisb. S. B. 29.]

***tanne ontowâonk,** ‘a hoarse voice’, C. See *tannogki.*

tannegen, tannekin, adtannegen, dtannegen, v. i. it brings forth, produces, yields (as the earth plants, a tree fruit), John 12, 24; Matt. 7, 17; 13, 26; suppos. *tannegik, -kik, dtanneg-kuk,* Gen. 1, 29; Luke 13, 9; *ne tannegik,* that which grows, is produced, fruit. With an. obj. *tannétu,* he grows; pl. *dtannetuog,* Ps. 92, 13.

tannogki, v. i. it is torn; adj. torn: *tannogki petasquishāonk,* a torn coat, C. From *tanni,* it tears, makes a tearing sound. With *tanni, tannogki* (Abn. *taraghi*), it ‘tears’, *tannag,* ‘a crane’, cf. Sansk. *dar* (*ṛ*), ‘lacerare, dilacerare, findere’; Gr. *δέρω*; Russ. *dra-tj,* scindere; Goth. *ga-tar;* Ang.-Sax. *tær-an, tir-an;* Sw. *töra;* Dan. *töre,* to tear; and Greek *γρὺ* (a sound, a grunt), *γρύζειν, γρύλλη, γέρανος,* a crane; Lat. *grus, gruere* (Engl. ‘the crane crunketh’); *grunnire,* to grunt; Ang.-Sax. *craen;* Dutch and Germ. *kraan;* Sw. *trana;* Dan. *trane,* a crane.

[Narr. *tanócki, tanócksha,* it is torn or rent, R. W. 134. Abn. *taraghi'rré,* cela est déchiré (ou crevé); imperat. *taraghi,*

tannogki—continued.
déchire; *tarok8̂és8*, (le loup) hurle. Del. *ta lackat*, cracked, split, Zeisb.]

tannogkinnum, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative *-num*, denoting action performed by the hand.

[Narr. *kum-mache-tannakúnnam-ous*, I have torn it off for you. Abn. *nedararaghinahad8n*, I tear (my dress); *ne-taraghenemen*, je le crève de la main.]

tannogsheau, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From *tannogki*, with *sh*, characteristic of forcible or violent action.

tanohketeaonk, **adtan-**, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (*ad*)*tanohketeau*, he plants, cultivates. Suppos. inan. *adtanohketeamuk*, when planted, cultivated; used for 'garden', Gen. 2, 9.

tanohtóadtu, v. i. he casts lots, determines by lot, gives or takes by lot; pl. +*og*, Ps. 22, 18. Vbl. n. *-tuonk*, determination by lot, Num. 26, 55; Prov. 18, 18. See *adtóaü*, he buys.

***Tantum.** "The Penobscots call their god *Tantum*."—Capt. J. Smith. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. Probably contracted from *keihtánnĭttꝏ́m*, 'my great god'. See *Keihtannit; manit; Squantum.*

tanuppogguhhamꝏ́nk, vbl. noun, a threshing floor, Jer. 51, 33. From *adtau*(*un*) and *poggohham*, a place appropriated for or to threshing; =*ahhut-tannuppoghamuk*, 2 Sam. 24, 21.

tapantam, v. i. he is satisfied, contented, lit. enough-minded, Deut. 33, 23; imperat. 2d pl. *-mꝏk*, be ye content with, Luke 3, 14.

[Del. *tipelendam*, Zeisb.]

tapeneam, v. t. he accepts (it), receives (it) with satisfaction, Eccl. 9, 7; imperat. 2d sing. *tapeneash*, Deut. 33, 11; 3d sing. *tapeneaj*, let him accept it, 1 Sam. 26, 19. With an. obj. *tapeneauau*, he accepts (him), is satisfied with (him); suppos. part. *tapeneaúont*, Esth. 6, 6. Vbl. n. (pass.) *tapeneaumꝏonk*, acceptance, being accepted.

[Del. *tepihilleu*, it is enough, Zeisb.]

tapenum, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *noh tapenuk*, he who is able; pl. *neg tapenukeg*, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From *tâpi*, with the characteristic *-num* of action performed by the hand: he is enough-handed.

tapepu, **tabepꝏ**, **tapupwꝏ**, v. i. he is satisfied with food, enough-eats [*tâpi-uppꝏ*], Nah. 2, 12: *pish tabepꝏog*, they shall be satisfied, Ps. 22, 26.

[Chip. *nin-débissin*, I ate enough, Bar.]

taphéau, v. caus. an. he makes (him) satisfied, satisfies, contents (him); pass. he is satisfied, made content, Prov. 14, 14; suppos. part. *tapheunt*, when satisfying, Prov. 6, 30. With inan. + an. obj. (traditive) *tapehteau*, he satisfies (him) with (it), makes (it) satisfy (him); *nut-tapehteau*, I satisfy (them) with, Ps. 132, 15; Jer. 31, 14.

taphum, **tabhum**, v. t. he buys, i. e. makes satisfaction for (it), Gen, 47, 20; 1 K. 16, 24. With an. obj. *taphou* (?): *nut-tapꝏh*, I bought (them), Luke 14, 19.

tâpi, **taupi**, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *nut-tapet*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *tabach*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *tarp*, satiare; Greek τέρπω.) See *wame*.

[Narr. *taûbi*, it is enough. Abn. *tébat*, c'est assez. Micm. *tebia*, assez, Maill. Del. *tepi*, Zeisb.]

tapupwꝏ. See *tapepu*.

***taquáttin** (Narr.), it freezes: *séip taquáttin*, the river is frozen; *auke taquátsha*, the ground is frozen, R. W. (*togquáttin*, it congeals, stiffens, Ex. 15, 8). From *tohkoi* (*tahki*, R. W.), it is cold. (Cf. Sansk. *tvać*, tegere; Lit. *dengiù*.)

[Abn. *tag8̂aden*, cela est gelé, figé; *tag8ats8*, il est gelé. Cree *ta`k'ów*, it is cold; *awk'wuttin*, it is frozen. Del. *taχ quat ten*, frozen; *ta taχ can*, thick, stiff, Zeisb. S. B. 29, 30.]

*__taquònck__ (Narr.), n. 'fall of leaf and autumn', R.W. Vbl. from *tohkoi* (*tahki*, R.W.), freezing, when frost comes.

[Abn. *tag8äñg8*. Cree *tŭckwâkin*, it is autumn. Powh. *taquitock*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachquoacu*, Zeisb.]

tashkuhkom, task-, v. t. he treads upon (it); freq. *tattashkuhkom*, Hos. 10, 11 (infin.); suppos. *tattashkukog*, when he treadeth out (the corn, Deut. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkauau;* freq. *tattashkuhkauau*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infin.) Luke 10, 19.

[Abn. *ne-dakeskámen*, je le foule aux pieds. Cree *tàkooskum*, he treads on it, *-skum* "implying with certain roots the use of the leg or foot", Howse, 87.]

*__tashpꝏonk, tasp-__, n. a table, C. [This has the form of an active vbl. n., and can not mean 'table', though it may signify a meal, eating what is held up; from *tahshe-uppꝏ*.] Eliot transfers the word 'table' without translation.

*__tashunum.__ See *tahshìnum*.

*__tatackommâú-og__ (Narr.), n. pl. porpoises, R.W. 103. From *tatagkom* (he keeps striking), with *-mâú*, generic for 'fish': the fish which keeps striking (the water).

*__tatágganish__ (Narr.), v. t. (imperat. 2d sing.) 'shake this', R. W. 54. Cf. *tattauúnum*.

*__tataggoskìtuash__ (Narr.), n. pl. 'a fresh meadow', R. W. [*tataggu-oskeht-uash*, shaking grass (?).]

[Chip. *totógan*, 'a trembling piece of ground in a marsh or swamp', Bar. Del. *tataχan*, stiff, close (?).]

tatta, I know not, I can not tell, John 9, 12; 20, 13 (*tatto*, Mass. Ps.). Augm. of *toh*, 'it may be', an adv. 'of doubting', as Eliot calls it (Gr. 22).

[Narr. *tattá*. Abn. *taïinega*, je ne sais, qu'en sais-je? Del. *taktáani*, Hkw.; *taktani*, 'be it who it may' (adv.); 'I don't know where'; *atta*, *'ta*, no, not; *matta tani*, in no way, Zeisb. Gr.]

tattagkomaü, v. t. an. (freq. of *togkomau*) he strikes him repeatedly, beats (him): *wut-tattagkomóuh*, they beat him, Acts 18, 17; suppos. *tattogkomont*, when he beats (him), Luke 12, 45.

tattagkomaü—continued.

With inan. obj. *tattogkodtam*, he beats (it); suppos. *noh tohtogkodtog*, he who beats (it), 1 Cor. 9, 26. See *togkodtam*.

tattamwohtaü, v. t. (caus.) he incloses (it) with; pl. *-taŭ̈og qussukquanash*, they set in (it) stones; pass. inan. *hassunash tattamwohtaü-un-ash . . . ut pohquag*, 'stones inclosed in ouches', Ex. 39, 10, 6. Vbl. n. *tattamwohtauonk*, setting, inclosing, Ex. 28, 20.

tattauúnum, v. t. he shakes (it), Acts 18, 6. The formative *-num* implies action performed by the hand. Caus. *tattauwohteau*, he makes (it) shake, causes (it) to shake; *tattauwohteash kuhhog*, shake thyself, Is. 52, 2.

tatteohtaü menutcheg, he smites (him) with the fist, Is. 58, 4; suppos. (*noh*) *tâdteadt*, he who smites (him) with, Is. 3, 17.

*__tattuppunnohkōnat__, v. i. (infin.), to spin, C. See *tuppinôhteau; tuttuppun*.

[**tatuppagin**, v. i. it rolls (on its axis or about itself).] From *tatuppe*, all the same, motion about a center without advance (?). V. adj. *-ginausu*, it is rolled together or on its axis; pl. *-suash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance ?), *tatuppagsheau*, it rolls itself or is rolled; suppos. *-shunk*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tuppinôhteau; tuttuppun*.

[Abn. *ne-datebip8́d8n*, je roule (v. g. pierre, arbre, etc.); *ne-datebenemen*, je le roule. Cree *tètìppe-puthu*, it turns (on its axis).]

*__tatuppauntúock__ (Narr.), v. i. pl. they are weighing (with scales or balances), R. W. 136.

tatuppe, v. impers. it is equal; as adv. alike, equally, Job 21, 26: *ne tatuppe, netatup*, 'like, so', El. Gr. 22 (*tatŭppéyeu*, just so; *-yéue*, equally, C.). Adj. *tattuppeyeu*, pl. *-yeuash*, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. *tatuppeyeuꝏ*, he is (or it is) the same as, equal to: *wame weyaus tatuppe moskehtuꝏ*, all flesh is (the same as) grass, Is. 40, 6; pl. *-yeuꝏog*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. *-yeuꝏkish*, things when equal, Ps. 17, 2. From *tâpi*, it suffices, by intens. reduplication.

tatuppe—continued.

[Narr. *netâtup*, 'it is all one'. Abn. *tétebi8i*, à l'égalité, également. Cree *tàbiskooch*, alike; *e-áp-itch*, the same. Chip. *tíbishko*, equal, like, similar, Bar. Del. *tpisqui*, exactly so, Zeisb.]

tatuppehtéau, v. caus. inan. he makes (it) equal, equalizes (it), Ps. 33, 15.

[Abn. *tétebaghenâ8é*, il le divise également.]

tatuppequanum, v. t. he rolls (it) along, Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequanumuk*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *-mugish* and *-mugquash*, 'chariots', Ex. 14, 9. Suppos. inan. *tatuppequashunk* (from *tatuppequasheau*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

tatuppin, n. a thread, Cant. 4, 3. See *tuttuppun*.

***taubút, taûbot** (Narr.). See *tabuttantam*. he is thankful.

taümaog. See *tauumaog*.

***taûnek** (Narr.), n. a crane. See *tamag*.

tauꝏmaog. See *tauumaog*.

taupi. See *tâpi*.

***taúpowaw** (Narr.), 'a wise speaker'; pl. *taupowauog*. "Their wise men and old men (of which number the priests are also) . . . they make solemn speeches and orations or lectures to them, concerning religion, peace or war and all things."—R. W. 64, 112. Probably from *tâpi* (*taûbi*, R. W.), and perhaps the same as v. caus. *taphéau*, *tapehheau*, he gives satisfaction, satisfies, says what is enough. Cf. *pauwau*, a priest.

[Cree *tàpwayoo*, he true-says. Chip. *tápwa*, he true-speaks (*nin débwe*, I speak truth, Bar.).]

***taut** [*tautau*], pl. *tautaúog* (Narr.), the name of a species of fish, 'sheepsheads'. R. W. This name, in the plural, is now popularly given to the Labrus americanus Bloch (Labrus tautoga of Mitchell).

tauumaog, taüm-, tauꝏm- (?), n. a street, Dan. 9, 25; Rev. 21, 21: *tauummáogquehtu*, into the street, Josh. 2, 19.

[Narr. *eatau-may* would be 'old way' or 'long used way' (?). See *eatawûs*.]

taúwohpahham. See *touopham*.

tauwutchashunk-ish, 'breaches', Amos 9, 11. See *touwutchathamꝏonk*.

***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, = *na nꝏche*, El.

teâg, as n. thing, object (chose): *ne teag . . . matta teag*, or *matteag*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teag peyasik*, a very little thing (suppos.), Is. 40, 15.

teaguas, pl. *-assinish*, n. things, matters, which are not tangible or material, Is. 42, 9: *ne teaguas*, something (spoken, Luke 11, 54). Augm. *tanteaguassinash* (with *wame*, all), things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teâg* seems to be property, possession, something had: *ne ohtunk*, what he hath; *ne ohtag*, what is (se habet). See *ohtauunát; ohtunk*.

[Narr. *teáqua*, what is this?; *teaqua naúntick ewò*, what comes he for?; *téaqua cuu-nàtinne*, what look you for?; *teàg yo augwháttick*, what hangs there?; *nit-teaugũash*, my money, R. W.]

teâguash, teauguash, pl. things, possessions; used by Eliot for 'money'; Gen. 23, 13; Matt. 17, 27, etc.

teagwe, teague, adj. and adv. 'any', Rev. 7, 1: *teague, . . . ne teague*, of money, . . . of anything, Deut. 23, 19. As an interrog. what?: *teagwe woi mishontꝏwai*, what shall I cry? Is. 40, 6. See *chágwas*.

teanuk, adv. presently, El. Gr. 21; quickly, immediately, Gen. 18, 7; Acts 10, 29, 33.

[Narr. *teâno*, 'by and by'. Micm. *temk*, d'abord; *temke8ei*, premièrement, Maill. Quir. *chàraque*, quickly.]

teaogku, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tióhqui*]. See *nogque*.

teashiyeuonk, teateash-, vbl. n. a family, Deut. 29, 18; Jer. 33, 24 (*chashiyeũonk, teashimmŭmmēonk*, C.).

tenogkequas. See *tinogkukquas*.

tetequshin, v. i. it trembles, 'pants' (of the heart, Ps. 38, 10). From *tatagkom* (see *tattagkomaü*), he beats, with *sh*, characteristic of violent action.

tiadche, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*wachét,* immediately, Mass. Ps., John 6, 21).

-tin, -tinne. Eliot calls these "suppletive syllables of no significance", etc. See *wuttinne*+, *wuttit*+.

***tinnogkohteas,** n. a toad; pl. +*suog,* C.

tinogkukquas, tenogkequas, n. a frog; pl. +*suog,* Ex. 8, 2, 10; Ps. 105, 30 (*tinnogkōhquase, -suog,* C.). Cf. **kopiauss; mohmoskuhteas.* From a verb signifying to jump, with *âs* (*ôâas*), animal: the creature which moves by jumping. See *tannag,* crane ('croaker'?).

[Abn. *arikda8,* il saute.]

tióhqui, tiuhque, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*nuttiohquem,* 'in short', i. e. I am brief, I will speak briefly, C.). V. adj. an. *tiohqussu,* he is short, of low stature. V. caus. inan. *tiohquehtéau,* he shortens (it), makes (it) short: *kuttiohquehte-óh,* thou makest (it) short to him, Ps. 89, 45.

[Narr. *tiaquónqussu,* he is short, R. W. 60. Quir. *taíoquíah,* is short (of life), Pier. 39. Abn. *taák8éss8,* il est court; *ta8aʻk8ât,* cela est court. Del. *taquetto* (adv.), short, Zeisb.]

tiohquonkque, (it is) low; suppos. *tiohqunkquodt,* when it is low, Is. 32, 19.

-tipimon (?): *nut-tipimon,* my shoulder-blade, Job 31, 22. See *mohpegk; muttugk.*

típukok, suppos. when it is dark. See **túppaco.*

tisasquodt: *mahche tisasquodt,* after (the season of) mowing, Amos 7, 1.

tôanneu, v. i. he gapes, yawns (*nuttoiwūnneem,* I gape, C.); with an. obj. *tóannehtau,* he gapes at (him); *nut tóunnehtongquog,* they gape at me, Ps. 22, 13.

togguhwhonk, toguh-, togwonk, vbl. n. (from *toghum*) the pounding (of corn, etc.); hence a mortar or place for pounding: *ut togguhwonganit,* 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhwongane,* of grinding, of a mill; *toguhwónganòmpsk, togwonkanompsk,* a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

togguhwhonk, etc.—continued.

[Narr. *táckunck* or *wéskunck,* 'their pounding mortar', R. W. Abn. *tag8̂ahañgan,* la pile. Del. *tachquoahoacan,* Zeisb.]

toghum, togguhhum, v. t. he grinds (it) (*togguhhum-un-at,* to grind, C.); *wuttoghumun-eau,* they ground it, Num. 11, 8.

[Narr. *tackhùmmin,* to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *8daʻkh8āmen,* il pile quelque chose dans la pile (blé, viande, etc.).]

togkodtam, v. t. he strikes (it) with a stick or some implement, Ex. 7, 20; Num. 20, 11; suppos. *noh togkodtog,* he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtam, tattagk-,* he strikes repeatedly, beats (it); suppos. *noh tohtogkodtog,* he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtuonk,* a blow, a striking, Ex. 21, 25; freq. *todtogkodtuonk, tatogk-,* a beating, Deut. 17, 8; 21, 5 (pl. *tattagkodtuongash,* 'stripes', Ind. Laws). With an. obj. *togkomaü,* he strikes (him); suppos. *noh togkomont,* he who strikes or may strike, Ex. 21, 12, 15; freq. *tattagkomaü* (q. v.), he beats him. Vbl. n. act. *togkom∞waonk,* a blow given, Ps. 39, 10; pass. *togkomitteaonk,* a blow received, a being-struck, Job 23, 2. See *togku.*

togkodtēg, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-ēgash, -ēganash,* Ps. 59, 7. From *togkodtam.* (Cf. Sansk. *tuǵ,* ferire, vulnerare, tremere; *taḍ,* pulsare, ferire; *taṭ,* percutere, ferire. Hib. *tathaim,* I kill; *tathog,* 'a slap'. Cf. Lat. *tignum,* with Ind. n. gen. *-uhtug,* wood, a beam, a stick.)

[Narr. *n'tatakcóm-muckqun ewò,* he struck (beat) me, R. W. 148. Abn. *ne-daʻkh8âmen,* je pile (quelque chose); *ne-dagamaü,* je le bats (v. g. lapide); *ne-taghêʻt8n,* je frappe avec cela. Cree *tákatum,* he stabbeth (?) it; *táká-chegáyoo,* he stabbeth; *ootómmahun,* he beateth it; *ootómmaheggun* (a beating instrument), a hammer, tomahawk; but cf. *tummehtam, tummigquohwhau.* Micm. *taktem,* je frappe. Powh. *tockahacks,* pickaxes; *tomahacks,* axes, J. Smith. Del. *tangamuk,* he stabbed or pierced;

togkodtēg—continued. *tan ga mend*, pierced; *tangandican*, *tangamican*, a spear, Zeisb.]

togkogku, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkōgkem*, I stop, C. With *ksh*, characteristic of sudden or violent action, *togkoggshau*, it was stopped, stayed, Num. 16, 48, 50, =*togkoggushomꝏ* (pass. form), Num. 25, 8, =*ontappu*, Ps. 106, 30. Cf. *togkushin*.

[**togku,** v. i. he strikes (with some instrument), deals a blow;] infin. *togkonat qussukquanash asuh kóunkquttash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togkeü*, it strikes; suppos. *togkunk* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. +*ash*, Ezek. 26, 9 (*togkong*, C.; *tockucke*, a hatchet, Wood); freq. *tadtâgkōnat*, to beat, C.

togkuhwhosu, v. i. he is grinding, he grinds, Judg. 16, 21; pl. *-ósuog*, Matt. 24, 41. N. agent. *-whosuen*, a grinder; pl. *-enuog*, Eccl. 12, 3.

[Abn. *taʻgŜahaŭs8*, on le pile; *dakŜassi*, il pile dans la pile.]

togkun, v. i. it holds, 2 Chr. 4, 5. See *tohqunnum*.

togkuppinau, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohtogk-*, *tattagk-*: *wutohtogkuppino-uh*, they bound him, Judg. 15, 13; suppos. part. *tohtogkuppinont*, Matt. 12, 29. Double trans. *togkuppinauau*, he binds (him) fast to (him). From *tohqunau*, he holds fast; with the characteristic of binding or tying (*-pi*).

[Cree *táhkoop-íssoo*, he is tied up; *-ittáyoo*, it is tied up (*iáppee*, a line or cord). Chip. (suppos.) *tahkoobezood*, bound fast, John 11, 44.]

togkushin, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle): *ishkont kus-seet togkushin qussukquanit*, lest thy foot 'dash' or strike with violence on a stone, Matt. 4, 6. Cf. *togkogku*.

togkussittassun, v. i. he stumbles, John 11, 10; pl. *-unwog*, they stumble, Rom. 11, 11 (*nut-togkissitassin*, I stumble, C.). From *togkushin* and *m'seet* (*musseet*), the foot.

togquáttin, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See **taquáttin*.

***togquos,** a twin, C. See *ogquos*; **tackqiuwock*.

toguhwhonk. See *togguhwhonk*.

togwonk. See *togguhwhonk*.

toh, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an annex 'to every person and variation in the optative mood', signifying 'O that it were!' (*utinam*); would that, El. Gr. 34, 65: '*nꝏ-waadchanun toh*, I wish I keep him'; (3) with the suppos. mood, in what manner, how: *ahqueteamꝏk toh nꝏtamóg*, take heed how you hear, Mark 4, 24; *toh ânukque ne nussin*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *uttoh*.

[Moh. *taugh*, *taukh*, Edw. and Prayers, 1, 6, 7.]

toh, tohhen, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*éwo-un*], who?, does that of the animate. In some dialects, for example the Cree, *tohhen* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tohneit*; *tohnoh*; *tohwutch*, etc.

[Narr. *tou wuttîin*, where lives he?; *tuckowêkin* [*toh kowêkin*], where dwell you?; *tahéna* [*toh hennou*], 'what is his name', how is he called?; *tahéttamen* [*toh hettamun*], 'what call you this', how is it called? Abn. *taŭni aiaŭian*, quo vadis?; *taŭni Sé man*, unde venis?; *arenaŭbes taŭni*, combien d'hommes!; *taŭna*, quiconque. Micm. *dò*, "note interrogative, comme num, ou ne, en latin"; interrog. pron. (an.) *tān*, pl. *tanik*; (pret.) *tanak*, pl. *tannkik*, celui que; (inan.) *tān*, pl. *tānel*; (pret.) *tānel*, pl. *tānnkel*, ce que; "*tān* est aussi adverbe de temps, et signifie quand"; "est encore adverbe de lieu, et signifie où, en quel lieu, en ce lieu", Maill. Cree *tànă*, interrog. pron. an. which; pl. *tàn-ánekee*; inan. *tàn-emah*, pl. *tàn-ánehee*, Howse 189 (but in the examples, p. 280, the inflections are transferred to the verb or verbal to which *tàn* is prefixed, its use corresponding with that of *toh* (indecl.), by Eliot). Del. *ta*, *tani*, where? Zeisb.]

tohkaeu, adv. 'in cold weather', Prov. 25, 20. See *tohkoi*.

tohkekom [=*tohkoi-'k-ꝏmꝏ*, it comes cool (?)], n. a spring (of water), a fountain, Lev. 11, 36; pl. *-kommuash*, Josh. 15, 19. Adj. and adv. *-kommue*, of fountains, Cant. 4, 15; Neh. 3, 15: *tohkekommupóg*, springs of water (*-pog*), Num. 19, 17; Josh. 15, 19.

[Abn. *tekebi*, eau froide; *tekepíghe*, fontaine. Cree *tàke-gúmu*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tackkeebea*, Sch. II, 462; *takigami*, spring water, Bar.; *tŭkagŭmi*, the water is cold, S. B. Shawn. *tàk-ee-kùm-ee*. Miami *taw-kēng-gaw-me*.]

tohkequn, tuhkekun, v. i. it is heavy, Prov. 27, 3; Job 6, 3; 23, 2; pl. —*ash*, Matt. 23, 4: *tukkekhukqunash*, they are heavy (for me), Ps. 38, 4; suppos. *tuhkequog*, when it is heavy, Ps. 38, 4; *ne tuhkequok*, the weight of it, 1 K. 10, 14; *unnttuhkequane*, by weight, of the weight of; pl. *-anash*, Num. 7, 86.

[Narr. *qussúcqun*, heavy; *kuk-qússuckqun*, you are heavy (cf. *qussuk*, a rock). Abn. *tekig8r*, il est pesant; *tekíg8̂an*, cela est pesant. Del. *tak-achsün* (heavy stone), lead, Zeisb.]

tohkoi, v. impers. it is cold, cold is; as n. cold, Job 37, 9; John 18, 18: *kꝏne tohkoi*, the cold of snow, Prov. 25, 13; suppos. (concrete) *tohkag*, when it is cold, Job 24, 7; pl. *-gish*, Nah. 3, 17 (*mꝏcheke tohkoi*, it is very cold (weather), C.). The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *togquáttin* (Narr. *taquáttin*), it congeals, it freezes; **taquònk*, and with these *togkogku*, it is stopped, obstructed.

[Narr. *tahkì*, *tátakki*, 'cold weather'; *tahkèes*, cold [cool, dimin. (?)]; *takitíppocat*, it is a cold night. Abn. *tag8̂aden*, *tkãi*, (la sagamité) est froide, cela est gelé, figé; *tekíghen*, la terre est froide; *tekiteba‘kat*, il fait froid la nuit, etc. Cree *tàk′ów*, it is cold. Del. *tekek* [suppos. =*tohkag* (?)], cold, Zeisb. Gr. 42. Chip. *tŭ ka gŭ mi*, 'the water is cold', S. B.]

tohkokquok, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. *taúkocks*, cold weather.]

tohkônogque, conj. although, El. Gr. 22; *tók-*, Job 13, 15.

***tohkꝏsin**, v. i. [he raises himself (?)], he climbs: *nut-tohkꝏs*, I climb; *tohkꝏsinneat*, to climb, C.

tohkꝏtaau, v. t. he climbs upon (it): - *metug*, he climbed the tree, Luke 19, 4; pl. *tohkꝏtauáog weetuómehtu*, they climb up upon the houses, Joel 2, 9; —— *kussampskóiyeu-ut*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tohkꝏtauonk*, a ladder, Gen. 28, 12 (*tahkꝏsowontuk*, C.). With the characteristic of forcible or violent action (*sh*), *togkꝏshaau*; pl. *togkꝏsháog*; *hassaneutunk*, they scale the wall, Joel 2, 7. Cf. *tꝏkeu*, 'he wakes', rises (?).

[Narr. *n'taquatchuwaûmen*, 'I go up hill'; *taquatchòwash*, go (thou) up hill, R. W. 76.]

tohneit, conj. if, El. Gr. 22: *tohneit nenag*, if it be so, Dan. 3, 17.

tohnoh, adv. interrog. whence? Gen. 42, 7: —— *woh au*, whither can he go? John 7, 35 (*tonnoh*, whither, where; *tonnohwitch*, whence, C.). See *toh*, *tohhen*.

[Narr. *túnna co-wâum*, whence came you?; *tunnock kuttòme*, whither go you? R. W. 28 (cf. p. 73). Abn. *taüni 8e‘man*, unde venis?; *taüni aiañian*, quo vadis? Micm. *tān*, où, en quel lieu, en ce lieu. Cree *tàn-itte*, what place? where?; *tàn'ittè ώtche*, from which place? whence? Del. *ta talle*, where? Hkw.]

tohqunnum, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. *-umwog*, Is. 5, 29. Vbl. n. *tohqunnumóonk*, a seizing, 'prey', Ezek. 19, 3. With an. obj. *tohqunau*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *wutohqun-óuh*, they caught him, Mark 12, 3. From *togqun*, *tohqun*, it holds, with formative *-num*, denoting action by the hand. Cf. *togkogku*; *togkushin*.

[Cree *tákwa-num*, he grasps, holds it with the hand; *tâkwâtum*, he holds it in his mouth. Abn. *ne-kérhaü*, 'je prens (v. g. une marte) dans l'attrape'; *kerahígan*, attrape (aux ours).]

tohsahke, adv. whilst, so long as, 1 Cor. 8, 13. Cf. *nisohke*.

tohshinum. See *tahshinum*.

tohsú, tohshéu, adj. or, as Eliot classes it, a 'distributive pronoun', signifying how much: "pl. *tohsuog, tohsunash,* how many", El. Gr. 8. Elsewhere (p. 14) he gives "*tohsú,* or *tahshe,* which is varied [in the pl.] *tohsúog, tohsúash,* or *tohshinash*", as an 'additional' or 'word suppletive, which signifieth nothing' added to the numerals from 5 to 9 (inclusive), and 'which receiveth the grammatical variation of the things numbered, animate or inanimate': *napanna tahshe,* five; an. pl. *napanna tohsuog;* inan. pl. *napanna tohsuash* [or *tahshinash*]; *yeu tohsheu,* for so much?; *nux, ne tohsheu,* yes, for so much, Acts 5, 8; *wunneese tahshe,* twice as much, Job 42, 10; *nequt pasukœe tahshee,* a hundredfold (times so much), Luke 8, 8 (*tohshe,* so much; *ne tohshit,* so often, so many times, C.). Pl. an. *tohsuog,* how many (persons); inan. *tohshinash, tahshinash, tohsúash,* how many (things); *ne adtahshe, ne ahhut tahshe,* [that which is to or at so many] so many as, the sum of, 2 Sam. 2, 23; Mark 6, 56; 2 K. 4, 8; suppos. inan. *ne adtahsik,* the whole number, the sum, Rev. 13, 18 (*ne audtahsinit,* 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *ne adtahshehettit,* they being (when they were) so many, as many of them as, Judg. 3, 1; 1 Tim. 6, 1. As a 'suppletive' to the numerals from 5 to 10, the signification of *tahshe* (*tohsú*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tahshin,* he lifts himself, raises up, and *tahshinum,* he holds up or raises (his hand or something in his hand). With an inan. subj. *tahshin* becomes *tahsheu,* it lifts, or is lifted up. The Algonquian system of numbers was *quinary,* and borrowed doubtless from the fingers of the hand. At five (*napanna, nabo napanna,* or sometimes *napanna tahshe*), one hand was put up (*neepœ, neepau-un,* stood upright); at six, 5+1, one finger of the second hand was raised, *nequtta tahshe,* and so on.

[Narr. *tashin com-mêsim,* how much shall I give you?; pl. inan. *tashínash.* Abn. *késs8akna8a,* ou *taïni késs8̈ihidit,* combien sont ils?; *késsen8rna8a,* ou *késsen8ar,* combien . . . de ces choses?; *ni akḗsinaň,* voilà tout, voilà toutes (des poires); *neg8̂daňs,* six; pl. an. *neg8daňs-késs8ak;* inan. *-késsen8r.* Micm. *tach,* combien?; *tachigek,* combien sommes-nous?; *tachigigik,* combien sont-ils? etc. (comme un verbe); an. pl. *aj8gom dèchigik,* six; *dèch* s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from *táhto,* number (?), are formed *it-tussu-uk* (an. i.), they are, or number, so many; *it-táhtin-wah* (inan. i.)", etc.; *nickoot-wâśśik,* six. Del. *tschitsch,* more, again; *ta tchen,* how much? Zeisb.]

tohsú, etc.—continued.

tohwutch, tohwaj, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12: *tohwutch koueyog,* why sleep ye? Luke 22, 46. *tohwaj* is the indefinite and suppos. form. From *toh* and *wutche,* what from? wherefore?

[Cree *tàn'wèche,* what from? why? Narr. *tawhìtch.*]

tohwuttintúpánoh, 'he cared for (them)': *mat . . . tohwuttintúpanóoh,* he 'not . . . cared for (the poor)', John 12, 6, ="*matta wutche tohen tupponumop*", Mass. Ps. (Eliot has *matta tohhentupánumáuœ shepsoh,* 'he careth not for the sheep', John 10, 13, =*matta tuppanumooœ sheepsoh,* Mass. Ps.).

tomeü, v. i. he escapes, saves himself, goes clear (infin. *tomun-at,* to escape, Ezra 9, 8). Caus. an. *tomhéau,* he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. + 3d. pl. *tomweh,* save thou them, 1 Sam. 23, 2; suppos. *noh mos nut-tomhik,* he can deliver me, 1 Sam. 17, 37. Caus. inan. *tomwehteau,* he saves (it), 2 K. 13, 25.

tomogkon, v. i. it is flooded, there is a flood. As n. a flood, Gen. 6, 17; Job 22, 16; Matt. 7, 25; the rising of water, flood tide (*nippe tâmogkon,* water flows, C.; *tommogkon, tommog,* Mass. Ps.). Pl. *wadchuash sogkodtųnk tomogkonash,* the mountains flow with milk, Joel 3, 18. Suppos. *tomogkog,* when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tamóccon,* flood tide; *taumacoks,* upon the flood (i. e. when water

tomogkon—continued.
is rising), R. W. 100. Abn. *tamágan*, la marée monte; *tamagaghé*, marée montante.]

***ton** (Muh.), a connective, and, moreover (between clauses); *don*, Ps. 19, 1, 2, 11, also Watts' Cat. 25, ans. 3, and Lord's Prayer in [Quinney's?] Assembly Catechism 5, 6.

tonkqs. See *adtonkqs*, kinsman or kinswoman.

toshkeonk (?), vbl. n. a 'crashing' noise, a crash, Zeph. 1, 10.

touappu [*toueu-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned: *nun-neechanog touappuog*, my children are desolate, Lam. 1, 16.

toueu, touweu, v. i. it is solitary, deserted, unoccupied: *ut touweu*, 'in the desert', Ps. 78, 40. Hence suppos. *touwag*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *tauwiechen*, it is open (e. g. the way), Zeisb. Gr. 168.]

touiésu, v. adj. an. he is solitary, deserted; as n. (*touwiés*, *touiés*), an orphan, a fatherless child, Ex. 22, 22; Deut. 14, 29; 27, 19.

[Narr. *towiûwock*, fatherless children, R. W. 45.]

touishin, touwushin, v. i. inan. subj. it is desolate, it lies waste: *ohke pish touishin*, the land shall be desolate, Mic. 7, 13; suppos. *ne tauuhshik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishinne, touwushinne*, Job 15, 34; Is. 35, 1.

[Del. *tau wie chen*, it is open, Zeisb.]

tôuntomuk. See *óontômuk*, the womb.

touohkomuk [suppos. inan. or pass. part. of *touohkeu*, from *toueu-ohke*, deserted place, 'wild land' (?)], n. the desert, the wilderness, a solitary place, Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23 (*touohkōmuk*, C.); pl. *-ukquash*, Is. 48, 21. Adj. and adv. *-ukque*, of the wilderness, etc., not cultivated, Deut. 32, 10; 2 K. 4, 39; Is. 10, 18.

[Del. *tachanigeñ*, woody, full of wood, Zeisb. Gr. 165; *te-ke-ne*, the woods, Zeisb. Voc. 30.]

touóhpeu, v. i. he goes in (or into) water, John 5, 7 (*tauohpe*, Mass. Ps.); suppos. *tauohpit*, when he goes into water, ibid. v. 4.

touóhpuhteau, v. t. (caus.) he casts it into (the water); pl. *-teaog en kehtahhánit*, they cast (it) into the sea, Jonah 1, 5.

touopham, taúwohpahham, v. t. he puts (it) in water, 'seethes' it, Ex. 29, 31; Num. 6, 19 (*nuttauohpunukꝏh*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *neepattau*.

[Abn. *tsa8ap8*, il se plonge dans l'eau. Narr. *touwopskhómmke* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

tôuppuhhosu, v. adj. an. he is put into water; suppos. *noh tôuppuhhosit*, he (or an. obj., as *weyaus*, flesh) when put in water, 'sodden', Num. 6, 19.

touweu. See *toueu*.

touwushin. See *touishin*.

touwutchathamꝏonk, 'a breach' (in a house), Amos 6, 11. See *tauwutchashunk-ish*.

***touwúttin** (Narr.), the south wind (?), R. W.

***toyùsk** (Narr.), n. a bridge, R. W. Cf. *tꝏskeonk*.

[Del. *ta yach quoan*, Zeisb.]

tꝏanneu. See *ptꝏwu*.

tꝏhpu. See *tꝏpu*.

tꝏkeu, tꝏhkeu, v. i. he wakes from sleep, Ps. 78, 65; pret. *nut-tꝏkep*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tꝏkish;* suppos. *tꝏkeit*, when he wakes, is awakened, Zech. 4, 1; *tꝏkéon*, when I wake, Ps. 17, 15. With the characteristic (*sh*) of suddenness or involuntary action, *tꝏksheu*. V. t. an. obj. *tꝏkinau*, he wakes, awakens (him): *nut-tꝏkin-uk*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tókish*, wake thou, pl. *tókeke; kitumyái* [*kittumma*, El.] *tokéan*, as soon as I wake; v. t. *tókinish*, wake him. Abn. *ne-t8kĭra*, je m'éveille; *ne-t8kkimañ*, 'je l'éveille, moi parlant', etc.]

-tꝏn. See *muttꝏn*, the mouth.

tꝏneque, it slips, is slippery; as adj. and adv. Jer. 23, 12; imperat. 3d sing. *tꝏnequaj*, let it slip or be slippery, Ps. 35, 6.

tꝏnequshin, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *nusseet tꝏnukqushik*, when my foot slips, Ps. 38, 16. With an. subj. *tꝏnequssu*, he slips, is slipping. (*Tꝏnukquesŭe kup-*

tꝏnequshin—continued.
pat, slippery ice, C.; but the adj. should be *tꝏneque* or *tꝏneikqushinne*.)

tꝏnuppasog, n. the tortoise, Lev. 11, 29.

[Abn. *t8rebé;* pl. *-bak*, tortue. Del. *tóolpe* [*túlpe*, Hkw.]; *túlpa*, *turpa*, Campanius (unde deriv. terrapin); *tul pe*, a water or sea turtle, Zeisb.]

tꝏpu, tꝏhpu, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *tꝏp*, 'dew', Cant. 5, 2; suppos. *tꝏhpuwudt*, when there is frost, Ex. 16, 14. Cf. *muhpꝏi*, it snows (C.).

[Narr. *tòpu*, a frost; *missittópu*, a great frost. Del. *to pan*, frost, Zeisb. S. B. 12; 'it freezes a white frost', Zeisb. Gr. 161.]

tꝏskeonk, vbl. n. a fording place (?): *ut tꝏskeonganit*, at the ford, Is. 16, 2. Cf. **toyùsk*, a bridge; see *poñquag*.

[Narr. *wut-tocékemin*, to wade; *tocékítuck*, let us wade.]

tꝏwu. See *ptꝏwu*, he flies.

-tugk. See *muttugk*, *m'tugk*, the shoulders, i. e. the upper part of the back.

tuhkekqun. See *tohkequn*, heavy.

tuhkekun. See *tohkequn*.

***tuhkés,** adv. by this time, Mass. Ps., John 11, 39; =*yeu aquompak*, El.

-tuk, n. generic for 'river'; found only in compound words, as *kishketuk*, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; *nóahtuk* (*nóeu-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kehteihtukqut*, at the great river, Gen. 15, 18. So, *qunni-tuk-ut* (hodie, 'Connecticut'), at the long river; *missi-tuk* ('Mystic'), the great river, etc. It is a contraction, or perhaps the suppos. form, of a verb *tukkꝏ*, signifying it waves, flows in waves, fluctuatus est. The pl. *tukkꝏog* is used by Eliot for 'waves', Ps. 65, 7; 89, 9; Mark 4, 37, etc. (*keitoh wuttukꝏmoh*, the sea whose waves, etc., Is. 51, 15). Heckewelder confounds this word, which, for the Delaware, he writes *hittuck* and translates 'a rapid stream', with *m'htuk* (*m'htug*, El.), a tree, Hist. and Lit. Trans. Am. Philos. Soc. I, 61. *tukkꝏ* itself is either a derivative form or nearly related to the primary verb *togku*, he strikes. It has apparently dropped an initial syllable, *ont*, the characteristic of involuntary motion or change of place (see *ontapinneát*), which syllable is restored to its derivatives: *keht-ontukquog*, 'the mighty waves', Ps. 93, 4; *mish-ontukꝏe kehtohhan-it*, to 'the troubled [great-waved] sea', Is. 57, 20; *kehtahhan-ontuk*, a wave of the sea, James 1, 6; *ketahhanuppog tukꝏmꝏgk*, the waters of the sea (when they) are troubled, Ps. 46, 3. See *sepu*.

[Abn. *teg8*, flot, pl. *teg8̆ʻak; kesañteg8*, grand flot. Chip. *tigou-ŭg*, waves, Luke 21, 25.]

tummehtam, v. t. inan. he severs (it), cuts it off, Prov. 26, 6; Jer. 10, 3; imperat. 2d sing. *tummehtash*, *tumméthash*, Matt. 5, 30; Luke 13, 7: *tummehtamwog up-puhkuk*, 1 Sam. 31, 9, =*tummussumwog up-puhkuk*, 2 Sam. 20, 22, they cut off his head; suppos. *tâmettáhhog*, *tamahtahhog*, when he severs, cuts off, Is. 66, 3; suppos. inan. and pass. *tummehthamuk*, when it is cut off, being cut off, Deut. 23, 1; Job 14, 7. With an. obj. *tummehtahwhau* (*tummetah-*, *tammuttah-*, etc.), he cuts (him) off: *nut-tummutah*, I cut him off, Lev. 17, 10; suppos. part. *noh tametahwhont*, he who cuts off, Is. 51, 9.

tummigquohwhau, -wôu, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tímeqúassin*, 'to cut off or behead', R. W. Abn. *ne-temig8̂étéhañ*, *ne-temik8ssañ*, *ne-temig8̂é harañ*, je lui coupe la tête. Powh. *tomahacks*, axes, J. Smith (see *togkodtēg*). Del. *temahican*, hatchet; *temitchemen*, cut off, Zeisb.]

***tummóckquashunck** (Narr.), n. a beaver coat, R. W. See *tummûnk*.

tummuhhouau, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: —— *onkquatunk*, he earns wages, Hag. 1, 6; suppos. *noh tamhouadt*, he who earns (it), ibid. Vbl. n. *tummuhhouaonk*, desert: *kut-tamhouaonganꝏash*, your deserts, Ezek. 7, 27. Cf. *attumunnum*, he receives it.

tummûnk, n. a beaver; pl. *-unkquaog*, El. Gr. 9 (*tŭmúnk*, C.; *tommunque*, Stiles). This name is evidently a verbal from the base *tumm-u* (he severs, cuts off), from which are formed *tummussum*, *tummehtam*, *tummigquohwhau*, etc., and signifies 'the cutter'. "His teeth . . .

tummûnk—continued.
be sharpe and broad, with which he cuts downe trees as thicke as a man's thigh, afterwards dividing them into lengths," etc., Wood. See **amisque*.

[Narr. *tummòck*, pl. + *quaûog;* (also) *nóosup-paûog; súmhup-paûog*, R. W. Abn. *tema'k8é;* le mâle, *atsimesk8*, fem. *nωsémesk8*. Del. *tamáque*, Hkw.]

tummussum, v. t. he cuts off; as used by Eliot it has the same signification as *tummehtam*, q. v.* With an. obj. *tummussahwhaü*, with nearly the same signification as *tummehtahwhaü*. Freq. *tadtamswau wuhkassoh*, he cuts his nails, Deut. 21, 12.

[*Marginal Note.—"The difference is that one is severed by repeated blows (*-ehtahum*), the other by simple cutting (*-ussum*). See Howse 87 et seq."

[Abn. *ne-temesemen, ne-temes8ñ*, je le coupe.]

***tunnock** (Narr.), whither? See *tohnoh*.

***túppaco** (Narr.), 'toward night': *otematippocat* (suppos.), 'toward night'; *nanashowa-tippocat*, midnight, R. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tipukωk, -ok*) in the compounds *pohkenittipukωk*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pajeh nôe-tipukkok*, till midnight (*nouttippŏhkod*, 'late at night', C.); *nôetipukodáeu*, at midnight. *túppaco* signifies it is dark, or the time of darkness, and has the same base with *pohkeni* (q. v.), if not formed from it directly by the prefix *adt* or *ut* (*adt'-pohk-eni*).

[Abn. *taïni íd8tsi tebi'kat*, quel temps de nuit?; *titebSk8ikeban*, la nuit (passée), de totâ nocte dicitur; *i8 tébk8i8ik*, cette nuit. Micm. *tepk8n8get*, lune, mois. Del. *tpocu*, Zeisb. and Hkw. Cree *tibbiskow*, it is night. Chip. (St Marys) *téb ik ud*, (Gr. Trav.) *tebik* (*tibikad*, night, Bar.). Alg. *tibikat*, il est nuit.]

***tuppanum**, v. t. he cares for [takes care of (?)] it, Mass. Ps. See *tohwuttintúpánoh*.

tuppinôhteau, tuttup- (freq.), v. i. he twists, he spins (caus. he makes to turn around), Ex. 35, 25; neg. pl. Luke 12, 27; Matt. 6, 28. From *tuppin, tuttuppin*, it turns or winds (about its axis). Adj. and adv. *tuppenohtáe*, spun or twisted, Ex. 35, 25. See *tatuppagin; tatuppe; tuttuppun*.

[Abn. *ne-datebabéremen*, je dévide, je fais peloton.]

tuppuhquam-ash, n. pl. beans, 2 Sam. 17, 28; but "*beans-ash*", Ezek. 4, 9; lit. creepers, or twiners: *tuppuhquamω*, 'it winds about', twines. Probably the Phaseolus vulgaris L. (common pole bean), as *manusqussêdash* (bush bean) is the var. nanus. See **manusqusséd-ash*.

[Abn. *a'teba'kŝar*, fèves, faséoles; *da'tebakŝénemen*, il l'entortille. Mod. Abn. *ad-ba-kwa*, bean, Osunk.]

tuppuksin, v. i. he encamps, pitches tents (makes a ring); pl. *-sinwog*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *taubukkussik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppuksinehtauónat*, to encamp against; *wuttupsinehtauouh*, they encamped (against) them, Judg. 6, 4. Vbl. n. *-sinnωonk*, a camp, Num. 2, 3; Ps. 78, 28.

***tupsaas** (Peq.), a rabbit, Stiles.

tussonkquonk, n. a saw; pl. *-ongash*, 1 Chr. 20, 3. See *poksunkquonk*.

tuttuppinôhteau. See *tuppinôhteau*.

tuttuppun, tatuppin, v. i. it turns or winds itself about, it twines; as n. a (spun or twisted) string, thread, cord, Judg. 16, 9, Josh. 2, 21, = *tuttuppunoahtog*, v. 18, suppos. of *tuttuppinohteau*, q. v.

[Abn. *atep8rd8ar*, entortillé. Cree *tè-tippe-puthu*, it turns (on its axis); *iáppee*, a line, or cord.]

U

ubbuhkumun: *wutch ubbukumunit*, from the kernel (of the grape), Num. 6, 4. Cf. *appuhquósu; uppôhquôs.*

uhhussauwaonoge (?), checkered, 1 K. 7, 17: —— *quomphongane anakausuonk*, 'nets of checker work'; lit. 'checkered net work'.

-uhkon. See *-âhkon.*

úhkos. See *múhkos*, a hoof, a nail.

uhpegk, uhpequan, n. (his) shoulder. See *mohpegk.*

***uhpúckachip** (Peq.), n. gull, Stiles.

ŭhpuꝏnkash, ŭhpꝏonk, pipes and tobacco, C. 162; *hopuónck*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkchoóponat*, to be drunk, C. 189. See *wuttamâuog; wuttoohpoꝏmwonish.*

[Del. *ho poa can*, pipe; *hobboëü*, he smokes, Zeisb.]

uhquáe, adj. (1) at the point or extremity of; (2) at the end, border, or extreme part (*ahquāe*, on the other end, C. 235): *ukquáe wutanwohhou*, the end or tip of his staff, Judg. 6, 21; *ut ahquae*, at the ends, Ex. 39, 15, = *wohkukquóag*, Ex. 39, 16 (see *wôhkôeu*); *uhquáe Moab*, upon the border of Moab, Num. 21, 15; *uhquáe wutogkꝏunit*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *ut ohquáe*, on the edge of, Ex. 26, 4; *qut asquam ꝏhquaeu*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahque.*

The radical *uhq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *úhkos* (*múhkos*), the nail of a man or hoof of an animal; *uhquan*, a fishhook (*mukqs*, *uhks*, *uhkas*, an awl), etc.; *wuttuhquab*, his skin; *onkqunnésog*, claws, etc. See also *wehqshik; wôhkuhquôshik; uppuhkuk*, the head; *wussúkqun*, the tail; *kuhkuhqueu*, 'uppermost; *unkque*, 'sore', extreme.

[Quir. *matta éakquino*, he is without end, Pier. 15; ceaseth not, ibid. 40.]

uhquáe, uhquáeu, n. the foreskin (præputium), Gen. 17, 11, 23, 24, 25, = *unquaeu wadúhquab*, 2 Sam. 3, 14: *quoshqussuk ꝏweyaus ut uhquáe*, he was circumcised in the flesh of his foreskin,

uhquáe, uhquáeu—continued.

Gen. 17, 24; pl. *uhquaiyeuash*, 1 Sam. 18, 25, = *ꝏquaiyeu woduhquabeyeuash*, 1 Sam. 18, 27.

uhquan, ukquon, uhquoan, n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*uhquō̂n*, pl. *-quânash*, C. 159): *weyause uhquonash*, flesh hooks, Num. 4, 14. See *onkqunnésog.*

[Narr. *hoquaùn*, pl. *-aûnash*, R. W. 104. Del. *aman*, fishhook; *hocquoan*, pot hook, Zeisb. Voc.]

***uhquantāmwe**, adv. cruelly, C. 227.

úhquanumauónat, v. t. an. subj. to be an object of aversion or abhorrence to: *ohquanumau*, he is loathsome (intransitively), Prov. 13, 5.

úhquanumónat, ahquan-, óhquán-, unkquan-, v. t. an. to abhor, to hold in abhorrence: *matta nutûhquanumóog*, I will not abhor them, Lev. 26, 44; *nag nutunkquanumukquog*, they abhor me, Job 30, 10; *pish kutúhquanumukou*, it shall abhor you, Lev. 26, 30; *wutunkquanumóuh*, they abhor him, Prov. 24, 24; *yeug pish uhquanumogig*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquanumau*, he forsakes, abandons, and *jishontam*, he despises, rejects, hates. See *unkque.*

úhquanumukquok, n. an abominable thing, an abomination, Lev. 20, 13; pl. *unkquenumukqunkish*, 'abominations', abominable things, Deut. 32, 16. See *unkquanumꝏonk*, sorrow.

uhqueu. See *unkque.*

***uhquompanumoadtŭonk**, as adv. 'harshly', C. 228.

úhquontamauónat, v. t. inan. subj. to be abhorrent to, to be an abomination to: *pish kutúhquontamunáoash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

ûhquontamunát, ôhquánit-, ôhquont-, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquanamau*, he forsakes): *ûhquontamun*, he abhorred it, Deut. 32, 19; *pish kutûhquontamun*, you shall abhor it, Deut. 7, 26 (*pish kutúhquontamuná-*

ûhquontamunát, etc.—continued. *oash*, they (inan.) shall be an abomination to you, Lev. 11, 11); *óhquonittamwoh*, they abhor (it), Ps. 107, 18; *úhquontamóg*, if you abhor (it), Lev. 26, 15.

úhquosket, unkquasket, -quoshkēt, -keht, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4: *wutonkquosketueuonk*, their poison, Ps. 58, 4; *unkque unkquoshket*, 'the cruel venom' (of asps), Deut. 32, 33.

úhshuáonk, úhsua-, ushuwa-, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-ongash*, Acts 6, 14; 21, 21 (*us-huwāonk*, an example, C. 116; *uhshuwaonk*, Danforth, Oggus. Kutt. 52). See *usseonk*.

uhtappattauŭnat, to go out (as fire), to be quenched (see *tahtippadtau*): *nœtau matta uhtappattóun*, fire is not quenched, Mark 9, 44; *matta woh úhtappattauómuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta noh uhtappadtaómunœ*, (it) can not quench (it), Cant. 8, 7.

úhtea: *nœtau úhtea*, the fire goes out, Prov. 26, 20. See *onthamunát*.

-uhtug, in compound words, for *mehtug*, tree, wood.

ukkosue [*uhq-ussu* ?], adj. pertaining to the organs of generation: *ukkosue pompuhchaeiyeum*, the virile organ, Deut. 23, 1.

ukkôsuonk, n. the pudenda, Lev. 18, 7, 8, 9: *ukkósuonganit*, 'by the secrets', Deut. 25, 11. Perhaps from *kezheaónat* (to give life to): *kezheau*, he created (Gen. 1, 21), gave life to.

ukkutshaumun, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.

[Narr. *cutshâusha*, R. W. 82.]

ukkuttuk, (his) knee. See *mukkuttuk*.

ukoh: *nen ukoh*, I am, Ex. 3, 14. See *ko*.

ukquanogquon, n. a rainbow, Rev. 4, 4; 10, 1.

ukqunonukquóonk, n. (his) lock of hair; long lock, Num. 6, 5. See *qunónuhquoau*.

ukquttunk, (his) throat. See *mukquttunk*.

ummánunnéhtaunnat, v. caus. to appease, to make calm: *ummánnunnéhtaun*, he appeaseth (strife), Prov. 15, 18.

ummequnne, adj. feathered, Ezek. 39, 17. See *méqun*.

ummissies, ummissés, n. (his or her) sister: *ummissiesin*, our sister, Gen. 24, 60; (constr.) *ummissésoh*, his sister, her sister, Ex. 2, 4; *kummissis*, thy sister (father's daughter), Lev. 18, 11; *weesumussoh*, (his) younger sister, Judg. 15, 2. Cf. *weetompas*, (his) sister, by father or mother; *weetahtu, weetuksquoh*, sister.

[Narr. *weésummis* (and *wíticks*), a sister, R. W. 45. Muh. *nmase*, an (my) elder sister, Edw. 91, = *nmees*, ibid. 87. Del. *mis*, eldest sister, Zeisb. Voc. 5.]

ummittamwussenat, v. i. to take a wife.

ummittamwussoh, n. constr. the wife of; his wife, Gen. 11, 29. See *mittamwus; wusso*.

ummittamwussu, he took a wife, Gen. 25, 1: *ummittamwusscheunt* (part.), taking a wife, Ex. 21, 10; *wuske u mmittamwussit*, if or when he takes a new wife, Deut. 24, 5. See *weetauomónat*.

ummittamwussuhkauau, he took a wife for (his son, Gen. 38, 6).

***ummugkœnaittŭonk**, n. permission, C. 203.

***umukquinumŭnat**, to rub, C. 207.

***umukquompāe**, adv. valiantly, C. 234. Cf. *kēnomp; mugquomp*.

unántam. See *anántam*.

***ungowá-ums** (Peq.), 'old wives', Stiles; Fuligula glacialis Bonap., or long-tailed duck; old squaw. (Called *'hah-ha-way* by the Crees; *caccàwee* by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables *'ogh-ough-egh, 'ogh-ogh-ogh-ough-egh*. Cf. *unkque* and derivatives.

unkhamunát, v. t. to cover, to put a covering over, or upon, Ezek. 38, 9: *unkhumwog*, they covered (the ark), 1 K. 8, 7; *ne unkwhuk*, for covering, that which may cover, Hos. 2, 9. See *puttoghamunat; wuttunkhumunát*.

unkquamónat, -anat, oncquomonat, v. i. to suffer pain, to feel pain: *wuhhog pish onkquamomœ*, his body shall have pain, Job 14, 22; *nutongquomom*, I am in pain, I feel pain, Jer. 4, 19; *nutonquomomumun*, we are in pain, Is. 26, 18. See *kehkechísu*, sore.

[Narr. *nchésammam, nchesammáttam*, I am in pain, R. W. 156. Cf. Cree *áwkoosu*, 'he is sick'; *áwkoohayoo*, 'he hurteth him', Howse 79.]

unkquanumœonk, n. sorrow, Job 41, 22; Eccl. 1, 18 (*onkquanumœonk*, Lam. 1, 12): *mish-unkquomomœonganit*, in great extremity, Job 35, 15. See *onkquanumœonk; onkquommommœonk.*

unkquánumwinneat, v. p. to be grieved or afflicted, to be in affliction, Is. 14, 3: *nag mishe unkqúanumôog*, they are in great affliction, Neh. 1, 3; *onkquanumwit*, when he was in affliction, 2 Chr. 33, 12; caus. an. *uhquanumwehеónat* (*unkq-, onkq-*), to cause to be afflicted, to afflict; *onkquanumwehit*, he afflicts, makes me afflicted, Is. 58, 5; *uhquanumweheunt*, afflicting, making afflicted, Is. 58, 5; *wutúhque onkquanumweheuh*, he did grievously afflict her, Is. 9, 1. See *úhquanumuónat.*

unkquasket. See *úhquosket.*

unkque, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *úhquáe*): *unkque kechísuongash*, 'sore boils', Job 2, 7; *wutúhque* (*wutunkque*, Jer. 4, 8) *onkquanumweheuh*, he did grievously afflict her, Is. 9, 1; *uhqueu*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *uhquáe*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *uhquáe.*)

[Cree *áwkoosu*, he is sick, Howse 79 (see also pp. 152–153). Mod. Abn. *a-kwan*, bitter, acrid. Del. *achewon*, strong, spirituous; *achowat*, hard, painful, troublesome, Zeisb. Gr. 167.]

unkquenehuwaonk, n. severity, Rom. 11, 22.

unkqueneunkquok, ohq-, that which is grievous, Rev. 16, 2: *unqueneunkquot, -quodt*, it is grievous, Gen. 41, 31; Jer. 30, 12.

unkqueneunkqussue, adj. an. terrible (in action), Neh. 9, 32; *ohqueneunkqus*, Cant. 6, 4; *kutunkquanuhkausuongash*, thy terrible acts, Ps. 145, 6.

unkquenneunkque, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*onkqueneunkque*, C. 168; *unkqueneūnkque*, terribly, ibid. 230). See *unkque.*

unkquenneunkquodte, uhqun-, adj. =*unkquenneunkque*, Jer. 14, 17; Nah. 3, 6.

unkquenumukqunkish, n. pl. 'abominations', abominable things, Deut. 32, 16. See *úhquanumukquok.*

unkquontâmœonk, uhquan-, n. an abomination, abominable wickedness; pl. *-ongash*, 1 K. 14, 24; Deut. 23, 18.

únkquoshket. See *úhquosket*, poison.

unnag, if it be so: *woh unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *áunag; unneheónat.*

unnaiinneat: *ne wunnegen unnaiinneat*, 'it is good so to be', i. e. in such a state or condition, 1 Cor. 7, 26 (*unniinat*, to become, C. 181). Cf. *nuttiniin; wuttinniin.* See *unne.*

unnaiyeuonk. See *ŭnniyĕuonk.*

***unnâmmiyeue** (?), adv. inwardly, C. 228.

unnantamœonk, n. thought, purpose, intention, opinion, Deut. 15, 9; Job 42, 2; 1 K. 18, 21; *unnanumaonk*, Job 12, 5 (*unantamooonk*, C. 213): *nuttenantamóonk*, my will; *wuttenantamóonk* (q. v.), his will.

[Narr. *nteatammowonck*, 'that is my thought or opinion', R. W. 65.]

unnantamŭnát, anantamunát, v. t. to think, 2 Cor. 3, 5; to suppose, 2 Sam. 13, 33; to purpose, to will, to have in mind (to suppose or imagine, C. 211): *nuttenantam*, I think, Acts 7, 40; I suppose, Luke 7, 43; *sun kuttenantam*, thinkest thou? Job 35, 2; *unnantam*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *nuttenantamun*, I will (it), Matt. 8, 3; *ne anantamup*, that which I have thought, Is. 14, 24 (*ne pakodtantamup*, that which I have purposed, intended, ibid.); *unnantamohp*, I thought, Num. 33, 56; *ahque unnantamœk*, do not (ye) think, Matt. 5, 17; *matta ne anantam neu, qut ken ne anantaman*, 'not as I will, but as thou wilt', Matt. 26, 39; *yeu anantamon*, 'having this confidence', when I thought thus, 2 Cor. 1, 17; *ne anontog*, 'according to his will' (what he may will), Dan. 4, 35; *howanch anantogeh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *anántam.*

In form this verb is a frequentative or intensive from *antamunát*, or *anatamunát* (Narr. *ntunnántum* or *neántum*, I think; *tocketeántam* and *-tannántum*, what do you think? R. W. 64). The latter is not found in Eliot's transla-

unnantamŭnát, etc.—continued.
tion and perhaps was not in use, but it serves in forming a great number of verbs expressing states of the mind, mental operations, passions and emotions, etc. Among the more important of these are the following: *ahquoantamunát* (*ahque*, not to think of), to forgive; *kodtantamunát* (see *kod*), to desire; *matchenantamunát* (*matchet*, bad), to think evil of; *mehquantamunát* (*mehqunum*, he finds), to remember; *missantamunát* (*missi*, much, greatly), to think much, to meditate; *monchanatamunát*, to be astonished; *musquantamunát* (*musqui*, red or bloody), to be angry; *muskouantamunát* (*muskôau*, he boasts), to be boastful, to be very glad; *natwontamunát*, to devise, to meditate upon; *neuantamunát*, to grieve, to be sorry; *onquotantamunát*, to recompense, to avenge; *pabahtantamunát* (*pabahtamum*, he trusts), to trust; *pakodtantamunát* (*paguodche*, perhaps), to intend or have a mind to; *peantamunát* (*pâ*, let me), to pray; *poanatamunát*, to be mirthful, to make sport; *tabuttantamunát* (*taupi*, *tâpi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *waantamunát*, to be wise; *wannantamunát* (*wanne*, negat.), to forget; *weekontamunát* (*weekone*, sweet, pleasant), to be pleased, to be glad; *wuttamantamunát*, to be troubled; *wunnantamunát* (*wunne*, good), to bless.

From the same root appear to be derived the names given by the Indians to their gods. "They do worship two gods, a good god and an evil god. The good god they call *Tantum* and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The latter name, applied to the same evil deity who was called *Habbamouk* or *Hobbamoco* (Lechford's Pl. Dealing 52), appears to be the contracted 3d pers. sing. indicat. present of *musquantamunát: m'squantam*, 'he is angry', or literally, 'bloody-minded'. The composition of *Tantum* is less obvious.

[NOTE.—The last paragraph of this definition is marked "No" in the margin. It was probably the compiler's intention either to rewrite or to omit it.]

unnantamwe, adj. willingly, Judg. 5, 2; 1 Chr. 29, 6.

unnanumónat, v. t. an. to permit (*unnanúkkōnat*, to permit; *unanumeh*, permit me, C. 203): *unnanumit*, if (he) permit, 1 Cor. 16, 7; *unnantog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unnantamŭnát*.

unnaunchemœkaonk, aunch-, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. *-ongash*, 1 Sam. 11, 6.

unnaunchemœkauónat, aunch-, v. t. an. to tell news to, to communicate new information: *aunchemœkauonat*, 'to carry tidings to', 1 Chr. 10, 9; *muttinaunchemœkauonáoh wunnaunchemœkauonk*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *aunchemœkauonti*, let me bear tidings to (him), 2 Sam. 18, 19. V. i. *aunchemœkaonat* (?), *aunchemœkaog*, they told the tidings, 1 Sam. 11, 4; *pish kut-aunchemœkom*, thou shalt bear tidings. 2 Sam. 18, 20; *padaunchemœonit Saul*, when tidings came of Saul, 2 Sam. 4, 4 (*unnonchimwinneat*, to tell; *nuttinŏnchim*, I tell; *unnoowomœ*, we are told, C. 213). See *aunnœ; aunchemœkaü; hennaü; unnonat; wunnaunchemœkaonk*.

[Narr. *aaunchemókaw*, tell me your news; *aunchemokauhettíttea*, let us discourse or tell news; *tocketeáunchim*, what news? (what tell you?); *cuttaunchemókous*, I will tell you news; *cummautaunchemókous*, I have done (telling) my news, R. W. 62.]

unne, aune, âne, may have been, originally, an indeclinable adjective and adverb, expressing likeness or resemblance, the relation of the individual to its kind, or of species to genus, etc. (*ne ŭnnĭ*, that is proper or right, C. 174; *nenih* or *sampwi*, right, ibid. 174; *uttoh unni*, what manner, ibid. 176; *nahnaunne*, adv. especially, ibid. 228; *yeuunni*, thus, ibid. 234; *en unni*, Mass. Ps., John 3, 9, =*en unih*, El.); it is not found, however, in this form in Eliot or the vocabularies, but is used largely in composition and as a verb substantive: *ne-ane*, so, such, of this or that kind, whence *nan* and *ne-nan* (q. v.), the same; *áunag*, if it be so, when it is so; hence, as a noun, an event, an occurrence (possible or

unne, etc.—continued.
actual), that which is or may be so (see *áunag*); and with *ne, ne áunak*, the color, appearance, or other specific quality of an object; *unne*, 'that is', id est, Rom. 9, 8; *unnaiinneat* (q. v.), for *unne-ayinneat*, to be so, i. e. of such kind or condition. *-in* or *-en*, as a suffix of animate nouns, has the same meaning, referring an individual to the species or kind, and constituting nouns general [?] or appellative [?], as *wut-taun-oh*, his or her daughter, the daughter of; *wut-taun-in*, a daughter, any daughter; *wut-taun-éunk* (collective), the daughterhood, or the whole of the daughters; *adchaen*, a hunter, i. e. some particular hunter; *adchaen-in*, a hunter, i. e. any hunter, one of the hunter kind.

unneapeyau. See *enneahpeyau*, he sojourns, stays.

unnehenát, unhenát, v. i. to act, to conduct one's self.

unneheónat, unheónat (neheonat?), v. t. an.*to conduct one's self toward or with respect to another, to act toward, to do to or deal with: *ne anꝏwadt wuttinheónat ummissinninnúmoh*, that 'which he thought to do unto his people', Ex. 32, 14; *noh nuttinheónat*, (what do you wish) me to do to him? Mark 15, 12; *unnéhhuau*, he dealeth (treacherously), Is. 21, 2; *womausuonk ne ánhen, ne pish kuttinhen*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *toh kittinhesh*, what have I done (do I) unto thee? 1 K. 19, 20; *matta ne pish kuttinheon*, 'thou shalt not do so unto' (God), treat him so, so deal with him, Deut. 12, 31; *ne unnehe*, so deal (thou) with me, 2 Chr. 2, 3; *ne nuttínheun ne ánhit*, I will do so to him as he hath done to me (I will do it that he may have done or may do), Prov. 24, 29; *nuttinheonanónut ne anhikqueog*, we to do to him as he hath done to us, Judg. 15, 11; *ne unnehe*, so deal thou with me, 2 Chr. 2, 3 (*ne anheop*, as I dealt with (him), ibid.); *unnéhúk, unnehhuk, unneheuk, nag*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unnéhúk nanuk nag*, 'so do ye to them', Matt. 7, 12; *wussittumóonk unnehenach*, let judgment be executed on him, Ezra 7, 26; *matcheneheónat*, to act evilly toward, to treat badly: *kum . . . matchenehennumun*, we will deal badly with thee, Gen. 19, 9; *kꝏnenehikqun*, (he may) do thee good, Deut. 8, 16. Inan. *uttoh anteunkup*, what he did to (it), Deut. 11, 4.

[Note.—"Is this a verb causative from *neane* (*nan*), with verb subst.? See *áunag*."]

[Del. *liho*, do it to him; *lihineen*, do unto us, Zeisb. Voc. 9, 20.]

***unnehtongquat**, n. a story, pl. +*ash*, C. 163.

unnequanumunát (?), v. t. to roll, or move by rolling (?): *unnequanumꝏk*, roll ye (great stones, Josh. 10, 18); *wuttinnequanumun*, he rolled (a great stone, Mark 15, 46).

unneu, adj. an. anyone, =*howan* (?): *toh pish unneu nampꝏhamauau*, what shall one (i. e. anyone) answer? Is. 14, 32 (*nen unnuh*, I am he, Mass. Ps., John 9, 9, =*noh neen*, El.; *tonoh unnuh*, where is he (this man), ibid. v. 12).

***unniinat.** See *unnaiinneat*.

***unnissŭonk**, n. a color, C. 163; but *wosketompae unnissuonk*, mankind, C. 167.

unnitchuan, v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7: *unnitchuanash kehtahhannit*, they (rivers) flow to the sea, Eccl. 1, 7. See *anitchewan; wuttitchuwan*.

ŭnniyĕuonk, unnai-, n. a matter, affair, case, business, Deut. 17, 8: *kuttinniyeuonk*, 'thy matters', business, 2 Sam. 15, 3; *-ongash*, 2 Sam. 19, 29; *wuttinniyeuongash*, his business or matters concerning him, his affairs, 2 Chr. 19. 11; *wunnohteae unnaiyeuongash*, 'conditions of peace', terms, Luke 14, 32; *matcheniyeuonk*, 'evil case', bad state of affairs, Ex. 5, 19 (*ponniyeue ŭnniyĕuonk*, rude behavior, manner, way, state, condition, C. 174; *wunnegen unniyeuonk*, a good cause, ibid. 216). From *unnehenát* (?).

unnohkon, -uhkon (?), (it) is cast, is thrown down, Job 18, 8; Prov. 16, 33.

unnohkónat, v. t. an. to cast down, an. obj.: *wuttinnohkonuh ohkeit*, he cast him down to the ground, Dan. 8, 7 (*kup-*

unnohkónat—continued. *penuhkoneh*, thou castest me down, Ps. 102, 10). Cf. *nœkonónat; penohkónau.*

unnóhteamunát(?),**unnuht-,** v. t. inan. to cast (it) down: *unnóhteash*, cast (it) down, Ex. 7, 9; *kuttinnuhteam*, thou castest it down (to the ground), Ps. 89, 44; *unnohteau uppogkomunk*, he cast down his rod, Ex. 7, 10. Cf. *nœkonónat; penohkónau.*

unnohteauónat, v. t. an. and inan. to cast or throw (an. obj.) to or into: *unnohteáog nœtaut*, they cast (them) into the fire, 2 K. 19, 18.

unnomâi, a reason, the reason, 1 K. 9, 15 (*ennomai*, Samp. Quinnup.; *unnōmmai, ennomaiyeuonk*, C. 158).

unnónat, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *annœ; hennaü; unnaunchemœkauónat; uttinónat.*

unnontœwáonk, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1: *kuttœe unnontœwaonk*, 'the voice of speech', Ezek. 1, 24; *kuttinnontœwaonk*, thy speech (manner of speech), Matt. 26, 73.

unnontukquohwhónat, v. t. an. to owe to another, to owe (*unnohtukquahwhittinneat*, to owe (to be in debt); *kuttinnohtukquahe*, I am in your debt, C. 203): *ahque toh unnontukquâwhutteg*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kittinnontukquohhuk*, how much dost thou owe to, Luke 16, 5; *anuntukquohwonche*, one who owes, Matt. 18, 24; *nœnamontukquohhœwaen, -in*, a creditor, Luke 7, 41. See *nœnamontukquohwhônat.*

unnœhamauónat, v. t. to sing (songs) to: *unnœhamœk . . . wuske unnœhomaonk*, sing ye to (him) a new song, Is. 42, 10; *anœhomont ketœhamaongash*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketœhomom.*

unnœhamunát (?), v. t. to sing (songs). See *anœhomunat.*

unnœhomáonk, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketœhomáonk.*

unnœhqueu, so far distant, at such a distance, Acts 28, 15 (*uttoh unnuhkŭhquat*, how far? C. 228, =Narr. *tounúckquaque*, R. W. 74). See *nœhqueu.*

unnœwáonk, n. a commandment. See *wuttinnœwaonk.*

unnœwónat, to speak to, to tell, to command. See *annœ; nœónat.*

unnugkeni, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *kēnai.*

unnuhquainat, v. i. to look (toward or at), =*nuhquainat*, q. v.: *unnuhquash ketahhaniyeu*, look toward the sea, 1 K. 18, 43.

unnukquominneat, v. i. to dream, Gen. 41, 17; *unnukquom*, he dreamed, Gen. 41, 1, 5.

unnukquomœonk, -muonk, n. a dream, Deut. 13, 1; Dan. 4, 5; 6 (*-quamœ̆onk*, C. 163); *nuttinnukquomœonk*, my dream, Dan. 4, 7, 8; *unnugquomœonk*, Gen. 41, 15.

unnukquomunát, v. t. to dream: *nuttinnugquomun*, I dreamed (a dream), Gen. 41, 15. Cf. *kodtukquom-unat*, to be sleepy, C. 209.

unnukquomuwaen, n. one who dreams, a dreamer, Deut. 13, 1.

[**un**]**nussu,** (he is) shaped or formed, made like, made such as [*unnussu*]: *toh unnussu*, what form is he of? 1 Sam. 28, 14; *matta nœwahteaou neanussit*, 'I could not discern the form thereof' (an.), Job 4, 16; *ne anussit God*, in the form (likeness) of God, Phil. 2, 6; *muhhogkat nussu*, 'in bodily shape', Luke 3, 22. See *neane; neaunak; nussu.*

[**un**]**nussuonk,** n. form or shape (of an. obj.?): *wuttinnussuonk*, his form, Is. 52, 14; *ut nehewonche wuttinnussuonganit*, in his own image, Gen. 1, 27. Cf. *neaunak.*

unuhquainat. See *nuhquainat.*

***ununânumôe,** adv. mildly, C. 229.

***ununumauwonate,** to give (to), C. 192. See *aninnum.*

***uppaquóntup** (Narr.), the head, R. W. 58; *nuppaquóntup*, my head, ibid. See *uppuhkuk.*

uppasq (?), n. 'the horse leech', Prov. 30, 15.

uppeanashkinonog, n. pl. flags, rushes, Is. 19, 6.

uppéshau, n. a flower, Ex. 25, 33; Job 15, 33; Is. 40, 7 (*uppēshou*, C. 168); pl. *uppéshauanash, uppishóónash*, Ex. 25, 31, 34; 37, 17: *sonkin uppishaanish*, it bloomed blossoms, Num. 17, 8. From *peshauonat*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *péshau*, a flower, James

uppéshau—continued. 1, 10; *peshaônash*, flowers (without the prefix), 2 Chr. 4, 5. See **peshai*, blue.

uppisk, his back: *uppisquanit*, at his back, behind him. See *muppusk*.

uppohchanitch, n. (his) finger, Ex. 8, 19. See *pohchanutch*.

uppôhquôs, obbohquos, n. a tent (awning or covering), Ex. 40, 19: *ne ábuhquósik*, its covering, Cant. 3, 10; *abohquos sokanon*, a covert from rain, Is. 4, 6. See *appuhquósu*, he covers.

uppónat, uppunát, v. t. =*apwonat, appwóunát*, to bake or roast. See *appœsu; apwóu; nadtuppœ*.

-uppœ. See *nadtuppœ*.

uppœsu. See *appœsu*.

uppœteau. See *ahpœteau*.

uppœunneat, uppwunneat, a radical verb meaning to feed one's self, to eat; it is not found in Eliot or Cotton, but from it many derivatives are made. See under *nadtuppœ*.

uppuhkuk, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; 'scalp', Ps. 68, 21. See *muppuhkuk; *uppaquóntup*.

uppuhkukœash, n. pl. 'head tires', Ezek. 24, 23.

uppuhkukquanitch, (his) finger tip (finger head), John 16, 24 (*nuppoohkuhquānitchēgat* (obj.), my fingers, C. 239).

uppuhkukqut, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10: —— *ahtohtagish*, 'bonnets', Ex. 28, 40.

uppuminneonash, n. pl. =*appúminneónash*, parched corn.

uppunonneonash, n. pl. parched pulse, 2 Sam. 17, 28.

us, imperat. 2d pers. sing. from *ussinát*, say thou: *nag us*, say to them, Lev. 18, 2; Zech. 1, 3.

ush, imperat. 2d pers. sing.: *ush Pharohut*, 'get thee to Pharaoh', Ex. 7, 15.

ushpohteau. See *âshpohtag*.

ushpuhquáinat, aspuhq-, ishpuhq-, spuhq-, etc., v. i. to look upward, Ps. 40, 12: *spuhquáeu*, he looked up, Mark 6, 41; *nutushpoquáim*, I look up, Ps. 5, 3; *aspuhquait*, when he looked (up), Mark 8, 24. See *nuhquainat; spadtauwompaēu*.

ushpunnamunát, ashp-, v. t. to lift up, to hoist up: *ushpunnumwog sepághunk*, they hoisted up the sail, Acts 27, 40; *ashpunahettit wunnuppauhunouh*, when they lifted up their wings, Ezek. 10, 16.

[Del. *a spe num men*, to lift up, Zeisb. Voc. 38.]

***ushpunnaonk**, n. event, C. 166; *spunnaongash*, 'diseases', Matt. 4, 23.

ushpushenat, ushpenat, v. i. to mount upward, to lift one's self up (?): *ushpeu*, he went up, Gen. 35, 13; *ushpeog, ushpushaog*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *usspemo*, it was drawn up, Acts 11, 10; *onatuh chikkinasog ashpsháhettit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *aspoch we*, 'ascend, to go up' (?), Zeisb. Voc. 14.]

ushquehtahwah. See *sequttahwhau*.

ushquontósinneat (?), to sew: *uttœcheyeuœ . . . adt ushquontósimuk*, 'a time to sew', Eccl. 3, 7 (*aséquam*, he sews (it), Mark 2, 21; *kutushquam*, thou sewest up (my iniquities), Job 14, 17; *ushquamŭnat monag*, 'to sew one's clothes', C.); *matta usquosinœh*, (it) was without seam, John 19, 23, Cf. *aséquam*.

***us-huwāonk.** See *úhshuáonk*.

uskon. See *wuskón*.

usphœwáonk, ushphouáonk, spúhhœwáonk, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19: *spúhhœwáongánuœ*, he is a refuge, Ps. 9, 9; *uspuhhowaonganuœash*, they (inan.) shall be a refuge, Num. 35, 15.

uspuhhœ, ushp-, sp-, v. i. to flee for refuge: *ushpuhhœash ohket*, flee thou away to the land of . . ., Amos 7, 12; *spuhhœwaog*, they fled, Josh. 8, 15.

uspúhhœwáe, spúhhœwáe, adj. of refuge, Num. 35, 11, 12: —— *ayeuonk*, place of refuge, Is. 4, 6.

uspunauónat, ushpun-, aspun-, ashpun-, spun-, ushpunát, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *toh kutushpunam*, what aileth thee? Judg. 18, 23; *toh kutuspinam*, 2 Sam. 14, 5; *toh ushpunaog missinnuog*, what aileth the people? 1 Sam. 11, 4; *tohspinau*, what aileth thee (her?), Gen. 21, 17. The forms of this verb are irregular. It is generally used intransitively after an animate subject, which in the English transla-

uspunauónat, etc.—continued.
tion becomes the object. Occasionally the animate form (*ushpunónat*) is introduced, as in Eccl. 3, 19: *ne ashpunahettit . . . wosketompaog, ne wutushpunóneau puppinashimwog, pasuk ushpunáog wame*, 'that which befalleth . . . men [which men may encounter by chance], befalleth beasts, even one thing befalleth them [all]'; *tatuppe uspunáog wame*, 'one event happeneth to them all', Eccl. 2, 14; *nag wame . . . ushpunaog*, 'chance happeneth to them all', Eccl. 9, 11; *ne ashpunadt mattamog, ne nutushpinon*, 'as it happeneth to the fool so it happeneth to me', Eccl. 2, 15; *tohwutch wame yeu spunnaog*, why is all this befallen us? Judg. 6, 13; *matta wahteꝏun uttôh ashpinai*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpunnadti toh kod shpunnai*, 'let come on me what will', Job 13, 13. Cf. *miskaüaü*.

[Narr. *tahaspunáyi* (=*toh asp-*), what ails him?; *tocketúspanem*, what ails you? *tocketuspunnaúmaqūn*, what hurt hath he done to you? R. W. 157.]

usquesu wanne teag, he leaves nothing undone, Josh. 11, 15: *woh mo kusséqueussumwꝏ*, you should not leave (it) undone, Luke 11, 42. Cf. *aske*, it is raw (unfinished), and *sequnau*, he remains.

***usquont**, n. a door; pl.+*āmash*, C. 161. See *squóntám*.

usquontósu. See *ushquontósinneat*.

usseaen-in, n. a doer, one who does, James 1, 25.

ussēnát, asénát, v. t. to do, to perform, to accomplish, to execute, Ps. 149, 7; Matt. 6, 1; 5, 17: *usseu, ussu*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne nutussen*, 'that do I', Rom. 7, 15; *uttôh kodusse matta nutussein*, what I would (wish to do) that do I not, ibid.; *usseit, usit, aseit*, when he does, if he does, Matt. 7, 24, 26; *toh asée*, what I did (might be doing), Neh. 2, 16; *noh asit*, he who performeth, or executeth (suppos.), Is. 44, 26; Ps. 146, 7; *ussish*, do thou, Ex. 20, 9; *ne ussek*, that do ye, James 2, 12; (negat.) *ussekon*, thou shalt not do, Ex. 20, 10; (pass.) *uttoh aséinit*, whatever was done, Gen. 39, 22; *ne asemuk*, what is done, Eccl. 8, 17; pl.

ussēnát, asénát—continued.
asemukish, (things) done, Eccl. 8, 16 (*nuttissem machuk*, I commit evil, C. 186).

[Del. *lüssu*, he doth; *lüssi*, do it, Zeisb. Voc. 9. Cree *a'checoo*, he moves, has the faculty of moving, Howse 32; *is-puthu*, it so moveth, ibid. 80.]

usseonk, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *úhshuáonk*.

usseu. See *ussḗnát*.

ussinát, wussinát, v. i. to say, to tell: *wussinat nashpe wussissetꝏnut*, 'to pronounce with his lips', Lev. 5, 4; *nussin*, I say, Gal. 1, 9; *kussin*, thou sayest, Matt. 27, 11; Mark 15, 2; *wussin*, he saith, Zech. 1, 3; *nussim*, if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kussim*, when thou sayest, Job 22, 13; Is. 47, 8; *woh nussim*, shall I say? Heb. 11, 32; *toh kussimwꝏ*, what say ye? Matt. 16, 15; *uttoh usean* (?), whatever thou mayest say, Num. 22, 17; *us*, say thou, 2 Sam. 13, 5; *nag us*,* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *nussip*, I said, Eccl. 3, 17, 18; 7, 23; (an.) *kutússeh*,* thou sayest to me, Ex. 33, 12 (?) (*nissim*, I say; *nuttinnꝏwap*, I said; *teagua kissim*, what you say?; *nissimun*, we say; *nissimunnōnup*, we said, C. 207; *toh kuttinnꝏwam* or *kussin*, what do you say? ibid. 217). [The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *nꝏwonát* and *annꝏwonat* (*unnónat*) supply the other tenses and persons.] Cf. *nꝏónat; uttinónat*.

ussinónat (?), v. t. an.=*uttinónat*, to say to, to tell: *ussegk*, tell (you) me, Gen. 24, 49; *usseh*, tell thou me, 1 Sam. 14, 43. (See examples (*) under *ussinát*.)

ussish[au]ónat, v. t. to run to, toward, into: *ussishónat*, to flee to, Jonah 1, 3; *woh nutussishon*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussishau*, he ran to (them), Gen. 18, 7, (him) 1 Sam. 3, 5; *ussishau wunnogskauoh*, he ran to meet him, Gen. 29, 13; *ahaósukque* (*ahauhsukqueu*) *ussishaog*, they run to and fro, Joel 2, 9; *ná ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *ushshash*, flee thou to, Num. 24, 11; *ahauhsukque ussishunk*, run ye to-

ussish[au]ónat—continued.
and fro, Jer. 5, 1; 49, 3; *na ussishash*, run thou to, 'escape thither', Gen. 19, 22; *na ussishau*, (he) runneth into it, Prov. 18, 10; *kutushishaumwꝏ*, ye run to (it), Hag. 1, 9; *nussishau* (*nusseu-ussishau*), he runs alone, 2 Sam. 18, 24, 26; *moushauog*, they run together to, Acts 3, 11; *negonshont* (*negonne-ussishont*), running before (another), 2 Sam. 18, 27. See *pomushau*.

[Cree *it-iss'emoo*, v. i. he flees, speeds thither; *it-ĭss'awayoo*, v. t. he dispatches him thither, Howse 172.]

ussowenónat, ussꝏ-, v. t. an. to name, or give a name to (an. obj.); pass. *ussowenittinneat*, to be named: *wuttissowenuh Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kuttissowen Jesus*, 'thou shalt call his name Jesus', Luke 1, 31, =*woh kuttussꝏwen Jesus*, Matt. 1, 21; *nag kuttussꝏwenukquog*, they named thee, Jer. 30, 17; pass. *nutussꝏwenitteamun kꝏwesuonk*, we are called by thy name, Jer. 14, 9.

[Cree *wéethayoo*, he names him, Howse 46.]

ussowenónat, v. t. to call by the name of, to give the name of to (an. and inan.): *ussoweneg*, call you me by the name of, Ruth 1, 20; *ussowenau*, he called her name . . . , Gen. 3, 20. Cf. *hettam*.

[Narr. *tahéna* (*toh hennau*), what is his name?; *tahossowétam* (*toh ussowetamun*), what is the name of it?; *tahéttamen*, what call you this? R. W. 30.]

ussowessu, adj. (is) named, Gen. 27, 36: *toh ussowessu*, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb (*ussowesittéinát?*), to be named or called: *kuttisowis, kuttisowes*, thou art named, Gen. 17, 5; 35, 10; *toh kuttisowis*, what is thy name? Judg. 13, 17; *asꝏwesit*, when he is named, being named, 2 Sam. 13, 1, 3; *ussowes*, call his name, name him (?), Hos. 1, 6, 9 (from *ussoweseónat*, v. t. an. (?): *ussoweseóóg*, if you should call me, Ruth 1, 21).

[Narr. *ntússawese*, I am called; *tocketussawêitch* (*toh kutussowis*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "*matnowesuónckane*, I have no name; *nowánnehick nowésuonck*, I

ussowessu—continued.
have forgot my name, which is common amongst some of them."]

ussꝏwessenat, v. t. an. to name, or give a name to (inan. obj.). Pass. *ussowenittinneat*, to be named.

ussꝏwessenat, v. i. to be called, or to have the name of: *ussowesu Jakob*, he is named Jacob, Gen. 27, 36; *pish kuttissowes A.*, thy name shall be A., Gen. 17, 5; *pish kuttissowesu J.*, thou shalt be called J., Gen. 35, 10; *pish ussowesu*, his name shall be called, Is. 9, 6; *kuttussꝏwésimwꝏ*, ye are called, or named, 2 K. 17, 34 (*assꝏwesit*, called, C. 184). Cf. *hettam*.

ussꝏwetamunát, usso-, v. t. to name, or give a name to (inan. obj.), nominare: *wutussowetamun ne ohke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussowetamuk Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh katussꝏwetam table*, what you call table? C. 184).

[Cree *weetum*, he names or tells it, Howse 46.]

ussu. See *ussēnát*.

ut, (1) (*-ut*) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by: *ummayut*, in his way, Is. 42, 24; *kishke mayut*, by the wayside, Gen. 38, 14, 21; *neane mukkies-ut*, as (like to) a little child, Luke 18, 17; *ut Damaskus*, at Damascus; *ut synagogs*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut otanit*, Acts 8, 8; *ut kehtahhannit*, Is. 43, 16; *en wekit; en ohkeit* (or *ohket*); *ut manꝏtat*, Acts 9, 25; *ut wuhhogkat*, Mark 5, 29. See *adt*.

[Cree *ittă*, adv. there, thither, Howse 33.]

utchuan. See *anitchewan; wuttitchuwan*, etc.

***utchukkŭppemis,** n. cedar (tree), C. 164. See *chikkup; *mishquáwtuck*.

utchuwompan [=*ꝏtche-wompan* (?)]. See *adchuwompag*.

***uttae,** adv. woefully, C. 230.

uttinnonauónat, v. t. an. and inan. to say a thing to, to tell something to: *wuttinnonneau*, they told it to (him), John 12, 22.

uttinónat [=*unnónat* (?)], v. t. an. to tell, to say to: *nuttin*, I say to (this man), Matt. 8, 9; *kuttinsh*, I say to thee, John 13, 38 (*nissim*, I say; *nuttinnꝏwap*, I said, C. 207); *wuttinuh*, he said to him, John 8, 25; 9, 35 (*wuttunuh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *wuttinóuh*, they said to him, John 8, 25, 39 (*wuttonapah*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttunush*, 'I say to thee', ibid. 3, 5); *nuttinonash muttaok*, I say to the world (these things), John 8, 28; *kuttinnonnumwꝏ*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *yeu kuttinnunnunan*, this we say unto you, Acts 4, 15.

[Narr. *téaqua ntúnnawen*, or *ntéawem*, what shall I speak? R. W. 64. Cree *itwayoo*, he so says, Howse 42.]

uttiyeu, adv. where (El. Gr. 21): *uttiyeu áne*, wherever, Deut. 28, 37.

[Narr. *túckiu*, *tíyu*, where, R. W. 49; *túckiu sáchim*, where is the sachim? ibid. 48.]

uttiyeu, 'pron. interrog. of things', which; pl. *uttiyeuash* (El. Gr. 7): *uttiyeu*, which (who) of these, Luke 22, 24, 27; an. pl. *uttiyeug*, whom, Luke 6, 13.

uttoh [*ut-toh*], adv. to what, whereunto, Matt. 11, 16; whither, Cant. 6, 1; to what, how: *uttoh en wunnegen*, how beautiful! ibid. 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh unni*, what manner; *uttōkau asuh mattu*, whether or no, ibid.; *uttoh unuhkŭhquat*, how far? ibid. 228). [A curious analogy might be traced between *ut-toh* and Engl. whi-ther (Old Germ. *hue-dar*, Goth. *hva-thar;* Slav. *kotorü;* Sansk. *katará* (Bopp. 69, 1–2), from *ka*, interrog., and *tara;* Greek -τερος, Lat. *terminus*, *trans*, *transgredi*. Cf. *tat*, Bopp. 161.]

[Del. *enda*, Zeisb.]

uttꝏche, adv. in due season, seasonably, Ps. 104, 27: *wutch uttꝏchéeu kah ahquompi*, 'for a season and a time', Dan. 7, 12; *papaume ahhuttꝏche wayont*, at the time of the going down of the sun, Josh. 10, 27; *nô uttꝏche*, as often as, 1 Cor. 11, 25, 26; *tohuttꝏche*, how long, Num. 14, 11. V. subst. *uttꝏcheyeuꝏ*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquompi;* see *ꝏch*.

W

w'. The inseparable pronoun of the 3d pers. sing. and pl. Before *w* it coalesces with that letter, and the sound of *ꝏ* is substituted. Before a vowel *'t* or *ut* is inserted for euphony, as *ohtomp*, a bow, *wutohtomp*, his bow.

waábe, adv. above, Is. 6, 2; Ex. 40, 19: *wutch waabe*, from above, Ps. 78, 23. Prep. *waábe wussissittꝏnit*, above his lip, or to his lip above (?), Lev. 13, 45.

waabéiyeu, adv. upward, Ezek. 41, 7.

waábenat, waapenat, v. i. to rise, to go upward: *waabeit*, if or when he rises up, Job 31, 14; *waapin*, there arises or arose (a new king, Ex. 1, 8); *ꝏwaobenaóut*, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *waabpemꝏuk*, *waabemꝏuk*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *na pish waapemꝏ*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *nippeash waapémꝏash*,

weábenat, waapenat—continued.

the waters rise up, Jer. 47, 2 (*wussáppi woppinnok*, thin air, C. 176).

waabese, adj. an. above, Lev. 14, 5, 6.

waábeu, waápu, it 'raised itself up', 'went up', Dan. 7, 5; Gen. 2, 6: (with an. or inan. subj.) *noh waabeit*, which goeth (may go) upward, Eccl. 3. 21 (*nꝏwābeem*, I arise, C. 180).

wáadjishadt, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

wáadjishunk, n. a coupling, joint, Ex. 26, 4 et seq.

wáanegugish, pl. precious things. See *waonégugish; wunnegik*.

waántamꝏonk, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5: *nꝏwaántamꝏ́onk*, my wisdom, Prov. 5, 1; *ꝏwaantamꝏonk*, his wisdom, 1 K. 4, 30.

waantamŭnát, v. i. to be wise (conjugated in El. Gr. pp. 25–27, as example of verb subst.): *nœwaāntam*, I am wise; *kœwaāntam*, thou art wise; *waantam noh*, he is wise; *waantam*, 'in his right mind', compos mentis, Luke 8, 35; *waantamwog*, they are wise; *waantash*, be thou wise; *waantaj*, let him be wise; *waantamon*, when I am wise (or if I am wise); *waantaman*, if thou art wise; *waantog*, if he be wise; negat. *waantamœunát*, not to be wise.

waantamwe, adv. (El. Gr. 22) wisely, 2 Chr. 2, 12; Prov. 17, 2.

waantamweyeuonk, pl. *-onganash*, a proverb, proverbs, Prov. 1, 1. See *nupwoáonk; sogkœwaonk; wunnupwoaonk.*

waapenat. See *waábenat.*

waápenumunát, v. t. to raise up, to lift up: *waápunum pogkomunk*, he lifted up the rod, Ex. 7, 20; *waapinuk wuttinnohkou*, when he held up his right hand, Dan. 12, 7.

waapinónat, v. t. an. to raise up, to lift up, an. obj.: *waapin wusken*, raise thou up the lad, Gen. 21, 18.

[Cree *o'opahoo*, he raises himself (as a bird), Howse 84.]

waápu. See *waábeu.*

waashanau, v. t. an. he hangs (him): *ne waashanœk*, hang ye him thereon, Esth. 7, 9; *œwaashanóuh*, they hanged him, Esth. 7, 10; *nah œwaáshanóuh*, they hanged them, 2 Sam. 21, 9. With inan. obj. *wâóhshadtôog*, they hanged (it) upon, Ezek. 27, 10; *waahshadto ohke*, he hangeth the earth upon (it), Job 26, 7. See *kechequabinau.*

waashau, woushau, v. i. he hangs, he is hanging: *noh wóoshau*, he who hangs (on it), Gal. 3, 13; *nag woushaog mehtugqut*, they hang on the tree, Josh. 10, 26; *woóshunk*, if it hung (on his neck), Matt. 18, 6, = *waashunk*, Luke 17, 2; *wohwoóhshunk onkuhonk*, 'hangings', Ex. 26, 36.

waashpu, waushpu, wowushpu, adj. an. delicate, effeminate: *noh waashpit*, he who is (may be) delicate, effeminate, Deut. 28, 54, 56. See *wowushpœonk.*

waban, n. wind, Num. 11, 31; 1 K. 18, 45; Ps. 78, 39 (*wâpan*, C. 158); *auwépin*, the wind ceased; *na mo mishaowepin*, there was a great calm, Mark 4, 39.

waban—continued.

[Narr. *waûpi*, pl. *wâupanash; mishâupan*, a great wind. "Some of them account of seven, some of eight, or nine [winds]; and in truth, they do . . . reckon and observe not only the four, but the eight cardinal winds", etc., R.W. 83, 84. Peq. *wuttun*, wind, Stiles.]

wabesenát, wabesinneát, v. i. to fear, to be afraid: *wabesu*, (he) feareth, is afraid, Prov. 14, 16 (*nœwābes*, I am afraid, or I fear; *nœwabĕsumun* or *nœwapantamŭmŭn*, we fear, C. 179, 191); *wabesuog*, (they) were afraid, Is. 41, 5; *wabsek*, fear ye, Ex. 20, 20; *ahque wabsek*, fear not, Matt. 14, 27, = *wabesehteok*, Is. 44, 8. See *quĕhtam; qūshaū.*

wabesuonk, n. fear, 2 Cor. 7, 11 (*wapsuontamooonk*, 'afraid', C. 217). See *nunnukqussuónœk.*

wabesuontamœonk, n. fear, fright (*wapsuontamooonk*, 'afraid', C. 217).

wabesuontamunat, v. t. to fear or be afraid of (inan. obj.), Deut. 28, 58; 3d pers. *œwabesuontamunat*, Is. 31, 4. Cf. *quĕhtam.*

wadchábuk, wadchaubuk, wutchaubuk, n. a root, Deut. 19, 18; Matt. 13, 6; Rom. 11, 16, 18 (*wutchāppehk* or *wottapp*, C. 164); in compound words, *-adchaubuk, -adchábuk*. V. subst. *unadchábukaog*, they shall take root, Is. 37, 31; *nag œwadchabukœog*, they have taken root, Jer. 12, 3; *pish enadchâbukod*, it shall take root, 2 K. 19, 36. See *wutchonquonat.*

[Narr. *wattáp*, a root of tree, R. W. 89. Abn. *Sadabi, -ábak*, 'racine à canot' (petites, *Sadabisar*). Mod. Abn. *wadap*, root to sew with. Del. *tschuppic*, root, Zeisb. Voc. 12.]

wadchanauónat (?), v. t. to have in keeping, to have possession of (an. obj.): *wadchanau flocksog*, 'he had possession of flocks', Gen. 26, 14. See *ohtauunát.*

wadchanittuonk, n. (the state of being kept), salvation, safety, Is. 59, 16.

wadchanónat, v. t. an. to keep (a person or an. obj.), to keep securely, to protect (conjugated in El. Gr. 28–58): *kœwadchansh*, I keep thee; *nœwadchanóog*, I keep them; *nœwadchanukquog*, they keep me (I am kept by them); negat. *wadchanounat*, not to keep, El.

wadchanónat—continued.
Gr. 58; pass. *wadchanittéinát*, to be kept: *wadchanóunát*, not to be kept, El. Gr. 62, 63; *nœwadchanit*, I am kept; *wadchanau*, he is kept; *wadchanoog*, they are kept; suppos. *wadchanitteaon*, when I am kept; *wadchanit noh*, when he is kept.

wadchanumunát, v. t. inan. to keep (it), to own or possess (conjugated in El. Gr. 25, 27); to save, Matt. 18, 11: *nœwadchanumun*, I keep (it); *kœwadchanumun*, thou keepest it; *œwadchanumun*, he keeps it; *kœwadchanumumwœ*, ye keep it; *wadchanumwog*, they keep it; imperat. *wadchanish*, keep thou (it); *wadchanitch*, let him keep (it); *wadchanumuttuh*, let us keep; *wadchanumœk*, keep ye. Suppos. *wadchanumon*, if I keep; *wadchanuman*, if thou keepest; *wadchanuk*, if he keep (*noh wadchanuk*, he who keeps or possesses; *God wadchanuk kesuk kah ohke*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanumog*, if we keep; *wadchanumóg*, if ye keep; *wadchanumahettit*, if they keep. Negat. *wadchanumœunát*, not to keep.

[Narr. *wadchánnama*, keep this for me, R. W. 52.]

wadchanuwaen, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wáuchaūnat*, a guardian (of a child); pl. *wauchaúamachick*, R. W. 126.]

wadchaubuk. See *wadchábuk.*

[**wadchinat**] v. i. to come or proceed out or from: *mushœnash wutjishaash*, boats came from (Tiberias), John 6, 23; *œtshoh toh kod wutjishont*, it 'bloweth where it listeth', John 3, 8; *toh wadchiit*, whence he was (might come from), Judg. 13, 6 (*wosketomp wachiit Pharisesut*, 'a man of the Pharisees', Mass. Ps., John 3, 1); *ne wadchieh*, 'whence I am', John 7, 28; *noh wajehayeuut Godut*, 'he which is of God', John 6, 46; *neg wadchiitcheg Christ*, 'they that are Christ's', Gal. 5, 24; *nish wutchiyeuash Jehovah*, these things 'are the Lord's', Deut. 10, 14; *ne . . . œtcheun mittamwossiss-oh*, (of) 'that made he a woman', i. e. that he from-ed a woman, Gen. 2, 22; *wajhet mittamwossissit*, 'born of a woman', Gal. 4, 4; *howan wadchegit Godut*, 'whosoever is born of God', 1 John 3, 9; 5, 4; *noh wutchu . . . nish wame*, 'of him [as cause or source] are all things', Rom. 11, 36; *wutchaiyeumœ*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *menuhkesuonk wutchaiyeumœ Godut*, power belongeth to God, Ps. 62, 11; *nuhhogkat wutchaiyeumœash* (*nish*), to me belong (these things), Deut. 32, 32; *yeush wajchayeúugish*, 'these things which concern' him, Acts 28, 31; *kenaau kœchaiimwœ wutch agwu, neen nœchai wohkumaieu*, ye are from beneath, I am from above, John 8, 23. From *wutche, œch.* Cf. *œmunát.*

[Narr. *tunna wutshaûock*, whence come they? R. W. 29, and see other examples under **óteshem.* Del. *wundschum, -chen*, the wind comes from (a particular quarter), Zeisb. Gr. 161, 182; *untschihilleu*, it comes from (somewhere), ibid. 182.]

wadchu, n. a mountain, Ps. 78, 68; pl. + *ash*, Job 9, 5 (*wadchŭ*, + *ash*, C. 158): *mishadchu*, a great mountain, Rev. 8, 8; *misadchu kah wadchu*, mountain and hill, Luke 3, 5; *wadchuekontu*, 'in the hill country', Josh. 13, 6.

wadchue, adj. mountainous: *en wadchue ohkeit*, 'to the hill country', Luke 1, 39.

wádchuemes, n. dim. a hill (small mountain), Is. 40, 4; pl. + *ash*, Is. 42, 15: *wadchuwémesash*, little hills, Ps. 114, 4.

wadhuppa[**enat**]. See *wuttuhppa*[*enat*].

wadohkinneát, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2: *neg wadohkitcheg*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *wutohkinneat.*

wadsh, wadtch, n. a (bird's) nest, Ps. 84, 3; Num. 24, 21: *wutch œwadshat*, from her nest, Prov. 27, 8.

[Del. *wach schie chey*, Zeisb. Voc. 31.]

wadtan, wodtan, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *wuttunkin*(*onat*), to bend a bow.

wadtauatonkqussuonk, n. (the making a sound,) the voice, Is. 40, 6: *œwadt-*, his voice, Is. 42, 2; *-uog*, they make a noise (of the sea), Is. 17, 12; (of

wadtauatonkqussuonk—continued. wheels), Ezek. 3, 13; *wuttauatonkqussue wusseetash*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *unkqueneunkquodte wadtauatonkqussuonk*, a dreadful sound, Job 15, 21.

wadtaumáógish, things which belong to, have influence on, or concern, Luke 19, 42: *ne wodtaumaunnoog wuhhogkat*, that which does not concern himself, Prov. 26, 17. Cf. *pissaumatóonk*.

wadtch. See *wadsh*.

wadtonkqs. See *adtonkqs*.

wadtutchuan. See *wuttitchuwan*.

waeenodtumunát, waeenot-, v. t. inan. obj. to praise or commend: *waeenodtumwog*, they praise (it), Ps. 89, 5; *waeenodtumwchettich*, let them praise (it), Ps. 148, 5; 149, 3; *waeenotum magugish*, 'it boasteth great things', James 3, 5. With an. obj. *waeenotumaunnog nag*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *koowoweenótumauonúmwoo*, we commend (her) to you, Rom. 16, 1. See *waéenómonat*.

waéenómonat, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *woweenomonat; waeenomook*, praise ye (him), Ps. 150, 1, 2, 3; *waeenomonch*, let him praise (him), Ps. 150, 6; *woweenomóuh*, (they) commended her, Gen. 12, 14; *oowoweenomuh*, he approved him, Acts 2, 22; *waeenomau wuhhogkuh*, he praises himself, Ps. 36, 2; *waeenomont wuhhogkuh*, 'boasting himself', Prov. 25, 14. See *waunómuhkauónat*.

waéenu, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4: *ne wekqshik waeenu*, on the edge of it round about, Ezek. 43, 13; *wéénu*, Gen. 31, 8 (*waene, wewĕne*, prep. about, C. 225, 234). See *wayeóag; weenuhkauónat; weenushcau*.

waheónat, v. t. an. to know (a person, or an. obj.), to recognize: *waheau*, he knew (them), Gen. 42, 8; *waheuh*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *neen noowáeh*, I know him, John 7, 29; Gen. 18, 19; *matta pasuk noowaheoh*, I do not know one, Is. 44, 8; *koowâhush*, I know thee, Gen. 12, 11; Ex. 33, 12; *koowahéúmwoo*, ye know me, John 7, 28; *noh matta wahheáog*, ye (may) not know him, ibid. (*koowahhish*, I know thee; *noowaeh noh*, I know him; *noowaheáog*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *waheónat, wahteouŭnal, wahteauwaheonat*, etc.).

[Narr. *mátta nowáuwone, matta nowáhea*, I knew nothing, R. W. 51 (cf. *matta noowahheoh*, 'I know not', Gen. 4, 9). Del. *no woa huk*, he knows me, Zeisb.]

wahheonk, n. knowledge (of persons), Phil. 3, 8.

wahheuunát, v. i. to be known (by others), John 7, 4: *waheoneau*, he is known, Prov. 31, 23.

wahsukeh. See *wasukeh*.

wahteauonk. See *wahteonk*.

wahteauŭnát, v. t. inan. to know or have knowledge of, to understand, Eccl. 1, 17; 7, 25 (*-ouunat*, C.); 'to perceive', Deut. 29, 4: *wahteouun[at] wanegik kah machuk*, knowing (to know) good and evil, Gen. 3, 5; *wahteou*, he knoweth, understandeth (it), 1 Chr. 28, 9 (*-au*, Ps. 104, 19); suppos. *noh wautog*, he that understandeth (v. i.), Prov. 8, 9; *matta wahteauou*, he does not know (it), John 15, 15; *koowahteóunneau*, ye know it, John 7, 28 (*nag wahteoog*, they know, C. 196); *koowahteoh wuttahhoowoash*, thou knowest their hearts, 1 K. 8, 39; *noowahteouun*, I know it, Gen. 48, 19; *koowahteoun*, thou knowest it, Rev. 7, 14; *ne wahteouun*, this thing is known, Ex. 2, 14; *wahteunk*, knowing, when he knew, Mark 5, 30, 33; *wahteaush*, know thou, Dan. 3, 18 (*noowâteo*, I know, I understand; *noowâteomun*, we know; *wahteouŭnat*, to know; *wahtouish*, know thou; *noh wahteöitch*, let him know, C. 196).

[Narr. *nowaûtam*, I understand; *cowáutam*, you understand [thou understandest]; *cowâwtam tawhitche nippeeyaûmen*, do you know why I come? R. W. 31.]

wahteauwaheonat, v. t. an. (caus.) to make one's self known to (another): *wahteauwaheont*, making himself known to (them), Gen. 45, 1; *nen pish noowáhteauwah*, I will make myself known to him, Num. 12, 6 (*wahteauwah*, make him to know, C. 196).

wahteauwahuónat, v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 (*pish wahteauwahuau*, he shall make it known, Is. 38, 19): *nœwahteauwahikqun*, he made (it) known to me, Eph. 3, 3; *wame nish kœwahteauwahunnuáoash*, I make all these things known to you, John 15, 15.

wahteonk, wahteauonk, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

waiyont, sun-setting. See *wayont*.

waj, wajeh [=*wutch, wutche*], for, because of, Prov. 17, 14: *yeu wajeh*, for this cause, John 12, 18; *newajeh*, therefore (for that cause), John 12, 17, 19, 21, =*newaj*, John 13, 31; *newutche yeu waj*, 'for, for this cause', etc., Rom. 13, 6 (*ne waj*, for which cause, C. 234; *waj*, conj. for, ibid.). See *wutche*.

wame, wamu, adv. all, wholly (El. Gr. 21), full (*wameyeue*, usually, C. 230); with v. subst. *wamut*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34: *nœwameit*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamutash*, sufficient, Ex. 36, 7; *ohke wamut*, there is land enough, Gen. 34, 21; *wamók, womohk*, when or if it is enough, if it suffice, 1 K. 20, 10; *ánue ne woh adt womohk*, more than (when it was) enough, Ex. 36, 5; *wamach*, let it suffice, Deut. 3, 26; *wamatitch*, let them suffice, be sufficient, Deut. 33, 7; *wamenau*, he has enough; *matta pish wamenau*, he has not enough, is not satisfied, Eccl. 1, 8; *nœwamanittamumun*, it sufficeth us, we have enough, John 14, 8. Cf. *tâpi* (*tabach*, let it suffice, Ezek. 44, 6). See *pohshe*.

[Narr. *waûmet taûpi*, it is enough, R. W. 35. Abn. *ég8̂ami*, tout entièrement, Rasles 552. Del. *wemi*, all, Zeisb. Gr. 178.]

wamepwunneat, v. i. to be full, to have enough of food, to fill one's self, Luke 15, 16: *wamepœh*, he is satisfied, Is. 44, 16; *wamepœog*, they are satisfied, are filled, Deut. 14, 29; Mark 8, 8; *wamepœp*, (she) was sufficed, had enough to eat, Ruth 2, 14; *matta pish kœwamepœmwœ*, ye shall not be satisfied, Lev. 26, 26; *neg woh mo wamepœgig*, they which can never have enough, Is. 56, 11; *wamepwean, wamepœan*, when thou art full, Deut. 8, 10, 12. See *nadtuppœ*.

wamepwunneat—continued.

[Narr. *nowáump*, I have enough; *cowàump*, have you enough? R. W. 36.]

wamesashquish (?), n. the 'swallow', Prov. 26, 2. See *mameesashques*.

wámunat, wómunat. See *œmunát*, to go.

wanahchikomuk [*wanashque-komuk*], n. a chimney, Hos. 13, 3 (*wunnachkēmmuk*, C. 161).

[Narr. *wunnauchicómock*, R. W. 51.]

wanántamûnát, v. t. inan. to forget a thing or inan. obj. (*œwunanatamunát*, Heb. 6, 10): [*nœ*]*wanántam*, I forget, Ps. 102, 4; *wanántam*, he forgets, James 1, 24; *wunanatamwog*, they forget, Ps. 78, 11; *ahque wunantash*, do not (thou) forget, Deut. 9, 7; Prov. 4, 5; *nukkodwunantam*, I will (wish to) forget, Job 9, 27 (*nœwánantam*, I forget, C. 192).

wanantamwáheónat, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwahhĭnnean kenau*, make or cause us to forget you, C. 192).

wanánumónat, v. t. an. to forget a person or an. obj.: *nœwanánum*, I forget; *kœwanánum*, thou forgettest, Hos. 4, 6; *woh œwanánumôuh*, she may forget them, Is. 49, 15; *wananumunon*, if I forget thee, Ps. 137, 5; neg. *ahque wananum*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wananumoncheg*, they who forget (him), Ps. 9, 17; *nœwanânumukquog*, I am forgotten (they forget me), Ps. 31, 12.

wanashque, wunnash-, wannasq-, prep. on the top of, Gen. 28, 18: *wanashque wutanwohhou*, on the top of his staff, Heb. 11, 21; (of the scepter,) Esth. 5, 2; *wannasque appuonganit*, the top of the throne, 1 K. 10, 19; *wanashquompskqut* (objective), 'the top of a rock', Ezek. 26, 14. (Rasles gives to the corresponding Abnaki word a more extended meaning: *8anask8̂i8i, 8anask8̂iremask8k*, le bout, au bout; *8anask8̂ittan*, le bout du néz, etc.) See *wunnash*.

wanashquodtinnœgish, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5: suppos. *wanashquodtinnu wadchuut*, (when) on the top of the mountain, Ezek. 43, 12.

wanashquonk, n. the top (le bout); the top of the bough (tree), Is. 17, 6.

waneemsquag [*wunne-mŭsqui* ?], crimson (cloth), Jer. 4, 30.

wanegik. See *wunne; wunnegik.*

wannantamóe, -ꝏe, forgetful, James 1, 25. See *wanántamûnát.*

wannasque. See *wanashque.*

wanne, without, destitute of (strictly, it is an indeclinable adjective meaning none, not any; as an adverb it expresses exclusion, loss, or destitution, and is occasionally used by Eliot for direct negation): *matta wanne wutꝏshe, wanne wutokase,* without father, without mother, Heb. 7, 3; *wanne wahteóe,* without knowledge, Job 35, 35; *wanne ohtanꝏ,* there shall be none, Ex. 16, 26; *wanne kutahtoou,* thou hast not, Jer. 30, 13; *wanne nippeno,* there was no water in it (it was without water), Gen. 37, 24; *wanne nushehteaen ahtoou,* no murderer hath, etc., 1 John 3, 15; *wanne kutchohkesu,* there is no spot in thee, Cant. 4, 7; *wanne howane,* there was no one (left alive), Num. 21, 35. Cf. *howan; unne; -ꝏ-.*

wannehheónat, wanheónat, v. t. an. to lose (a person or an. obj.): *nꝏwanheomp nunneechanog,* I have lost my children, Is. 49, 29; part. *wanneheont,* losing, he who loses, Luke 15, 4; Matt. 16, 26; *mahche wannehheont,* after thou hast lost, having lost, Is. 49, 20; *matta pasuk nꝏwanheoh,* I have lost none, John 18, 9; *ne wánheonche,* that which (an.) was lost, Luke 15, 4; but *noh wanheogkup,* who was lost (pass.), v. 6.

[Cree *wúnne hayoo,* Howse 41.]

wannehteauunát, wanteauunát (-unneat), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *ne wanteauomp,* that which I lost, Luke 15, 9; *matta pish wanneteauou,* he shall not lose (it), Acts 27, 22; *pish ꝏwanteoun, ꝏwanteauun,* he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannehteunk, wanteunk,* if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *ne wanteamuk,* that which is lost, Matt. 18, 11; *-ómuk,* Lev. 6, 3.

[Cree *wúnnetou,* Howse 41.]

wannonkꝏꝏk. See *wunnonkꝏok.*

wannꝏnau, n. (his) cheek, Lam. 3, 30: pl. *wannꝏash,* his cheeks, Cant. 5, 13; *konnꝏnauash,* thy cheeks, Cant. 1, 10. See *manꝏnau (m'nꝏnau).*

wanonkquae, wannonkou, adv. in the evening, yesterday. See *wunnonkquáe.*

wânontꝏwagk, -ꝏagk, n. music, Dan. 3, 5, 7, 10.

wanónuhkꝏwaeu, wawunonukꝏae, adv. by flattery, Dan. 11, 32, 34. See *papannꝏwau; wâunonuhkauónat.*

wanteauunát. See *wannehteauunát.*

waompog: *quenau waompog,* 'in the (morning) twilight', 2 K. 7, 7.

wáónat. See *wauónat.*

waonégugish, waonegigish, wáane-, n. pl. precious things, Gen. 24, 53; Deut. 33, 13, 14; Prov. 24, 4. See *wunnegik;* cf. *wayeóag-ish,* rings.

wáónit, if he go astray. See *wauónat.*

waont, sun-setting. See *wayont.*

***wapantamŭnat,** to hasten: *nꝏwâpântam,* I am in haste, C. 193.

***wapunnukquas,** n. the swallow, Mass. Ps., Ps. 84, 3, = *mameesashques* (q. v.), El.

wapwékan, n. the fin of a fish: *wapwékanitcheg,* pl. having fins, Lev. 11, 9; Deut. 4, 9.

***wasâquanânĕtick,** n. a light or candle, C. 161. See *wēquánanteg.*

wasenumonche, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.

wasénumukqutche, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wussénumónat.*

[Narr. *nosénemuck,* he is my son-in-law, R. W. 124.]

wasit (condit. part.). See *wussue,* 'seething'.

***waskèke** (Narr.), whalebone, R. W. 103. Cf. *wuskón.*

wassabbe. See *wossabpe,* thin.

wasukeh, wahsukeh, wessukeh, n. (construct.) the husband of, (her) husband, Num. 30, 7; Deut. 25, 3; Rom. 7, 3 (*wasŭkkien, wasĕkkīen,* a husband, C. 161, 171): *pish ken wessuke,* thou shalt be her husband, Deut. 21, 13; *nasuk,* my husband, Gen. 29, 32; *kasuk,* thy husband, Gen. 3, 16; *kahsukowoog,* your husbands, Eph. 5, 24; *wasukkoouh* (obj.), to their husbands, ibid.; *noh waohsuk-*

wasukeh, etc.—continued. *kiit*, she who hath a husband, Rom. 7, 2 [*noh asúkkauau*, he whom she follows after?]; collect. *owessukkiinneunk*, all husbands, collectively, Eph. 5, 25. See *wussukeh*.

[Narr. *wásick*, an husband, R. W. 44. Peq. *nehyushamug*, my husband, Stiles.]

***watamwe,** adv. knowingly, C. 228.

***watòncks** (Narr.), a cousin, R. W. 45. See *adtonkqs*.

***wattáp** (Narr.), a root. See *wadchábuk*.

wâunonuhkauónat, v. t. an. to flatter (*waunonuhkꝏwonat*, C. 192): *noh wáunónukumónt*, he who speaketh flattery, Job 17, 5 (*nꝏwauwūnonukꝏ̄wam*, I flatter, C. 191). See *papannꝏwau*. Cf. *waéenómonat*.

***wauômpeg.** See **wompam*.

wauónat, wáónat, wauwóinát, v. i. to go astray, to go out of the way: *nꝏauwóin*, I have gone astray, Ps. 119, 176; *onatuh sheepsut waónit*, as a lost sheep (as a sheep when it goes astray), ibid.; *wóonu*, he goes astray, Prov. 5, 23; *wóonuog*, they go astray, Ps. 58, 3 [*nepauz matta pish wayauꝏ*, the sun shall not go down, Is. 60, 20 (?)]; *no wáónit wutch mayut*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wauonit*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *neg wauonitcheg* (obj.), they who go astray, Matt. 18, 12 (*wâwónchik* (as adj.), wandering, C. 176; *wawonnŭog*, they wander; *nꝏwoowōn*, I wander, ibid. 214). From —— and *auónat*. See *namwiyeu; wayont*.

[Cree *wúnnissu*, he errs; *wúnnesin*, he loses himself, goes astray, Howse 81.]

***wauóntam** (Narr.), n. a wise man or counselor; pl. *wauóntakick*, wise men, R. W. 120. See *waantamŭnát*.

wauontamauónat, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *nꝏwauontamau*, I testify of . . . to . . . Rev. 22, 18; *kꝏwauontamunkquneau*, he testifies of (these things) to you, Rev. 22, 16.

wauontamunát, v. t. to testify of (inan. obj.): *nꝏwaúwaóntamun*, I testify of it, John 7, 7.

waushpu. See *waashpu*.

wáussummuónat, v. t. an. to worship, 1 Sam. 1, 3. See *wowussumónat*.

wáussumoncheg. See *wowussumoncheg*.

***Waútacone** (Narr.), Englishman; pl. *Waútaconûaog*, 'that is, coat-men, or clothed (*Watâhkꝏ̆nog*, Englishmen, 'such as wear coats', C. 169): *Wautacónisk*, an English woman; *Wautaconémese*, an English youth, R. W. 65. From *wuttunkum*, he covers with (it). Other names given to the English were: *Awaunagress* (for *-gus*?), pl. *-suck*, "as much as to say, these strangers"; *Cháuquaquock*, knife-men, sword-men, R. W. 51, 65. See **awâun*. Morton (N. E. Canaan, 3, 5) says: "The Salvages of the Massachusets . . . did call the English planters *Wotawquenange* [*-auge*], which in their language signifieth stabbers or cut-throates". . . . "A southerly Indian that understood English well . . . calling us by the name of *Wotoquansawge*, what that doth signifie, hee said hee was not able by any demonstration to expresse."

[Del. *wtak ho hen sin*, to cover, Zeisb.]

wautjishaut (?): *wutche wautjishaut*, 'for the joinings', 1 Chr. 22, 3.

***waûtuiiques** (Narr.), 'the coney' (misprinted '*conck'* in the reprint). "They have a reverend esteeme of this creature, and conceive there is some Deitie in it."—R. W. 95, 96. Josselyn (Voyages, pp. 82, 85) calls it the *squnck*, q. v.

wauwaen, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wauwaénin*, Prov. 14, 5 (*wâwaēnin*, a witness, C. 157).

wauwaonk, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

wauwóinát. See *wauonat*.

wauwônat, wauwaonat, v. i. to bear witness, to testify (of), John 1, 7, 9: (v. t. an.) *ne ꝏwâuwon*, that which he testifies of or to, John 3, 32; *wauwau*, he testifies, Heb. 7, 17; *nꝏwauwon*, I testify, Gal. 5, 3; Eph. 4, 7; *nꝏwauwonan*, we do testify, 1 John 4, 14; *nag wauwacheg*, they who bear witness, 1 John 5, 7, 8; *wauwón*, if I testify, Acts 20, 24; *wauwonaj*, let it be a witness, let it testify, Gen. 31, 44; *wauwómꝏudj*, let it be a witness, v. 52; *nish wauwaonógish*, the

wauwônat, wauwaonat—continued. things which I testify to you, Deut. 32, 46.

***wauwonnŭonk,** n. wandering, or going astray, C. 214. See *wauónat.*

***wâwāmek,** n. a dress, C. 160.

waweenwhatuonk, n. 'strife', Prov. 15, 18.

wawunonukœae. See *wanónuhkœwaeu.*

***wawwhunnekesûog** (Narr.), pl. mackerel, R. W. 103 [*wunnogkesu*, he is fat, well-bodied].

wayeôag-ish, wayeôagish, wohway-, n. pl. rings, Ex. 39, 16, 17, 20, 21. Cf. *waéenu*, round about; *woweaushin*, a winding about; *waonégugish*, precious things.

wayont, waont (part. of *wauônat*), sunsetting, Gen. 15, 12; Mark 1, 32; Lev. 22, 7: *papaume ahhuttœche wayont*, 'at the time of the going down of the sun', Josh. 10, 27 (*oowayaonk nepaz*, sun setting, C. 164); *wayau*, it was sunset, Gen. 28, 11; the sun went down, 2 Sam. 2, 24; *ash waaongkup*, before (it was) sunset, 'before the sun went down', Judg. 14, 18.

[Narr. *wayaàwi*, the sun is set, R. W. 67. Peq. *weyhan*, 'moon', Stiles.]

weachimineash. See *weatchimínneash.*

weanun, weanin, n. a burden, Ps. 38, 4; Is. 30, 27: *œweanun*, his burden, Num. 4, 19; pl. *weanunash*, Gen. 49, 14; *kœwéanunnœash*, your burdens, Deut. 1, 12; Gal. 6, 2. From *waéenu*, (wrapped) about (?).

weassunónat (?), v. i. to bear burdens; *weassukeg*, pl. *neg weassukeg*, they who bear burdens, Neh. 4, 10 (*weasukeg*, v. 17); *œweassunáoont*, (they) to bear burdens, 2 Chr. 2, 2.

[Del. *wi waschin*, to carry a load, Zeisb. Voc. 33.]

weatchimin, n. corn (in the field), standing grain, Deut. 23, 25.

weatchimínneash, weachimineash, n. pl. grain, corn (generically), Gen. 27, 28; Lev. 2, 14 (*eachimmineach*, *-eash*, C.): *appósuash weatchiminneash*, (contract.) *appuminnéonash*, parched corn, 1 Sam. 17, 17; 25, 18, =*uppashquassue weatchiminneash*, Lev. 23, 14; *munnequomunneash*, green ears of corn, Lev. 2, 14; *munnequomin*, growing corn, Hos. 14, 7; *missunkquaminneash*, *missuhk*, (dry or ripe) ears of corn, Gen. 41, 5; *missunkquamunnémesash* (dimin.), thin or blasted ears, Gen. 41, 6; *nukkónumminneash*, old corn, Josh. 5, 11, 12. [Cf. Tupi *ubatim*, *viba-tim*, *uba-tim*, *avaty*, *avatyi* (*ui*, *uý*, *vi*, flour, 'farinha'), which Von Martius (Wörtersamml. Brasil. Sprachen, 427) derives from *viba*, 'gramen' and *tim*, 'nasutum' (*tim*= fructus, Callinago; *timiú*, 'comida', 'sustento', 'alimento', Seixas), or from *viba-tuûma*, 'gramen medullosum'; Omaguas dialect and Oyambi (of Cayenne), *auaty*, *abaty;* Cocomas, *awate* (Castelnau); Caraib *awachit*, *aoachy*, *goaxi* (Callinago); Cayapós, *muschiú;* Araicû, *metschy* (cf. *meechu*?); Chicriabás, *notsche;* Taino (Yucatan), *mahiz*, *mayz;* Maya, *yxim;* Tecuna, *schiauü*, Von Martius, l. c.; Corapô dialect, *tschumnam.*] See *meechu*, he eats; *min*, a fruit.

[Narr. *ewáchim*[*i*]*neash*, corn (i. e. Indian corn, maize); *scannémeneash*, seed corn, R. W. 91; *accoquiss*, Indian corn, Stiles. Peq. *wewaútchemins*, Indian corn, Stiles.]

weatchíminneohtek (-teuk), n. a field of corn, 'standing corn', Deut. 23, 25.

***wéawhush** (Narr.), v. imperat. 'take it on your back', R. W. 51, =*niáutàsh*, ibid. See *weassunónat.*

webe, adv. only, Gen. 18, 27; Num. 4, 9: *matta ne webe*, not only so, Rom. 5, 3; *webe kenaau*, you yourselves apart (you only), Mark 6, 31; *ken webe nussu*, thou only, 2 K. 19, 19; *matta howan . . . webe neu*, there is no one besides me, Is. 43, 11; *webe noh adtumunuk*, (no one knoweth) 'saving he that receiveth it', Rev. 2, 17. See *wèpe.*

[Peq. *wepe*, but (=*qut*, El.), Mayhew, Lord's Prayer.]

webequshónat, v. t. an. to fear, Deut. 10, 12. See *qūshaü;* *wabesenát.*

webesuonk. See *wabesuonk*, fear.

***wechêkum** (Narr.), the sea, R. W. 98. See *kehtoh;* *pummoh.*

weechauónat, wecháónat, v. t. an. to accompany, to go with: *wechau*, go thou with him, Matt. 5, 41; *œweechauoh*, he went with them, Acts 10, 23; *œweechauóuh*, they went with him, ibid. (=*œweechogquoh* (?), Acts 20, 4); *wee-*

weechauónat, wecháónat—continued. *chaiean*, if thou go with me, Judg. 4, 8; *kꝏwechaush*, I go with thee, v. 9; *weechauau*, he went with (him), ibid.

[Narr. *cowéchaush*, I will go with you; *cowéchaw ewò*, he will go with you; *wechauatíttea*, let us accompany (go together), R. W. 73.]

weeche, prep. with, in company with (a person, or an. obj.), Ex. 23, 1; Job 1, 4: *kꝏweeche wꝏmseumsh*, I go down with thee, Gen. 46, 4; *noh weechiyeumuk*, he was with me, Neh. 4, 18. Cf. *nashpe*, with (inan. obj.).

[Del. *witschi*, Zeisb.]

weechinnineummoncheg, n. pl. one's family or company, Lev. 25, 10. See *teashiyeuoonk*.

week. See *wék*.

weekinashq. See *wekinasq*.

weekittamun[**neat** (?)], v. i. to dwell in tents or houses; *ꝏweekittamunnaout*, Ps. 78, 55. See *wekinneát*.

weekittéinát, v. i. to build a house (for one's self?), to pitch one's tent: *wekitteau*, she builds her house, Prov. 14, 1; he pitched his tent, Gen. 31, 25; *wꝏche wekitteau*, he began to build, 2 Chr. 3, 2; *wekitteaog*, they pitched their tents, Gen. 31, 25; *matta pish wekitteaꝏog*, they shall not build houses, Is. 65, 22; *wekitteagk*, build ye the house, Hag. 1, 8; *weekikash* [for *wekitteash* (?)], build thee a house, 1 K. 2, 36. See *adtannegen*.

***weekŏhquat**, fair weather, C. 158. See *wunnohquadt*.

weékomónat. See *wehkomónat*.

weekon, wekon, adj. sweet, Prov. 20, 17; 27, 7; Rev. 10, 9; pl. +*ash*, Prov. 16, 24. (Strictly, perhaps, verb impers. 'it is sweet', 'they are sweet'.)

[Del. *win gan*, sweet; *win gal*, tasting good; *win gi*, gladly, Zeisb. Voc. 12.]

weekontamóonk, n. pleasure, gladness, Eccl. 2, 1; 2 Sam. 6, 12; 1 Chr. 16, 27; joy, Prov. 14, 10; delight, Prov. 15, 8 (*wekontamꝏ̆onk*, gladness; *taphettaonk*, cheerfulness, C. 193).

weekontamŭnát [=*wekon* (*unn*) *antamunat*], v. i. to be glad, to rejoice, to be pleased, Eccl. 3, 12; 8, 15 (C. 192; to be willing, ibid. 215): *nꝏwekontam*, I am glad, Ps. 9, 2; *wekontam*, he is glad, Ps. 16, 9; pass. form with inan. subj. *wekontamꝏmꝏ*, (it) rejoices, is made glad, ibid.; *wekontash*, rejoice thou, be glad, Joel 2, 21; *wekontamꝏk*, *kah ahche muskouantamꝏk*, rejoice (ye) and be exceeding glad, Matt. 5, 12. See **wussekitteahhuōnat*.

[Narr. *nowecóntam*, I am glad, R. W. 65. Abn. *n8ighinamen*, je le trouve agréable, à mon gré; *n8igañdam*, je le veux. Del. *winginamen*, to be pleased with; *wingelendam*, to love or be pleased with something, Zeisb. Gr. 179.]

weekontamwáe, -we, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (*wekontamŏe*, willingly; *matwekontāmwe*, unwillingly, C. 230).

weekshik. See *wehqshik*.

weematoh, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17: *nēmat*, my brother, Acts 9, 17; *kemat*, thy brother, Gen. 27, 35; *neematog*, my brethren, Matt. 12, 48; *kematog*, thy brethren, Luke 18, 20; *wematog*, his brethren, ibid. v. 19; *kemattꝏwóog*, your brethren, Num. 32, 6; *kematou* (v. subst.), (I am) your brother, Gen. 45, 4. See *weetompas; weetuksquoh*.

weemattinneunk, n. collect. the brethren, the brotherhood, Acts 10, 23; 1 Pet. 2, 17.

ween, wéin, n. the marrow, Job 21, 24; Prov. 3, 8; Is. 25, 6; Heb. 4, 12.

[Abn. *8in*, Rasles.]

weenan, his tongue. See *mēnan*.

weenohke, n. a grave, Prov. 30, 16; Hos. 13, 14: *woskeche weenohkut*, on her grave, Gen. 35, 20; *weenohkeyeuꝏ nek*, the grave is my house, Job 17, 13. [*waéenohke*, earth all around (?); *waéenu-ohke*, the winding up place(?).]

weenominneash [*wenomis-minneash*, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16: *weenom*, a grape, Is. 18, 5.

[Narr. *wenómeneash*, grapes, R. W. 91.]

weenomis, n. a vine, Ezek. 15, 2, =*weenomesippog*, Ps. 128, 3. From *waéenu*, roundabout (?).

weenomwussipog, -mesippag, n. a vine, Ps. 80, 8; pl. +*uash*, Ps. 105, 33 (lit. vine leaves: *wenomis-wunnepog*, the vine in leaf).

weenont, n. raven, Lev. 11, 15 (but 'kite', Deut. 14, 13): *kutchikkonkont*, 'raven', Deut. 14, 14; *qussukquanush*, 'kite', Lev. 11, 14. Cf. *konkont*.

weenshônat, weenshauónat, v. t. to beg, to ask alms (from), Luke 16, 3: *weenshau*, he was begging, Mark 10, 46; he begged (bread), Ps. 37, 25; *wenshaunitch*, let them beg, Ps. 109, 10. See *wēnshamauonat*.

weénu. See *waéenu*.

weenuhkauónat, v. t. an.: *weenuhkauwaog neg*, they encamp round about them, Ps. 34, 7; *ayeuuhkone weenuhkók*, camp ye round about against (it), Jer. 50, 29. See *waéenu*.

weenuhkomumunát, v. t. inan. to camp round about (it), to besiege, to compass: *ꝏweenuhkomun*, he besieged it, 2 K. 17, 5; *weénuhkomꝏk otan*, 'compass ye the city', Josh. 6, 7.

weenusheau, -shau, v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14: *pemunneat weenisheau*, a line compasses it about, 2 Chr. 4, 2. See *waéenu*.

weenuwásog, n. pl. onions, Num. 11, 5.

[Mod. Abn. *wi-noz*, onion, K. A. Del. *wi nun schi*, and *u lee pen*, Zeisb. Voc.]

weenwee. See *wenwe*.

weepamóe, wepamuwáonk. See under *wehpamónat*.

weepit, (his) tooth. See *mēpit*.

[Narr. *wépit*, pl.+*teash*, R. W. 59.]

weepwoiyeu-ut, 'in the passage' (between two places), 1 Sam. 13, 23.

weequau, (his) thigh. See *mehquau*.

wees, weis, n. fat, Lev. 9, 10, 20: *ꝏweis*, its fat, Gen. 45, 18. As adj. *wehsue*, fat, Zech. 11, 16. From *weyaus* (?). See *wunnogque*.

[Del. *wisu*, (he is) fat, fleshy, Zeisb. Voc. 13; *wil su*, fat meat, ibid. 12.]

weesadtippogquosh, n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *wunnepog*.

weesaushâonk, wesôsháonk, n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31; John 4, 52: *weesóshau*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *ennimeáonk*.

[Narr. *wesauashaûonck*, the plague; *wesausashaûmitch*, the great plague, R. W. 157.]

weeshittꝏn, n. (mouth-hair,) the beard, Ps. 133, 2; Is. 15, 2: *kꝏweeshittꝏunit*, on thy beard, Ezek. 5, 1; pl. (often used for the sing.) +*ash*, Lev. 19, 27; Is. 7, 20.

weéshquábashin (?), n. a pool of water, Ex. 7, 19 (only).

weesóe, adj. yellow, Lev. 13, 30, 32. Cf. *weeswe*, the gall.

[Narr. *wesaui*, R. W. Del. *wisaweii*, v. adj. it is yellow, Zeisb. Gr. 164.]

weesogkinꝏonk, n. bitterness, Prov. 17, 25. See *wesogkon*.

weesôsháonk. See *weesausháonk*, pestilence.

weesquapinneat, ꝏweesquabinneat, v. i. to wrap one's self up: *ꝏweesquapin*, she wrapped herself, Gen. 38, 14; *ꝏweesquabinun* (v. t.), he wraps it up, Mic. 7, 3; an. obj. *ꝏwishquanuh*, she wrapped him (in it), Luke 2, 7; *weesquabesu*, it is wrapped up (in a cloth), 1 Sam. 21, 9; suppos. inan. *weesquabesik*, (when) 'it was bound up with', Gen. 44, 30; *weesquabenau*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wáska*, around; *ne wáskánen*, I surround, inclose (it), Howse 34.

[Narr. *wesquaubenan*, to wrap up body for the grave, R. W. 161.]

weesumussoh, n. (constr.) the younger of sons or daughters, (his or her) younger brother or sister, Gen. 19, 31, 38: *mohtommegit*, . . . *wesumussoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *muttásons; peississu; weetuksquoh*.

weeswe, n. the gall, Deut. 29, 18; Ps. 69, 21: *nꝏweeswe*, my gall, Job 16, 13. Cf. *wesogkon*, bitter; *weesóe*, yellow. (Cf. also Sax. *ge-alewe*, yellow; *gealla*, gall; Greek χολὴ, bile; χλόη, χλόα, greenish yellow; Arab. *murr* and *sô'uda*, bile; *murr*, bitter; *âçfer* (fem. *çàfra*), yellow.)

weetahtu, n. a sister or half-sister, Lev. 20, 17; 21, 3; John 11, 5 (strictly, one of the same household or family, a near relative). (*netukkusq*, my sister, Luke 10, 40.) See *ummissies; weetompas; weetuksquoh.*

[Narr. *wéticks, weésummis,* a sister, R. W. 45.]

weetateamung-anin, n. a neighbor, Prov. 27, 10; Jer. 6, 21: *ketatteamung*, thy neighbor, Ex. 20, 16, 17; *weetatteamung*, his neighbor, Ex. 12, 4; pl. + *og*, Luke 14, 12 (*nehtohteamonk*, my neighbor, C. Math., Notit. Ind. 54). See *wutohtimoin; wutóhtu.*

weetauadteaen, -in, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *wessentamwáen.*

weetauómog (suppos. pres. 1st and 3d pers. sing. 'if I marry her',) n. a betrothed one, 'spouse', Cant. 4, 9, 10, 11.

weetauomónat, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wetouadtinnate*, to be married, C. 201): *wéetoómau*, he took (her) to wife, Ex. 2, 1; *noh wetauadteadt*, he who is (when he is) married, 1 Cor. 7, 33; *wetauadteaan*, if thou marry, 1 Cor. 7, 28; *ꝏweetauomouh*, 'they had her to wife', married her, Mark 12, 23; pass. *sekousq noh wetauomomp sephausuaenin*, a widow who had a priest (for husband), Ezek. 44, 22; *wetauomont*, he or she marrying, Rom. 7, 3 (*nꝏwetauattam*, I (a woman) am married; *mummittumwussissu*, I (a man) am married, C. 201). Cf. *ummittamwussenat.*

weetauomwaheónat, v. t. an. to cause to marry, to give in marriage: *weetauamwaheau*, he gave (her) to (him) as a wife, Ex. 2, 21.

***weetauoog,** they live together, Ind. Laws, XIII, 10. See *paswauwátúog.*

[Del. *witcü*, he goes with (somebody), Zeisb. Gr. 83; *witawema*, he stays with him, Zeisb. Voc. 60; *witauwemuk*, he is with me, ibid.]

weetemungquot, -quok (suppos.), n. perfume, Prov. 27, 9 (*wechimꝏquat, wetimunkqut*, a sweet smell, C. 163).

weetomónat, weto-, v. t. an. to dwell with (to live in the house with), Judg. 17, 11; to be 'present with', 2 Cor. 5, 8: *weetomeh*, dwell thou with me, Judg. 17, 10; *nꝏweetom*, I dwell with, Prov. 8, 12; Num. 35, 34; *weetom kitassꝏt*, abide with the king, 2 Sam. 15, 19; *weetomau*, she dwelt with (her), Ruth 2, 23; *ꝏweetomouh*, they dwelt with him, 1 Sam. 22, 4; *matta woh nꝏweetómukꝏuh*, he shall not dwell in my house, Ps. 101, 7. Cf. *weechauónat.*

weetomónat, etc.—continued.

[Cree *wéegee-mayoo*, he lives with him, Howse 43.]

weetomp-ain [*weetu-omp* (?)], n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman: *neetomp*, my friend, Is. 41, 8; Luke 11, 6; *kētomp*, thy friend, 2 Chr. 20, 7; *neetompaog*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wuttinnunkumôin*, a kinsman.

weetompas, weetompassu (constr.), n. (his or her) brother or sister, the brother or sister of: *weetompas*, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; *keetompas* (*két-*), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; *weetompasu*, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; *netukkusq*, my sister, Luke 10, 40 (*wetompasin*, a sister (or *netat*), C. 162). Cf. *ummissies; weematoh; weetahtu.*

[Narr. *wéticks, weésummis,* R. W. 45.]

weetomukqutch, n. a companion, Judg. 14, 20. From *weetomónat.* Cf. *nohtónukqus.*

weetuksquoh, n. (constr.) the sister of, his or her sister, John 11, 1 (*wetukkushquoh*, Luke 10, 39): *netukkusq*, my sister, Luke 10, 40. Like *weetahtu*, it is not restricted in its application to a sister of the whole blood, or uterine, but signifies any near kinswoman or female inmate of the house. From *wetaht-squa.* See *weetahtu.*

It is not certain that Eliot correctly employed or himself understood the various terms employed to express the relationship between male and female offspring of the same parents or parent. In the Gospel of St John, published with the Psalter (1709), the terms brother and sister are rendered as follows: *wematoh*, his brother, John 11, 41 (so Eliot); *wetahtuoh*, her brother, John

weetuksquoh—continued. 11, 2 (*wunnohtónukqussoh*, Eliot); *wetahtuoh*, his sisters, John 11, 3 (*weesumisoh*, Eliot); *wetahtu*, the sister of (him), John 11, 39 (so Eliot); *wetukishquoh*, her sister, John 11, 1; 28, 5 (*weetuksquoh*, *weetáhtu*, Eliot). So, when the speaker is a female, *netaht*, my brother (*nohtónukqus; netukkusq*, my sister, Eliot), John 11, 21; Luke 10, 40.

weewees, n. the screech-owl, Is. 34, 14. See *kꝏhkꝏkhaus*.

***weéwo** (Narr.), a wife; *noweéwo*, my wife (=*nummíttamus*), R. W. 44. See *mittamwus; mittamwussu*.

[Del. *wi wu*, he is married; *wi wall*, his wife, Zeisb.]

***wehkomâonk,** vbl. n. (a) calling, C. 182, 184.

wehkomónat, weék-, wék-, v. t. an. to call to, to call, Matt. 9, 13: *wehkomau weékomau*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *monchish wehkom kahsuk*, go call thy husband, John 4, 16; *kꝏwehkomunumwop*, I have called you, Prov. 1, 24; *kꝏwehkomunup*, I called thee, Num. 24, 10; *ꝏwehkomuh*, he called her, 2 K. 4, 36; *kꝏwehkomeh*, thou didst call me, 1 Sam. 3, 5, 8; *ꝏwékomuh nahhog*, he called them to him, Acts 20, 1; *wehkomont* (part.), calling, Is. 41, 2. See *wehquetumónat*, to call upon, to ask.

[Narr. *wécum*, call (thou), R. W. 49.]

wehpamónat, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers. *nꝏwehpamónat*, 2 Sam. 11, 11: *ꝏwehpomuh*, *-pamuh*, he lay with her, ibid. 11, 4; 13, 14; *kꝏwehpamsh*, lie with me, ibid. 13, 11; *wehpamont*, lying with, Deut. 22, 23, 25. From *waapenát*, to mount up, or (with inan. subj.) *waapemꝏ*. See *neesin-wog*.

[Del. *wipentin*, v. recipr. (and *wipengen*, *wipenditam*), to lie or sleep with each other, Zeisb. Gr. 133, 184.]

wéhpepétu, he is lame (from birth, Acts 3, 2): *wéhwheepétu*, he is a cripple, Acts 14, 8. See *nꝏchumwi*.

wehpumónat. See *wepumauonat*.

wehqsheau, v. t. inan. it reaches to, ends at: —— *sepuut*, it reaches to the river, Josh. 19, 11; *weekshin*, it reaches to, ends at, Zech. 14, 5.

wehqshik, week-, wek-, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5: *ne wekqshik waeenu*, its edge round about, Ezek. 43, 13; *wehqshik ohke*, *weekqshinne ohke*, 'the ends of the earth', Deut. 33, 17; Is. 40, 28; 41, 9. See *pomushau*, he walks; *wôhkôeu*, at the side or sides; *uhquáe*, at the point or extremity of.

wehquanunkq, n. the stump (of a tree), Dan. 4, 15, 23; *wehquanunkquame*, of the stump, v. 26.

wehquau. See *mehquau*, the thigh.

wehque, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30: *wutch* . . . *wehque*, from . . . to; beginning from . . . ending at. Cf. *nꝏhqueu; uhquáe; wôhkôeu*.

[Narr. *yo wéque*, thus far, R. W. 55.]

wehquetumónat, v. t. to call upon, to ask for (an. and inan.): *kꝏwehquetumunk* (*-uk*) *keteaonk*, he asked life of thee, Ps. 21, 4; *kꝏwehquetumoush*, I pray thee, Gen. 38, 25; *nꝏwehquetumunk*, he shall call upon me (i. e. for help), Ps. 91, 15; *wehquetumau*, call thou upon (him), Jonah 1, 6; *wehquetumah*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; *ne wehquetumauadt*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wame ne waj wehquetumunkquean*, all which they (may) call upon thee for, 1 K. 8, 52; *kꝏwéquetummaunnup*, I have called on thee, Ps. 17, 6 (*kꝏwequetummáush*, I beseech you, C. 182). Cf. *natꝏtomaü*, he questions (him). See *wehkomónat; wequtteamŭnát*.

wehquétumꝏonk, n. [asking for,] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

wehquetumunát, v. t. to ask for, to call for or upon, inan. obj.: *wehquetum*, he asked for (it), Judg. 5, 25; *nꝏwehquetum*, I call upon, ask for, Deut. 4, 26; *nꝏwehquetumun*, I called on (his name), Ps. 116, 4; *kꝏwehquetum ne siohkok*, thou askest a hard thing, 2 K. 2, 10; *wehquetug*, *wehquetuk*, if he ask for (it), Matt. 7, 8; *wehquetush*, ask thou, 1 K. 3, 5; *wehquetumꝏk*, ask ye, Matt. 7, 7 (*wequtteamŭnat*, to call; *wequttinneat*, to be called, C. 182).

wéhquog, suppos. blunt: *missehchuog wéhquog*, iron when it is blunt, Eccl. 10, 10.

[Del. *wiquon*, (it is) blunt, not sharp, Zeisb. Gr. 167.]

***wehquohke** [*wehque-ohke*], the end of the earth ('uttermost part'), Mass. Ps., Ps. 2, 8. See *wôhkôeu*.

wehquoshauónat, v. t. to go as far as: *wehquosháog*, they went as far as, Acts 11, 19.

wehsue (?), adj. fat, Zech. 11, 16. See *wees; wunnogque*.

wehtauog, (his) ear. See *méhtáuog*.

wéhwepétu, he is lame (from birth, Acts 3, 2): *wéhwheepétu*, he is a cripple, Acts 14, 8. See *nœchumwesu*.

wéin. See *ween*.

weis. See *wees*.

wék, week, n. (his) house, tent, or dwelling, Ex. 20, 17; Prov. 14, 11: *ne ponamum week*, he pitched his tent there, Gen. 12, 8; *ayimun wetu*, he built a house, 1 K. 6, 9. See *wétu*.

[Del. *wi kit*, his house; *wik he*, to build a house; *wi quoam*, house, Zeisb.]

wekinasq, weekinashq, n. a reed, Is. 42, 3; (sugar) cane, Is. 43, 24: pl. +*uash*, reeds, Is. 19, 6. Cf. *mishashq*. Perhaps from *wék* and *ashq* (*méoskeht*), house grass, with which the roofs of the wigwams were filled in or covered. "Their houses are very little and homely, being made with small poles pricked into the ground and so bended and fastened at the tops, and on the sides they are matted with boughs and covered on the roof with sedge and old mats."—Higginson's N. E. Plantation, ch. 12. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush."—Gookin, 1 Mass. Hist. Coll. I, 149.

[Narr. *wékinash*, reed; pl. +*quash*, R. W. 90.]

***wekineaûquat** (Narr.), fair weather: *wekinnàuquocks*, when it is fair weather, R. W. 81 (*weekŏhquat*, fair weather; *wekeneankquat*, warm weather, C. 158). See **ōnnōhquat; wunnohquodt*.

wekinneát, v. i. to occupy or live in a house, tent, or other dwelling place, Prov. 21, 9: *na weekean*, when ye dwell therein, Deut. 8, 12. See *weekittamun* [*neat*].

wekinneát—continued.

[Narr. *tuckowékin*, where dwell you? R. W. 29. Cree *wégeemayou*, he tenteth with him, Howse 22.]

***weki-tippocat** (Narr.), 'it is a warm night', R. W.

wekitteaonk, n. a building, 2 Cor. 5, 1.

***wekohtea** (?), as interj. 'O brave', C. 234.

wékomónat. See *wehkomónat*.

wekon. See *weekon*.

***wekōnche,** adv. commonly, C. 227.

[Quir. *wegonje*, 'often', Pier. 5.]

wekshik. See *wehqshik*.

wekuhkauónat, wekuhkônat, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen. 33, 17, *wekikauau*, 'he made booths for (cattle)': *wekuhkon*, he went on building, Neh. 4, 18; *wekuhkau*, build the house for (of the Lord), 1 Chr. 22, 11; *noh pish nœwekekunk*, he who shall build me a house, ibid. v. 10; *kœwekekaunnunnanonut*, to build thee a house, ibid. 29, 16.

wematin, n. appel. a brother, 1 Cor. 5, 11; Mark 13, 12 (*oowemăttin*, C. 162). See *weetuksquoh*.

[Narr. *wematíttuock*, 'they are brothers', R. W. 45.]

wenauwetu [*wunne-wétu*?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. +*og*, Ruth 3, 10 (*wunne wétu*, a good house, C. 170): *wenauwetuen*, *-in* (indef. and general), any rich man, Prov. 28, 11. "A *winnaytue*, that is a rich man, or a man of estimation, next in degree to a sachem or sagamore."—Morton's N. E. Canaan, ch. 19. Cf. *wunneetu*+.

wenauwetuonk, n. riches, Prov. 30, 8.

***wénise** (Narr.), an old woman; pl. *wenísuck*, R. W. 44. See *kehchisqua*.

wenom-in (?), n. a grape: *seane wenom*, the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi na min*, it is ripe, Zeisb. Voc.]

wenshaen, n. a beggar, one who begs, Luke 16, 20, 22; obj. *wenshaénuh*, 1 Sam. 2, 8.

wēnshamauonat, v. t. to ask (alms) from, (an. and inan.) to ask for (alms): *œwenshamuh ne teaguas*, he asked an alms (something) from them, Acts 3, 3. See *weenshónat*.

wenwe, weenwee, n. (his) navel, Job 40, 16: *kénwe, keenwe,* thy navel, Cant. 7, 2; Ezek. 16, 4. See *menwee* (*m'nóë?*).

***wenȳgh** (Narr.), woman, Stiles; (Peq.) *nehyewgh,* my wife, ibid.

wepamœe, wepamue, adj. of generation: —— *wuskannem,* semen virile, Lev. 15, 16, 17, 18.

wepamuwáonk. See *weepamoe.*

***wèpe** (occurs in chap. XXII of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wèpe kunnishaúmis,* you killed him; *wèpe kukkemineantín,* you are the murderer; *wèpe cukkúmmoot,* you have stole, etc., 121, 122; *cuppittakûnnamun wèpe wáme,* (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *webe.*

[Peq. *wepe,* but (=*qut,* El.), Exp. Mayhew, Lord's Prayer.]

wepumauonat, wehpumónat, wepimónat, etc., v. t. to eat with, to share a meal with: *wehpumop,* he did eat with (them), Gal. 2, 12; *pish kœwepiminnwœ,* ye shall eat with me, 1 Sam. 9, 19; *yeush woh nœweepemukquog,* they shall 'dine' with me, Gen. 43, 16; *kœwehpumopanneg,* thou didst eat with them, Acts 11, 3 (*wehpittittuk,* let us eat together, Exp. Mayhew).

[Del. *wipantin* (recipr.), to eat with each other, Zeisb. Gr. 133.]

wepumawáonk, n. carnal connection (natural or unnatural), Lev. 18, 23.

wequai, n. light, Gen. 1, 4; Zech. 14, 6, 7; John 1, 5, 8: *wequaiaj,* let there be light, let light be; *mô wequai,* there was light, Gen. 1, 3.

[Narr. *wequâi,* light; *wequáshim* (dimin.?), moonlight, R. W. 68.]

wēquánanteg, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2: —— *chagohtag,* a burning lamp, Gen. 15, 17; *wequánantegash, chikohtaash,* lamps burned, Rev. 4, 5 (*wasâquonânĕtick,* a light or candle; *wequánânetekonnāuhtuk,* a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. *wequanantig,* a candle or light; pl.+*anash; wékinan,* 'a light fire', R. W. 48.]

wequash, n. the swan, Lev. 11, 18.

[Narr. *wéquash,* pl.+*âuog;* and *wómpatuck,* pl. +*quâuog,* R. W. 86.]

***wequáshim** (Narr.), moonlight, R. W. 68. See *wequai.*

wequtteamŭnát (=*wehquetumunát*), **wéqutteamauónat** (=*wehquetumauónat*), **wéqutteamœ** (=*wehquetumau*), v. i. she calleth, 'crieth', Prov. 8, 3: *wehquttteamweon,* when I called, Is. 65, 12 (*nœwĕqŭtteam,* I call, C. 183; *nœwequtteamumŭn,* we call, ibid. 184). See *wehkomónat.*

***wequttinneat,** to be called, C. 184.

***wesattimĭs,** red oak: *wesokkūnk,* oak wood, C. 164. See **paugáutemisk.*

***wesattippog,** bitter water, C. 168.

wesháganash, wishagkinish, n. pl. hairs on the body or limbs of man or animals, Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 3, 4 (cf. *meesunk*). Adj. *œweshaginnúe,* hairy, 2 K. 1, 8; pl. *weshakinnúœash,* Gen. 27, 23. V. subst. *œweshaganu,* he was hairy, Gen. 27, 11 (*ukkeeshāe moskq,* a hairy bear, C. 171; from *kushki,* rough?). [Mr Pickering in index to El. Gr. gives "*weshagan,* hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from —— and *hog,* body, or *hogkœ,* it clothes, covers the body, as *weeshittœn* from *tœn,* mouth.] See *wishshunwussuonk.*

***wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *sha-ky,* hair-cloth; Sax. *sceacga,* hair, shag.)

weske. See *wuske,* young, new.

***wéskunck** (Narr.), a pounding mortar, R. W. 50. See *togguhwhonk.*

***wesogkĕyeu,** adv. bitterly, C. 227.

wesogkon, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *weesogkinœonk,* bitterness. Cf. *weeswe,* gall.

[Del. *wi sach can,* Zeisb. Voc. 33.]

***wesokkūnk,** oak wood, C. 164. See *wesattimĭs.*

[Del. *wīsachgak,* black oak, Zeisb.]

***wesomkuh,** interj. ah! (of sorrow?), C. 234.

wesôsháonk. See *weesausháonk.*

***wesquaubenan** (Narr.), to wrap up a body for the grave, R. W. 161. See *weesquapinneat.*

wessentamwáen, -in, n. a bridegroom, Jer. 16, 9. See *wussentamwáen.*

wessukeh. See *wasukeh*, her husband.

wésuonk, œwe-, n. a name, Gen. 11, 4 (= Narr. *wésuonck*, R. W. 29): *nœwésuonk*, my name, Is. 42, 8; *kœwesuonk*, thy name, Gen. 12, 2. From *wussin*(?). See *ussowessu.*

*__wesuonkanehkōnat,__ to name: *nœwesuonkanehkōntam*, I name, C. 202.

wetahtuoh. See *weetuksquoh.*

*__wetapímmin__ (Narr.), to sit down: *wetapwâuwwas*, sit and talk with us, R. W. 64 (*taúpowaw*, a wise speaker, ibid.; *oweetappemo*, he sat down with them, Luke 22, 55).

[Cree *wéetuppee-mayoo*, 'he sits with him, co-sits him', Howse 43. Del. *witep*, 'to go with', Zeisb. Gr. 183; *witachpin*, 'to live, dwell with', ibid. 184.]

wetauadteacheg, pl. the married, they who are married, 1 Cor. 7, 10.

wetauadtuonk, vbl. n. marrying, marriage.

wetauákon[at] (?), v. t. to be married, to marry, 1 Cor. 7, 9 (*wetouakōnate*, to be married, C. 201).

wetauwadteog, wetauad-, -teaog, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= *wetatein* [there is marrying (?)], Mark 12, 25; 1 Tim. 5, 11).

[Narr. *awetawátuock*, 'they make a match' (marry), R. W. 124, = *wussenetúock* (see **wussénlam*). Del. *witawentin*, v. recipr. to live or dwell with each other, Zeisb. Gr. 133; to work together, ibid. 183.]

wétu, n. a house (El. Gr. 11), tent, Ps. 78, 60: *neek* (*nék*), my house; *keek*, thy house; *week*, his house; *neekun*, our house; *keekou*, your house; *weekou*, their house; pl. *wetuomash*, houses, Lev. 25, 31; *kekœoash*, your houses, Neh. 4, 14, *nĕkinonash*, our houses, Neh. 5, 3; *nekit*, in my house; "*weekuwout* or *wekuwomut*, in his house. Hence we corrupt this word *wigwam*" (El. Gr. 11); *weetu ne weetimut*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wêtu*, R. W. 28; *wetuómuck nóteshem*, I came from the house, ibid.; *wetuómuck*, at home; *nékick*, my house;

wétu—continued.

kékick, your house, ibid. 47. Quir. *wejo*, Pier. 21. Cree *wéegee*, a tent or dwelling, Howse 22.]

*__weween,__ n. a horn (?), C. 156.

*__wewĕne,__ prep. about, C. 234. See *waéenu.*

weyaus, n. (his) flesh, Is. 22, 13: *kœweyaus*, thy flesh, Prov. 5, 11; pl. +*og*, Ps. 78, 39; venison, Gen. 27, 3, 7; *askeyaus*, raw flesh; *kesittáe weyaus*, sodden flesh, 1 Sam. 2, 15 (*meyaussue*, 'of the flesh', Mass. Ps., John 1, 15.) Cf. *óáas*, an animal.

[Del. *o ľoos*, meat, flesh, Zeisb.]

wishagkinish. See *wesháganash.*

*__wishittœ__ (as wrongly written by Du Ponceau in index to El. Gr.), the beard. See *weeshittœn.*

wishq, wisq, wiskq, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. +*uash*: *wishquie pummee*, a pot of oil, 2 K. 4, 2; *nukkonishquadt*, 'in old bottles', Matt. 9, 17; *wuskishquadt*, in new bottles, ibid.; *mahchishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*weaskq*, a vessel, C. 161; *quánœwask* [*qunni-wiskq*, i. e. long vessel (?), or *quonœasq*, a gourd (?)], a bottle, C. 161). Cf. *weesquapinneat.*

[Cree *waska*, around.]

wishquin (?), n. a concubine: *œwishquin*, his concubine, Judg. 19, 2; *œwishquinneunk*, (n. collect.) his concubines. Gen. 25, 6. Cf. *œshkappeum.*

wishshuwussuonk (?), n. hair on the body (?), Lev. 19, 20, 21, 25 (as *meesunk*, hair of the head or beard, v. 30, 31, 32). See *wesháganash.*

wiskq, wisq. See *wishq.*

wobpee. See *mobpee*, the hip.

wodtan. See *wadtan*, the rump.

wodtát. See *wuttát*, behind.

woduhquab. See *mattúhquab*, the skin.

wogkauunonat, v. t. an. to stir up, to move, to set in motion, to incite to action: *kutche œwogkauunuh mœmansh*, (it) began to move him at times, Judg. 13, 25; *œwogkóuunnóuh*, they stirred them up, Acts 12, 50; *wogkauunau*, he stirreth up (the people), Luke 23, 5; *wogkóuunnaog*, they stir up (the people), Acts 17, 13; *kœwogkauuunnaout*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

wogkauunonat—continued. *kouwémœ ummusquanumáonk*, 'he was moved with choler', Dan. 8, 7.

wogkoueonk, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

wogkouunumunát, v. t. to stir up, to set in motion, to excite (inan. obj.): *nœwogkouunum*, I stir up (your hearts), 2 Pet. 3, 1; *wogkouunish*, stir up (thy strength), Ps. 80, 2; pass. *otan wogkouwémœ*, the city was moved, Acts 21, 28; *nippe wogkouémœuk*, when the water is troubled, stirred, John 5, 7.

woh, conj. 'of possibility', may or can (El. Gr. 22), a word usually employed to express the 'notion of possibility to be' or to form the potential mode of a verb (El. Gr. 20): *woh kenusheh*, 'intendest thou to kill me?' Ex. 2, 14; *uttoh woh yeush en nnih*, 'how can these things be?' John 3, 9; *matta woh wunnampœhamauoh*, he can not answer him, Job 9, 3.

***wohhogke**, (a body,) a shell, or *anna* (q. v.), C. 156. See *hogki*.

wôhkôeu, wohkóe, adv. and adj. at the side or sides, on the sides of, on the ends of: *woskeche kah wôhkóeu waéénu*, on 'the top thereof and the sides thereof, round about', Ex. 30, 3; *neese wohkóe*, 'on the two sides thereof', Ex. 37, 27; *ut wohkôeu*, 'in thy borders', Ps. 147, 14; *ut auohquaeu*, on the two ends of (the breastplate), Ex. 28, 24; *ut uhquaeu*, at the ends, v. 22; *ne anœhqueu kishkag*, its breadth (from side to side), v. 16; *œquohtogquosh*, the ends (of the chains), v. 25. See *uhquáe*.

wôhkuhquôshik, n. the end, conclusion, Prov. 14, 13: *en wohkukquoshinit*, to the end, to the utmost, thoroughly, Job 35, 36; *ut wohkukqushik*, unto the end (of a matter, or in time), Ps. 119, 33, =*no pajeh wohkukquashinit*, Rev. 2, 26; *nœwohkukquoiyeum*, my last end, Num. 23, 10; *asquam œhquaeu*, 'the end shall not be yet', Mark 13, 7. See *wehqshik*.

wohkukquoshinát, v. i. to come to end, to be ended: *wohkukquoshin*, (it) ends, is ended, Is. 24, 8; 40, 2; *pish wohkukquoshinash*, (they) shall be ended, Is. 60, 20; *wôhkukquoshik*, when it ends, ended, Jer. 8, 20; *en wohkukquoshinit*, to the end, to the utmost, Job 35, 36.

wohkukquoshitteauunat, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

wohkummiyeu, adv. and adj. above, upward, Is. 37, 31: *ut wohkumiyeu*, at the top (of a dress, Ex. 28, 32); *wutch . . . wusseganit kah wohkummiyeu*, 'from . . . his loins even upward', Ezek. 1, 27.

wohpanag, his or her breast, Prov. 5, 20: *wohpanágunit*, on the bosom, John 13, 23. See *mohpanag;* cf. *pœchenau*.

***wohquatumunat**, v. t. to pronounce or emphasize: *samp-wohquatumunat*, 'to pronounce right', C. 243; *wuttin nohquatumooonkănnœ*, 'their manner of pronouncing', ibid. 242.

wohqut: *wutch wohqut*, from above, Ps. 18, 16, =*wutch waabu*, 2 Sam. 22, 17.

wohshinumunát, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*woshwunnumunát*); to 'uncover', Lev. 18, 7–13: *wohshinum*, he opens (it), Is. 28, 24; *wohshinum squont*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *woshwunum*, he uncovered, Lev. 20, 11; *woshwunumœk kenogkaneg*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, 'open thou'); *woshwunnumun*, he opened it, ibid.; *noh woshwunuk*, he who (may) open, Rev. 3, 8 (*nœwoshwŭnum*, I open, C. 202). See *pohki* and its derivatives, also *wóshwetashine; wóshwohtag*.

wohshitanaumauónat, v. t. to open to (a person): *nœwohshitannumau nœsquontamash*, I opened my doors to (him), Job 31, 32.

wohshitanumunát, woshwetánumunát, v. t. to open (a door or gate): *wohshitanush, -nish*, open the door, 2 K. 9, 3; —— *kœskquontash*, open thy doors, Zech. 11, 1; *wohshitánwog squontamash*, when we opened the doors, Acts 5, 23. [=*wohshinum-wetu*, to open a house (?).]

wohsippahtáe, wohsippohtáe, wósupohtáe, wôóhsuppáe, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wohsippahtáe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'coppere smith' is transferred): *wósippáe*, bright, Dan. 12, 3; *wósippohtáe wequai*, bright light, Ezek. 32, 8; —— *togkodteg*, bright sword, Nah. 3, 3; glistering sword, Job

wohsippahtáe, etc.—continued. 20, 25; —— *qussukquanash*, 'glistering stones', 1 Chr. 29, 2; —— *qunuhtug*, glittering spear, Job 39, 23.

[Del. *sabbeleu*, 'it sparkles, glitters', Zeisb. Gr. 164.]

wohsittáe, wôsittáe, adj. bright, Cant. 5, 14; 'glistering', Nah. 3, 3: *nootau wôsittau*, the fire was bright, Ezek. 1, 13.

wohsumauónat, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

wóhsumóe, sohsumwáe, adj. bright, shining, light-giving, Luke 11, 36 (*wossumōōe*, C. 168): *wohsumoe wequâi*, a shining light, Prov. 4, 18, =*sohsumwae wequai*, John 5, 35.

wohsumoomunneat, sohsum-, v. i. to shine, to emit light: *wequai sohsumoomoo*, the light shineth, John 1, 5; *nukon wohsumoomoo*, the night shineth, is light, Ps. 139, 12; *wohsumómou*, (it) shone, Matt. 17, 2; *matta wohsumoomunoout*, (it) not to shine, Job 36, 32; *wohsumoomooutch*, let (your light) shine, Matt. 5, 16 (*wohsumwinneat*, to shine, C. 208).

[Del. *waseleu, woacheyeü*, v. adj. clear, light, Zeisb. Gr. 165.]

wohsumóonk, n. a shining forth, emitted light: *oowohsumóonk wequananteg*, the light of a candle, Rev. 18, 23; *oowohsumooonganoo*, their shining (of the stars), Joel 2, 10. Cf. *pumóhsumoo; sohsúmoomoo.*

wohsumunát, oowohsumunát, wôsum-, v. t. (but for the most part used intransitively or without object expressed) to shine upon, to give forth bright light, 2 Cor. 4, 6; Rev. 21, 23: *oowohsumun*, (it) did lighten it, Rev. 21, 23; *pish koowôsum*, thou shalt shine forth, Job 11, 17; *pish wôsumwog*, they shall shine, Dan. 12, 3; *wôhsish*, shine thou (give light), Is. 60, 1; *wequai wôhsumookitch*, let not the light shine on it, Jób 3, 4 (*noowossum*, I shine, C. 208; *nepâz wohsum*, the sun shineth, ibid.). See **sqútta.*

[Abn. *8asák8ré*, lumière; *8assénemañgan, -nar*, chandelle.]

wohtamunát, v. t. to understand, to comprehend, Eph. 3, 18: *num-moocheke wohtam onk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *matta wahteauoog asuh wohtamwog*, they have not known nor understood, Is. 44, 18; *noowohtamunan* (*-un*?), we understand it, 2 K. 18, 26; *wohtamook*, understand ye, Prov. 8, 5; *wautaj*, let him understand, Matt. 24, 15, =*wahteauutch*, Mark 13, 14. V. i. freq. *wohwohtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh koowahteomwoo . . . koonamptiimwoo . . . koowohtamumwoo*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

wôhtoh: *wôhtoh wuttóntauadt*, (when) he climbs up some other way, John 10, 1.

***wohwatoowau** (as adv.), ho, halloo! C. 233.

wohwayeóagish, pl. rings. See *wayeóag.*

wohwohquianumooog, 'they are at their wits' end', Ps. 107, 27. From *wôhkôeu* (?).

wohwohtamoonk, n. understanding, Is. 40, 28; 44, 19.

wohwohtamwe, adj. of understanding, Is. 40, 14.

wohwohteauunat, v. i. to bark, as a dog, Is. 56, 10: *matta wohwohteauoog*, they can not bark (*anúm wohwōhteau*, the dog barks, C. 181; *wohwohkōnat*, to bark (at an. obj.), ibid.).

wohwohtog, (if he understand,) he who is prudent, a prudent (man), or one of understanding, Prov. 14, 6, 15.

wohwoshwohkossayeu, wohwóshwuhkossáe, adj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7: *wóhwóshwuhkussaeu*, (it) divides the hoof, Deut. 14, 8. From *wohshinumunát* and *wuhkos;* so, *wohshwuhkossaécheg, wóhwoshukossaécheg*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wóshweoh wuhkossooh*, they divide not the hoof, Deut. 14, 7. Cf. *neesukossont; passúkossau.*

woi, "adv. of wishing", 'Oh, that it were'!, El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O, wo! C. 234).

womantamunát, womon-, v. t. to love, inan. obj.: *noowomantam*, I love (thy law), Ps. 119, 113; *nummoocheke womontam*, I love (it) very much, Ps. 119, 97; *womantámook wanegik*, love ye that which is good, Amos 5, 15; *koowomantamumwoo*, ye love (them, inan.), Luke

womantamunát, etc.—continued.
11, 42 (*nꝏwomôntam wussukhonk*, I love a book, C. 200).

wometuaéu, adv. kindly, lovingly: *wometuaéu unnehheóg*, if you deal kindly with me, Gen. 24, 49.

wómiyeu; wꝏmiyeu, adv. downward, Ezek. 1, 27: *wꝏmiyeu wꝏmiyeu*, very low, Deut. 28, 43. See *wꝏmsinneát*, etc.

***womoausinneat**, v. i. to love: *womonukquissinneat*, to be loved, C. 200. See *womantamunát; womónat*.

womoausu, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

womoausúe, adj. of love, loving: *kꝏwomoausúe kitteamonteanitteáonk*, thy loving kindness, Ps. 92, 2.

womómpenat, v. i. to look downward: *womompu*, he looked down, Ps. 102, 19; *womompish*, look down, Ps. 80, 14, = *womómpsh*, Is. 63, 15; *pajeh womompit*, till he looked down, Lam. 3, 50. Cf. *wussampenát*.

womonáonk, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

womónat, v. t. to love, to be kind to (*mishuwomónat*, to love greatly, 'to be ravished with', Prov. 5, 20): *nꝏwomon*, I love (her), 2 Sam. 13, 4 (*nꝏwrâmân woskétomp*, I love a man, C. 200); (*kꝏ-*)*womonsh*, I love thee, Jer. 31, 3 (*kꝏwomonnŭsh*, C. 200); *pish womanau*, he will love (him), Matt. 6, 24; *ꝏwomonuh*, he loves or loved him or her, 2 Sam. 13, 1; *womonomp*, he loved (her) formerly, 2 Sam. 13, 15; *womoaus*, love thou (him), Matt. 22, 39; *womonꝏk kunmatwómꝏôog*, love your enemies, Luke 6, 35; *womonóg*, if ye love (them), Luke 6, 32; *womonaog*, they love (them), ibid.; *womonadt yeug missinninnúog*, if thou be kind to this people, 2 Chr. 10, 7; *neane womonadt*, as thou lovest (thyself), Matt. 22, 39; *wamónutche Jehovah*, whom the Lord loveth; *howan wámononche*, whom he loveth, Prov. 3, 12. [Du Ponceau, in Notes to El. Gr. x, derives this verb, as well as *wunnánum*[*ónat*], to bless, from *wunnegen*, good, "Del. *wu-lie-chen*"; but cf. *monánumaü*, he is merciful to (him); *uttoh woh monánumog*, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs *womoaussinneat* (v. i.), to

womónat—continued.
love; *womonat* (v. t. an.), and *womontamunat* (v. t. inan.) in the several tenses and persons of the indicative.]

[Narr. *cowàmmaunsh* (*kꝏwomonsh*), I love you; *cowammaunûck*, he loves you; *cowámmaus* (*kꝏwomonausu*), you are loving, R. W. 31; *waumaûsu* (adj. an.), loving, ibid. 125. Del. *ahoaleu*, or *w'dahoala*, he loves, Zeisb. Gr. 118.]

womonausuonk, n. love (in exercise, or directed to an object), kindness (manifested), 2 Sam. 1, 26; Cant. 2, 5; Prov. 5, 19; 2 Cor. 13, 14; Eph. 2, 7; Gen. 20, 13.

womonittinneat, v. an. mutual, to love one another: (2d pers. pl.) *kꝏwomonittinneaónt*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kꝏwowomonnittinnanonut*, 1 John 3, 11; *womonittitteuh*, let us love one another, 1 John 4, 7; *womonittegk*, be kind one to another, Eph. 4, 32.

wômônittūonk, n. love, or kindness [(1) referred to its object, or (2) mutually felt]; Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (lustful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9: *wemattuc womonittuonk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

***womosinneat**, v. i. to be kind: *nen numohche womaus*, I have been kind, C. 196; *kitteamonteánŭmeh*, be kind to me, ibid. See *kitteamonteanumaü*.

wompag, n. 'brightness', bright light (oppos. to *pohkenahtu*, 'in darkness'), Is. 59, 9: *adchuwompag*, when it is day, 'in the morning watch', Judg. 16, 2; Ex. 14, 24; that which is white: *ne wompag wóóu*, the white of an egg, Job 6, 6.

***wompam** (Narr.), pl. *wauómpeg*, *wanompésichick*, the white money, "made of the stem or stocke of the periwincle [Pyrula], which they call *meteaûhock*, when all the shell is broken off: and of this sort six of their small beads (which they make with holes to string the bracelets), are current with the English for a peny."—R. W. 128, 130. The *wompam* was half the value of the *suckaúhock* (or black money), q. v. "A kind of beads . . . which they call *wampam-*

***wompam**—continued.
peak, and it is of two sorts; the one is white, the other is of a violet coloure."—Morton's N. E. Canaan, 1, 12.

wompan, from *wómpi*. See *adchuwompag; utchuwompan*, etc.

***Wompanànd** [*wompan-mánit*] (Narr.), the Eastern God, R. W. 110.

wompanne, -neu, adv. all night, Judg. 19, 9; (*wam-*) 16, 2; Luke 6, 12. Cf. *mohtompan*.

[Narr. *kitompanisha*, break of day, R. W. 67. Del. *wapange*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapanachewi*, p. 182).]

***wompanniyeu**, in the east, Mass. Ps., Ps. 75, 6; 103, 12, =*wutchepwoiyeu* (El.).

[Del. *wapaneü*, v. adj. easterly, Zeisb.; *woa pan*, the morning, Zeisb. Voc. 13; *woa-pa-ne-u*, morning, ibid. 60.]

wompasquehtu, 'in a meadow', Gen. 41, 2; 'in the fens', Job 40, 21.

[Narr. *micúckaskeete*, a meadow; *tataggoskìtuash*, 'a fresh meadow', R. W. 90.]

***wómpatuck** (Narr.), a goose; pl. +*quâuog*, R. W. 86 (*wompŏhtuk*, pl. + *quaog*, a goose, geese, C. 156).

***wompekisheeāe wosketomp**, a pale man, C. 173: *wompishkauonk wosketomp*, pale man, ibid. 232, but *wompishkauonk* is a noun substantive (paleness). See *wompekushonat; wosketomp*.

wompekushonat, v. i. to be pale, Jer. 30, 6.

wompequáe, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompĕquo*, C. 168): *wompequain*, I am with child, Gen. 38, 25.

wompequauónat, wompequáinat, v. i. to conceive, to become pregnant: *wompequauog*, they conceived, Gen. 30, 39; *onk woh wompequauœog*, that they might conceive, v. 38, 41; *wompequôou, wompoquoóu*, Gen. 4, 1, 17; 16, 4; (*-quaeu*) Hos. 1, 6; *wompequait*, if she conceives, Lev. 12, 2; pass. *wompequáinneat*, to be conceived, Hos. 9, 11; *asquam wompequauœmuk*, before he was conceived, Luke 2, 21. See *neechan; neechau;* cf. *wunneechânat*.

wompequauonk, -quâonk, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

wómpi, adj. white, Matt. 5, 36; pl. *wompiyeuash* (El. Gr. 13), Esth. 1, 6: *wompiyeuœ*, it is white; *wompesu*, (he is) white; *nœwompes*, I am white; *kœwompes*, thou art white, etc. (El. Gr. 16); *womposketomp*, a white man (from *wompi, wosketomp*, El. Gr. 15).

wómpi—continued.

[Narr. *wómpi*, white, R. W. 154. Peq. *wumbiou*, white; *wumbanute*, a white blanket, Stiles. Del. (v. adj.) *woapeü*, it is white; *wapsu, woa-psu*, he is white; *wapelechen*, it is white (?), Zeisb. Gr. 164, 167.]

***wómpimish** (Narr.), a chestnut tree: *wómpimineash*, chestnuts, R. W. 89. See *wompumus*.

[Del. *woa-pim*, chestnut; *woa-pi-minschi*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

***wompishocki**, adj. gray, C. 170.

***wompohkishōnat**, to be pale, C. 203: *nœwomppahkisham*, I am pale; *toh wutch nene wompohkesean*, why art thou so pale? ibid.

wompohshog, -puhshog, n. (white metal,) 'brass', Ex. 38, 2, 4; Deut. 8, 9; but in 2 Chr. 3, 4, 'brasse' is transferred.

***wompohshogque** [*wompi-œshog* (?), white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *mœôshog*, (black metal,) iron.

wompónak, n. (white cloth,) linen, Ex. 25, 4; Prov. 31, 24; 'cloth', Deut. 22, 17. See *mônak*.

[Peq. *wumbanute*, a white blanket, Stiles.]

womponákinne, adj. of linen, Jer. 13, 1.

wompóntupont, one having a white head, 'hoary-headed', Lev. 19, 32.

***wompontuppâonk**, 'gray-headed', C. 170 (but a subst. grayness of head).

wompsikuk, n. the eagle, Lev. 11, 13; (*-kœk*) Job 9, 26; (*wompussikœk*) Deut. 14, 12; (*womsikuk*) Ezek. 17, 3 (*wompsukook*, C. 156): dimin. *wompsikukquamesuog*, young eagles, Prov. 30, 17. [= *wompi-wussuqun*, white-tail. The name is perhaps more descriptive of the fishhawk or osprey (Pandion haliaëtus) than of the bald eagle (Haliaëtus leucocephalus), but was very likely applied to both by the Indians of the coast of New England.]

[Narr. *wómpissacuk*, pl. *wompsacuckquâuog*, R. W. 85. Del. *woa pa lan ne*,

wompsikuk—continued.
bald eagle, Zeisb. Voc. 60 (from *woapeü*, white, and *wo lanne*, (a bird's) tail).]

woṁpu, *oṁpu*, he sees, he looks. This primary verb is not found separately in Eliot, but is employed to form numerous compounds, in the sense of to look (to see purposely), as *wómompu* (*wœmiyeu*), he looks down; *pœsampu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wâppu*, 'he sees' (Howse 43); Chip. *oowáhbunden*, he sees it (Jones, John 11, 9). Cf. *naumunat* and *nuhquaeu*. The three verbs signify: *naum*, he sees (voluntarily or involuntarily, without reference to purpose); *nuhquaeu*, he directs his eyes, looks (by accident or designedly); *oṁpu*, he looks and sees. Cf. *wompi*, bright, white; *wompag*, bright light, 'when he sees'; *mohtompan* (R. W. *motauban*), break of day, etc. See *nadtauwómpu*.

[Cree *wâpun*, it is daylight, Howse 77. Abn. *ioppa*, 'voilà' (Rasles, subst. part. *añ*). Old Alg. *ni-ouapaman*, I see (him); *ni-ouabaten*, I see (it), Le Jeune (Arch. Am. II, 25); *ouabemo*, to see, Lah.]

wompuhquont [*wompi-puhkuk*], particip. having (white or) gray hair, having a gray head, Deut. 32, 25: *nœwompuhquom*, I am gray haired, 1 Sam. 12, 2; *wompoquoi*, (when) I am gray haired, Ps. 71, 18; *wompuhquaog*, (they are) gray haired, Job 15, 10 (*noh womppuhqua*, he is gray [headed], C. 232.) See **wompishocki*.

[Del. *woap hoc qua won*, gray hair, Zeisb.]

wompuhshog. See *wompohshog*.

wompumus, n. a chestnut tree, pl. + *seash*, Ezek. 31, 8; Gen. 30, 37. See **wómpimish*.

[Narr. *wómpimish*, R. W. 89; *wómpimineash*, chestnuts, ibid.; *waumpmunch*, chestnut, Stiles.]

womuhkôág-ish, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *wómiyeu*.

wómunat. See *œmunát*, to go from.

wómussinuk. See *wœmsinneát*.

wonk, adv. also, Eccl. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkanet*, *wonk*, *onk*, again, C. 233). See *onk*.

[Narr. *wònck*, more (in the sense of encore, again), R. W. 48. Del. *woak*, *wak*, and, also, Zeisb. Abn. *añnkki*, mais; *añnkaȣi*, l'un après l'autre, per successionem.]

wónkinnumunát, v. t. to bend, to make crooked [from *woonki*]: *wonkinnum kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *quanábuhkam kesuk*, Ps. 18, 9); *wonkinnau wutohtompe*, he bent his bow, Lam. 2, 4; *wonkinógish ohtomp*, ye who bend the bow, Jer. 50, 14; *wonkanógish ahtomp*, v. 29 (*wonkunumunat*, to bend; *wonkkenittinneat*, to be bent, C. 182). Cf. *woonkitteauónat;* see *pœtonkunau; wuttunkinonat*.

***wonkkenâsu** (adj. an.?) bent, C. 218. See *woonki*.

wonkónous, wonkonœs, n. a wall (by the roadside), Num. 22, 24; (of a city), Josh. 6, 5; a fort or stronghold, 2 Sam. 5, 9; Jer. 16, 19; 48, 18, 41 (*wôkœnoos*, a fence, C. 160).

[Narr. *waukaunòsint*, a fort, R. W.]

wonkqunnésog, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunnésog*.

wonkqŭssis, n. a fox, Neh. 4, 3; C. 240; *wonksis*, Luke 13, 32; pl. *wonkqsissog*, Judg. 15, 4. From *woonki*, 'crooked'; *wônkesu*, 'he is (does) crooked', i. e. he 'doubles'.

[Narr. *pequawus*, a gray fox, R. W. 95; *mishquáshim*, a red fox, ibid. (cf. *anéqus*, little squirrel). Peq. *a'waumps*, fox, Stiles. Del. *woa cus*, a fox, Zeisb.]

wonkum, v. t. an. greet thou (him), 2 Tim. 4, 19: *kœwonkomuk*, he greets thee, ibid. v. 21; *œwonkomuh*, he greets him, Acts 23, 26 (he embraced him, Acts 20, 1); *wonkquttuwongauash*, greetings, Acts 15, 23; *wonkomœk*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6–16; *wonkquttehhettit*, when we had taken leave of each other, Acts 21, 6.

wonnepog. See *wunnepog*, a leaf or herb.

wonogkēnat. See *ówonogkuog*, they burrow, 'have holes'.

wónogq, n. a hole, Ex. 28, 32 (*-nog*, Ezek. 8, 7): pl. *wonogquash*, the holes or dens of wild beasts, Nah. 2, 12; *ut wonogquehtu*, in holes (pitfalls), Is. 42, 22; *squontame wônogqut*, 'by the hole of

wónogq—continued. the door', Cant. 5, 4; *wônogque passahtheg*, the hole of the pit, Is. 51, 1; *wutch hassunónogqut*, from the holes in the rocks, Jer. 16, 16; *petshonat oggunat*, to fall into a pit, Matt. 12, 11.

[Del. *woa lac*, a hole; *wal heü*, he is digging a hole; *woal heen*, to dig a hole, Zeisb.]

wonteauunát, v. i. to dig a hole: *nœwonteam*, I have digged, 2 K. 19, 24; *wonteau ohkit*, he digged in the earth, Matt. 25, 18; *wonteash*, dig thou, Ezek. 8, 8; *wônteaon*, when I digged, ibid.; *wônteauh kah ukkuthámun*, 'he made a pit and digged it', Ps. 7, 15; *wônteaog*, they dig pits, Ps. 119, 85. See *kuttahham*.

wôóhsuppáe. See *wohsippahtáe*.

woonki, adj. and adv. (1) crooked, Prov. 2, 15: *woonki ayeuongash*, crooked places, Is. 45, 2; *ne woonkag*, that which is crooked, Eccl. 1, 15; *woonkagish*, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4: *nashpe woonkagk*, wrongfully, Jer. 22, 13. Cf. *penaëu; pepemsque*.

[Narr. *wâuki*, crooked, R. W. 54. Cree *wâgow*, it is crooked, Howse 71. Del. *waktscheü*, v. adj. it is crooked, Zeisb. Gr. 164.]

woonkitteauónat, v. t. (an. and inan.?): *woonkitteau nummayash*, he makes my paths crooked (for me), Lam. 3, 9.

woósuppahtumunat, v. t. to make bright, to furbish, Ezek. 21, 11: *woósuppahtauun*, (it is) furbished, Ezek. 21, 9. See *wohsumunát*.

wóóu, wôu, n. an egg, Luke 11, 12; *ne wampag wóóu*, the white of an egg, Job 6, 6; pl. *œôanash*, Is. 10, 14; *œwóunash*, her eggs, Job 39, 14 (*wou*, pl. *wowănash*, an egg, eggs, C. 156). See **wóweou*. Cf. *ôâas*, an animal; *œch*, out of.

[Del. *wahh wall* (pl.), eggs, Zeisb. Voc. 12; *wa cho wall*, ibid. 31.]

wóshinumunát, woshwunnumunát. See *wohshinumunát*, to open.

wóshweenit, ('if he open',) parting the hoof, Deut. 14, 6. Cf. *neesukossont*.

woshwemœ, (the water) 'parted asunder', 2 K. 2, 14.

woshwetánumunát. See *wohshitanumunát*.

wóshwetashine, adj. open (as a door, or gate), Rev. 3, 8. See *wohshinumunát; wohshitanumunát*.

wóshwi, adj. or adv. open, Ps. 5, 9.

wóshwohtáe, adj. open; pl. *-ohtaash*, Dan. 6, 10: —— *muttœn*, open mouth, Is. 9, 12.

wôshwohtag, (that which is) open: —— *wishq*, an open vessel, Num. 19, 15.

wóshwohteau (from *wóshwohteauunát*), it is or was open, Rev. 10, 2.

wóshwuhkossaécheg: *neg wóshwuhkossaécheg*, they which divide the hoof, Lev. 11, 3, =*wohwóshwuhkossaécheg*, Deut. 14, 7, =*nag wóshweoh wuhkossœoh*, ibid.; *neg wohwoshwunnoncheg uppahsikossóunoh*, they which are cloven-footed, Lev. 11, 3.

woshwunnumunát. See *wóshinumunát*.

wôsinneunkœwae, adv. in the twilight, Ezek. 12, 7, 12.

wôssittáe. See *wohsittáe*.

woskéche, adj. upper, on top, Deut. 24, 6; the tip of, Ex. 29, 20; Lev. 8, 23; the top or highest part of, Ex. 30, 3; Judg. 9, 51: *wosketuttauog*, the tip of the ear, Lev. 14, 14, 17; *wuskodtuk*, the forehead, Ex. 28, 38.

woskeche, adv. (1) on the top, on the surface: *woskeche mœnôi*, on the face of the deep, Gen. 1, 2; *ut woskeche ohkeit*, on the face of the earth, Dan. 8, 5, =*wosketohkeit*, Lev. 11, 21; *noh wesket*, in that which was uppermost (placed on top of others), Gen. 40, 17; *woskechepiskq*, top of a rock, Ezek. 24, 7; *wutch woskechequttu*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21): *anómut kah woskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *woskechepiskq; wuskodtuk*. Cf. *wuske; wuskesuk*.

[Narr. *wuskéche*. on the top, R. W. 52. Del. *wochgitschi*, above, on the top or surface of, Zeisb. Gr. 183; *wochgidhamique*, on the earth, ibid. Quir. *skeje, skeeje*, 'upon', Pier.]

woskechepiskq, -pisk, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12, =*woskeche qussukquanit*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chippipsk; ompsk*.

woskeetompsqut, on the (top of the) rock, Job 28, 9. See *woskeche*.

woskehettue (?), adj. hurtful: —— *togkodtég*, hurtful sword, Ps. 144, 10.

*__woskĕheuōnat,__ to hurt: *woskehhittinneat*, to be hurt, C. 195; *nꝏwoskheum*, I hurt, ibid.

woskehittuonk, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskehuwaonk* (?), Gen. 6, 13; cf. v. 11).

woskehtinneat, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2, = *woskehteauunát: nꝏwosketeóh*, I persecuted (it, the church), Phil. 3, 6; *ahque woskehteauꝏk ohke*, do not harm (ye) the earth, Rev. 7, 3; *matta ꝏwosketeauunnaóut moskehtuash*, (they) not to hurt the grass, Rev. 9, 4.

woskehuwáe, adj. hurtful, harmful, 1 Tim. 6, 9; *mat woskehuwáe*, 'innocent', Jonah 1, 14.

woskehuwaen, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53: *woskehuwaenuog*, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.

woskehuwáonk, n. violence, hurt, Gen. 6, 11.

woskehuwónat. See *woskheónat.*

woskesit, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chohkésu.*

wosketohteak: *ut wosketohteakon*,'on the open fields, Ezek. 29, 5.

wosketomp, n. a man, vir; pl. *wosketompaog* (cf. *missinnin*, a man of another race or nation, a captive): *nóeu wusketompauhtu*, among men, Ps. 78, 60; *wosketompoꝏ* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp kah mittamwossissoh ukkezheuh*, 'male and female created he them', Gen. 5, 2 (*nukkone wosk*, an old man, C. 157; *nawhutche wosk*, some men, ibid. 175; *onkatog woske*, another man, ibid. 232; *nanwi woske*, any man, ibid.). See *omp.*

[Narr. *skeétomp*, pl. *skeétompaûog*, man, men (also *nnìn, nnìnnuog*), R. W. 44; *nìnnuock, ninnimissinûwock, eniskeetompaûwog*, "men, folk, people", ibid. pref. 19; *enìn* or *eneskéetomp*, a man, ibid. 115.]

woskheónat, woskehuwónat, woskhônat, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18: *nꝏwoskhukqunat*, to hurt me, Gen. 31, 7; *kꝏwoskhonunat*, to do thee hurt, v. 29; *ꝏwoskheonaóut wosketompuh*, (they) to hurt men, Rev. 9, 10; *matta nꝏwoskheounonog*, we harm them not, 1 Sam. 25, 7; *woskéheau*, he wrongeth, injureth, Prov. 8, 36; *woh woskeheau*, (it) may harm (him), Job 35, 8; *woskeheunt*, particip. harming, one who hurts, Rev. 11, 5; *uttoh woskeadt*, 'whom thou persecutest', injurest, Acts 9, 5; *woskhuwaan*, 'thou that spoilest', Is. 33, 1; *mat pish kꝏwoskhukkꝏ*, he shall not hurt thee, Acts 18, 10; *matta ꝏwoskheuh*, hurt thou him not, Luke 4, 35; *woskeheúhkon*, do him no harm, Jer. 39, 12; *ahque woskéheuk*, do (them) no harm, Ps. 105, 15 (*woskehheaog wuhhogkāuh*, they hurt themselves (injure themselves), C. 239); pass. *nꝏwoskhit*, I am hurt, Jer. 8, 21; *kꝏwoskittꝏp*, thou wast spoiled, Is. 33, 1.

wososhquit (?): *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wōssōskeht*, a meadow, C. 160).

[Del. *assiskuyu*, v. adj. marshy, muddy, Zeisb. Gr. 164.]

wossabpe, wassabbe, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wussáppi*, C. 176): *wossabpetâhhamwog namékag*, they beat (it) into thin plates, Ex. 39, 3; *pish wossappeteauun*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *saupáe; wussāppe.*

[Del. *wschappan, woasgeyen*, (it is) thin, Zeisb. Gr. 167, 172.]

wôsumunát. See *wohsumunát*, to shine out.

wósupohtáe. See *wohsippahtáe.*

wôu. See *wóóu.*

wounkagk, n. error (that which is crooked), Eccl. 10, 5. See *woonki.*

woushau. See *waashau.*

woweaushin, n. a winding about, Ezek. 41, 7. Cf. *wayeóag; wayont; wóóu.*

[Cree *wóweússehayoo*, he circumvents him, Howse 41; *wóweow*, it is circular, ibid. 79; *wówetow*, he roundeth it, ibid.]

wowushpꝏonk, n. effeminacy, 'delicacy', Deut. 28, 56. See *waashpu.*

wowushpu. See *waashpu.*

wowussumónat, wáus-, wowos-, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10; 1 K. 12, 30 (*-muōnat*, C. 216): *wowussumaog manitto*, they pray to a (false) god, Is. 45, 20; *wowussumoh*, he worships

wowussumónat, etc.—continued. (it), Is. 44, 15; *nꝏwowussumomun*, we worship (intrans.), Gen. 22, 5; *nag waussumoncheg*, they who worship, Ps. 97, 7 (*nꝏwowussuwāmun*, we worship, C. 216; *wowussum God*, worship God, ibid.; *wauwussittianeat*, to be worshipped, ibid.). Cf. *nauwanum*, he bows down; *peantam*, he prays.

wowussumoncheg, wáus-, pl. worshipers, they who worship, Ps. 97, 7; 2 K. 10, 19.

wꝏm. See *ꝏmunát.*

wꝏmiyeu. See *wómiyeu*, downward.

wꝏmsinneát, wꝏmussinneát, v. i. to go downward, Judg. 7, 10; Gen. 46, 3: *womussu en, wꝏmsu en*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *wꝏmsuog*, they go down (to the gates), Judg. 5, 11; *noh wꝏmsit*, he who goeth down, Eccl. 3, 21; *onatuh puppinashim ꝏmussit*, he goeth down as a beast, Is. 63, 14; *kꝏweeche wꝏmseunsh*, I go down with thee (into Egypt), Gen. 46, 4; *neg womussitcheg en passohtheganit*, they that descend into the pit, Ezek. 26, 20; 31, 16; *ne ahhut wómussimuk*, the descent, downward slope (of a mountain), Luke 19, 37; *nꝏwomussin wadchuut*, I came down from the mount, Deut. 10, 5. See *wómiyeu.*

[Narr. *waumsu* [*wꝏmsu*], down hill, R. W. 76.]

wꝏmsuonk, n. a ravine (?), a steep descent: *kishke wꝏmsuonganit*, 'by the clift of (Ziz)', 2 Chr. 20, 16. Cf. *womuhkóág.*

***wuchechepúnnock** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

***wuchickapêuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

wudchinat. See *wadchinat.*

wuhhog, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *muhhóg.*

wuhhogki, that which covers the body; hence a shell, and in pl. *wuhhogkiash* (q. v.), scales (of fish), Job 41, 15: *wuhhogkiitcheg*, (fish) having scales, Lev. 11, 9.

[Narr. *suckaúhock, suckáwhock* [*súcki-wuhhogki*, black-shell], black money, R. W. 104; *poquaûhock* [*kuppogki-wuhhogki* (?)], 'a little thick shell-fish', ibid., the round clam; *meteaûhock* [—— and *wuhhogki*], 'the periwinkle' (Pyrula carica or canaliculata), ibid.

wuhhogkomminneash, n. pl. husks, Luke 15, 16: *wuhhogkomunit*, to the husk, Num. 6, 4.

wúhkós, ꝏkos, n. a hoof (his hoof), his nails or claw, Dan. 4, 33; Deut. 21, 12. See *múhkos.*

wuhpeteog, wuhpit, wuhpeg. See *muhp-.*

wuhtáuog, pl. + *ash*, (his) ear, ears, Is. 32, 3; 33, 15. See *méhtáuog.*

wuhtuk, wuttugk [*wut-uhtug*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttuhkq*) Is. 19, 15; Ezek. 15, 2: *ꝏtuhqunnum*, his branch, Job 15, 32; 18, 16; *nꝏtuhqunnumat*, on my branch, Job 29, 19; pl. *wuttuhqunash*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wuttuhq.*

***wukse** (and *nomsiyeuē*), adj. alone, C. 167. Cf. *nussu.*

wunánetuonk. See *wunnánittuonk.*

wunassꝏmónat, v. t. an. to betray: *nꝏnassꝏm*, I betray, Matt. 27, 4; *noh ꝏnassꝏmoh*, who betrayed him, Matt. 10, 4, =*neh wanassꝏmukqutcheh*, Mark 3, 19; *nonche wunassꝏmeóg*, 'if ye be come to betray me', 1 Chr. 12, 17; *ꝏnassꝏmónat*, to betray him, John 13, 2 (*wanassꝏmit*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]).

wunassꝏmuwáe, adv. treacherously, Is. 21, 2.

wunassꝏmuwáenin, n. one who deals treacherously, Is. 21, 2.

***wunnachkēmmuk.** See *wanahchikomuk*, a chimney.

***wunnágehan**, or **wunnêgin waúpi** (Narr.), a fair wind: *wunnêgitch wuttin*, when the wind is fair, R. W. 84. Cf. *mattágehan*, a cross wind, ibid.

wunnagetahhamwe qussukquonash, hewed stones, 1 K. 7, 9 (*-agkuttahhame*, v. 11, 12).

wunnag[k]ittahwau: ——*chikkup-poh*, he heweth down cedars, Is. 44, 14.

wunnagkittuhhausuen, -in, a carpenter, Is. 44, 13.

wunnaiyeu, adj. and adv. (he is) happy. See *wunniyeu.*

***wunnàm** (Narr.), "their red painting, which they most delight in."—R. W. 154.

wunnamamóonk (?), n. healthfulness, promotion of health, Prov. 16, 24; =*wunnánumaonk*, a blessing (?). See *neetskesuonk* (under *neetskesu*).

[Del. *nolamalsi*, I am well, Zeisb.]

wunnámonaenat, v. i. to beget a son or sons: *wunnamonieu*, he begets a son, Eccl. 5, 14; *pish wunnamonaeu*, he shall beget sons, Gen. 17, 20; *wunnamoniyeu*, he begat (us), James 1, 18; *noh wunnaumoniit, -nait*, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wanamoniit*, he who begat thee, Prov. 23, 22; *wunnamonaek*, beget (ye) sons, Jer. 29, 6 (*nꝏnaumoniyeum*, I beget (a son or sons), C. 181). Cf. *wuttaunaenat.*

wunnampꝏhaumauónat, v. t. an. and inan. to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See *nampꝏham.*

wunnamptamꝏ̆onk, n. belief, faith, Heb. 11, 1; C. 182: *kꝏnamptamꝏonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *nashpe wunnamptamꝏonk, -óonk*, by faith, Heb. 11, 3, 4, 5, etc.

wunnamptamunat, (1) v. t. to believe, Luke 24, 25 [with an. obj. expressed, to believe or believe in (a person)]. (2) *wunnamptauónat* (an. and inan.), to obey: *ꝏnamptauau*, 'he hearkened to' (him), Gen. 23, 16; *nꝏnamptam*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *kꝏnamptamwꝏ God*, ye believe in God, John 14, 1; *wunnamptamwog*, they believed, Ex. 4, 31; *wunnamptam, ꝏnamptam*, he believes, Prov. 14, 15 (*wunnamptoadtinneat*, to be believed, C. 182); *wùnnamptauáog*, they believed (him), Ex. 14, 31; *nah mat ꝏnamptauoh*, he did not believe them, Gen. 45, 26; *kꝏnamptau*, dost thou believe on (him)? John 9, 35; *onk woh nꝏnamptau*, that I may believe on (him), v. 36; *howan wunnamptauont*, whoso believeth in (him), Rom. 9, 33, =*howan wanamptog*, 1 John 5, 1, 5.

wunnamptamunat—continued.

[Narr. *coanáumatous*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [πιστεύω] πιστεύειν, for believing or obeying, as it is often used in the New Testament."—R. W. 65.]

wunnamuhqut, adv. truly, verily (El. Gr. 21), Matt. 11, 11; Heb. 11, 15; surely, Is. 40, 7.

wunnamuhquttee, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wunumuhkutĕyeu*, truly, C. 230): *wunnamuhqutteyeuꝏ*, (it) is true, Dan. 6, 12; *-yeuꝏash*, (words) are true, 2 Sam. 7, 28; *ne wanumuhkutéyeuuk*, that which is true (truth concrete), 1 K. 22, 16, =*wunnamuhqutteyeuꝏk*, 2 Sam. 15, 20; *wunnamuhqutteyeuonk*, truth (abstract), Ps. 15, 2.

[Del. *wulamoe*, he says true or the truth; *wulámoyu*, v. adj. it is true, right, Zeisb. Gr. 165.]

***wunnamwâteouǔnat,** to prove; (i. e. to know-true, to demonstrate), C. 205.

wunnánittuonk, wunánetuonk, n. a blessing (referred to the object), Deut. 28, 2.

wunnántamunat, wunnanittamunát [*wunne-unnantamunát*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29: *wunantash*, bless thou (it), Deut. 33, 11; *pish wunnantam*, he will bless (it), Deut. 7, 13; *micheme wunnantamunach*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *nowecóntam, noweeteántam*, I am glad, R. W. 65. Del. *nolelendam*, I rejoice, am glad; *nolatenami*, I am happy, Zeisb. Voc. 50. Cree *noonantomen*, we rejoice, Howse.]

wunnánumaonk, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wunnamamóonk.*

wunnánumau, ꝏnanumau, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *wunne.*

[Del. *nolinamen*, I like it, Zeisb.]

wunnánumónat, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wunnaunumonat*, C. 182; *nen nꝏnánum*, I bless, ibid.): *wunnánumomp*, he blessed (them), Deut. 33, 1; *ꝏnanumonaoont*, they to bless (them), Deut. 27, 12; *kꝏnanumoush*, I will bless

wunnánumónat—continued.
thee, Gen. 22, 17; *nœnanum*, I bless (her), Gen. 17, 16; *wunnanumeh*, bless me, Gen. 27, 34; pass. *pish kœnanumit*, thou shalt be blessed, Deut. 27, 3; *pish wunnanittamun*, (it) shall be blessed, v. 4, 5 (*wunnanĭttinneat*, to be blessed, C. 182).

***wunnappinneat** (?): *kœnepeam*, welcome, C. 217.

wunnash, v. to erect, to set upright (lit. to set on end): *wunnashau*, he set up (a pillar), 1 K. 7, 21; *noh wánashont ahpehanoh*, he that setteth snares, Jer. 5, 26; *wunnash*, set (a watchman on the tower), Is. 21, 6; *wunnash ahkuhk*, set on a pot (on the fire), Ezek. 24, 3. See *wunnohteauunát*. Cf. *wanashque*, on the top of, or rather 'on end'.

[Del. *wo nach qui wi*, top of a house or tree, Zeisb.]

wunnashauonk, (his) spirit, Prov. 18, 14. See *nashaüonk*.

wunnashque. See *wanashque*, on the top of.

wunnatœtamauónat, v. t. an. and inan. to question, to ask anyone questions, Matt. 22, 46; Mark 9, 32, etc. See *natœtomaü*.

***wunnauanoûnuck** (Narr.), a shallop; *wunnauanounuckquèse*, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."—R. W. 98. Cf. *kóünuk*.

***wunnàug** (Narr.), a tray; pl. +*ánash*, R. W. 50; *wunnauganémese*, a little tray, ibid. See *wunnonk*.

***wunnaugonhómmin** (Narr.), 'to play at dice', that is, by throwing painted plumbstones (*asaúanash*) into a tray, R. W. 146.

wunnaumoniin, n. appellative, a son (i. e. anybody's son), Prov. 17, 25; Heb. 5, 8 (*wunnaumonien*, C. 162).

wunnaumonuh, n. constr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37: *nunnaumon*, my son, Gen. 21, 23; 22, 7, 8; *nunnaumon wunnaumonuh*, my son's son, Gen. 21, 23; *kenaumon*, thy son, Gen. 22, 2, 12; Lev. 18, 10 (*kenômon*, thy son, pl. *kenaumốnog*, C. 162.); *en wunnaumonat*, toward or to his son, Deut. 28, 56, 57; on his son, Gen. 22, 6; pl. *nunnaumonog*, my sons, Gen. 48 (collectively, all my sons, *nunnaumonunk*, Gen. 48, 9; 1 Sam. 2, 24); *wunnaumonuh*, his sons, the sons of, 1 Chr. 21, 20; 2 Sam. 23, 6; Gen. 50, 12.

***wunnáumwash** (Narr.), speak the truth: *wunnáumwaw ewò*, he speaks true; *coanáumwen*, you speak true, R. W. 63. The two last "are words of great flattery, which they use to each other, but constantly to their princes at their speeches", etc. *wunnaumwáyean*, 'if he say true', ibid. 64 (*nœnomwam*, I speak truth, 1 Tim. 2, 7; *wunnomwáeeyan*, if I speak true, John 8, 46).

***wunnaumwâuonck** (Narr.), n. 'faithfulness', R. W. 64.

wunnaunchemœkaonk [*wunne-aunchemœkaonk*], n. good news, Prov. 25, 25; the gospel, Gal. 2, 2. See *aunchemœkaü; unnaunchemœkauónat*.

wunnauónat, 3d pers. infin. of *nauónat*, *nauwónat*, to see him, 2 Sam. 13, 6.

wunne, œne, adv. and adj. well, beautifully, pleasantly (Lat. bene); good, beautiful, pleasant: *wunne wuttœantash*, be of good courage, 1 Chr. 19, 13; *wunne ohke*, a good land, Deut. 8, 7; *œne méechumœmash*, his pleasant fruits, Cant. 4, 16; *woh kœne mukkœnóminneau*, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, *kœni*, thou art happy, Deut. 33, 29; *pish kœni*, thou shalt be secure, Job 11, 18; *onk woh nœni wutch ken*, that it may be well with me for thy sake, Gen. 12, 13; *kœnaiimwœ nish usseóg*, happy are ye if ye do them, John 13, 17; *wunniítcheg*, they who are happy, the happy, Mal. 3, 15. See *wunnegen; wunniyeu*.

[Quir. *werra*, *waûwérre*, well (adv.), Pier. 52 and passim. Del. *wulit*, good; *welhik*, the best; (an.) *welsit*, the best, holy, Zeisb. Voc. 12, 13. Chip. *weweni*, adv. 'well, right, just, exactly, diligently', Bar. Cf. Chip. *oni-*, as prefix.]

wunnechœteagk, v. (imperat. 2d pers. pl.) 'set on bread', i. e. serve the food, Gen. 43, 31. Cf. *wunnàug* (Narr.), a tray, R. W. 50.

wunneechânat, -ônat, v. i. 3d pers. infinit. of *neechaónat,* to conceive, Heb. 11, 11. See *wompequauónat.*

wunneechâneunk, n. offspring, collectively, Rom. 9, 8 (all children).

wunneechan(oh), his child, constr. the child of, i. e. offspring, son or daughter, indeterminate of age or sex; pl. *wunneechaneumóog,* children, offspring, as related to *œchetuongunœuh,* their parents, Matt. 10, 21. See *neechan.*

wunneechanônat, v. t. an. to beget (a child): *noh waneechanit,* he who begets (a child), Dan. 11, 6.

wunneetupanatamwe. In the title of Eliot's Bible, excellent, 'holy'; grace, 'grace of God', Acts 14, 43; vbl. n., holy man, Mark 6, 20. Cf. *matchetupanatam,* 'profaned', Ezek. 22, 26.

wunnegen, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant (used by Eliot sometimes as the equivalent of *wunne,* but, strictly regarded, *wunne* or *wunni* is applicable to the abstract, the possible or suppositive, or the subject, *wunnegen* to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See *wunnegik**): *wunnaumun . . . na en wunnegen,* he saw . . . that it was good, Gen. 1, 4, 10, 18; *ne wunnegen ut wuskesukqut,* the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *anue wunnegen,* (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnegen ohkeit, . . . wunnegen nutahtauonk,* 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegenash,* good things, Matt. 12, 35; v. subst. negat. *matta wunnegeninnœ, -no,* it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *quenau wanne wunnegenninœgk,* thenceforth it is (will be) good for nothing, Matt. 5, 13; *wanne wunnegenninœgk,* no good thing will (he withhold), Ps. 84, 11.

wunnegen—continued.

[Abn. *Srighen,* 'cela est bon, beau', Rasles. Narr. *wunnégin, cówish* [*kóuesh*], welcome, sleep here, R. W. 38. Del. *wu lie chen,* it is good or well done, Zeisb. Voc. 34.]

***wunnegennūe,** adv. famously, C. 228.

wunnegik, wanegik, -guk, that which is good, a good thing, 2 Tim. 1, 14: *nishnoh waneguk,* every good thing, Philem. 6; *ne teagua wanegik,* any good thing, Josh. 21, 45; *wahteauun wanegik kah machuk,* to know good and evil, Gen. 3, 5; pl. *wunnegikish, wanegikish* (more commonly *wanegugish*), good things, Josh. 23, 14, 15; Ps. 103, 5. See *waonégugish.*

***wunnêgin waúpi.** See **wunnágehan.*

wunnehteauunát, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13: *noh wunnehteou nishnoh teag,* he has made everything beautiful, Eccl. 3, 11.

[Del. *wuliton,* to make (something) well; *maniton,* to make (?), Zeisb. Gr. 160; *paliton,* to spoil something, to do it wrong, ibid.]

wunnéhtœnuhquamuœ, it buds, Is. 27, 6.

***wunnekuonk,** n. the birth of a child, birth, Ind. Laws VII, 7.

***wunneneehhuâê,** kindly, C. 228.

wunneneheónat, v. t. an. to do well toward (or do good to) another: *wunneneheog nàg wánenehukqueagig,* if ye do good to them that do good to you, Luke 6, 33; *wunnenehikkœ,* (do not my words) do good to (him), Mic. 2, 7; *woh kœnencheoóog,* (when) ye may do them good, Mark 14, 7; *wunneneheontuh wame,* let us do good to all men, Gal. 6, 10. From *wunne-unneheonat.*

wunneónat, v. t. an. to beautify, to make beautiful, to make good (?): *wunneh, kuhhog nashpe . . . wunneetuonk,* 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunneneheónat.*

wunnepog, n. a leaf, Lev. 26, 36; Is. 64, 6; (*wonnepog*) Job 13, 25 (*wunnēpog,* C. 164): *œnepog,* his leaf, Jer. 17, 8 (*ooneepog,* Mass. Ps., Ps. 1, 3); pl. + *quash,* Dan. 4, 12, 14; *ut nœchumwe wunnepogqut,* on the tender herb, Deut. 32, 2; *meechu wunnepogquash,* he eats herbs, Rom.

[*Foot note.—"On reflection I am convinced that *wunnegen* is, primarily, the contracted infinitive, or 3d pers. sing. indic. pres. of a verb *wunnegenát,* to be good, as *wunnesenát,* to do good or well. From this verb *wunnegik* and (negat.) *wunnegenninnœg,* etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indic., meaning 'good thing' (*bonum* or καλὸν) or 'it is good'."]

wunnepog—continued. 14, 2, =*wunnepaquash*, Ps. 105, 35, =*wunnepukquash*, Mark 4, 32: *wunnepogque meetsuonk*, 'a dinner of herbs', Prov. 15, 17. Cf. *weesadtippogquosh*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunnèpog*, leaf, pl. +*guash*, R. W. 89. Del. *wu ni pak*, Zeisb. Voc. 35.]

wunnesenat [*wunne-ussenát*], v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.

[Del. *wulilissin*, to be good; *wulisso*, good, handsome, Zeisb. Gr. 166.]

***wunnetoōahtăuĭnat**, v. t. caus. to make good; 3d pers. *ꝏ̄netoōahtăuĭnat*, 'to make (it) good', C. 226.

wunnetue, wunnetu, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; 1 Chr. 16, 29 (*wunnetoŏĕ*, good, bonus, C. 226); *wunnetou*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wenauwetu*, rich.

[Narr. *wunnétu*, 'proper and personal', R. W. 60; *wunnêtunita*, my heart is good, ibid.]

***wunnetŭnat**, to be good: *kꝏnetŭnat*, (thou) to be good, C. 226.

wunnetuonk, ꝏne-, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10: *ꝏnetuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *wutche kꝏneetuonk*, for thy good, Deut. 10, 13.

***wunnīish** (or *nehunūshshash*), fare you well, C. 227.

***wunnikketeauunat** (?): *nuttanŭkkó wunnikkētĕam*, I am pretty well, C. 225. See *keteau*.

[Narr. *konkeeteâug*, they are well, R. W. 28.]

wunninabpehteau, he maketh (it) dry, of the sea, Hag. 1, 4. See *nunassenát*.

wunniyeu, wunnaiyeu [*ꝏna yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9: *noh wunniyeu*, happy is he who, Prov. 16, 20; *anue wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeuog*, are (they) well? C. 225). See *wunne; wunnegen*.

***wunniyeŭe**, adv. happily, C. 228.

wunnógkus, (his) belly, Lev. 11, 42: *kenógkus*, thy belly, Cant. 7, 2. See *menógkus*.

wunnogkussue, -usse, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

wunnogque, wunogkꝏe [=*wunne-hogk*, good-bodied or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. *wunógkꝏog*, they shall grow fat, Deut. 31, 20; *mo ahche wunogkꝏ*, he was very fat, Judg. 3, 17.

[Narr. *wauwunockôo*, it is fat, R. W. 143.]

wunnogqutcheg, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; =*waónogqutcheg*.

wunnohquodt: *pish wunohquodt*, it will be fair weather, Matt. 16, 2 (*weekŏhquat*, fair weather; *wunnohquat*, pleasant weather; *wekeneankquat*, warm weather, C. 158). See *onnōhquat*.

[Narr. *wekineaûquat*, fair weather, R. W. 81.]

wunnóhteahuau, he maketh peace, Ps. 147, 14.

wunnohteauunát, v. t. to set up, to erect: *wunnohtóog*, they set up (towers), Is. 23, 13. See *wunnash*.

wunnompamukquok (after *adt*), 'in an open place', Gen. 38, 14.

wunnompeuhkohteaonk, n. craftiness, Eph. 4, 14; *wunnombeukanittuonk*, a conspiracy, 2 K. 17, 4. Cf. *asꝏkekodteâmꝏ*.

wunnompeuhkónat, v. t. an. to beguile, to deceive by craft: *wunnompeuhkonomp*, he beguiled (Eve), 2 Cor. 11, 3.

wunnompewessu, adj. an. 'subtile', Gen. 3, 1 (=*nehtómpuwissuénú*, 2 Sam. 13, 3): *wunnompewussuéeu*, adv. subtilely, 1 Sam. 23, 22; (*-uwáeu*) with guile, Ex. 21, 14; *wunnompuwussuwáe*, with subtlety, Gen. 27, 35; 2 K. 10, 19.

wunnompuwussinneat, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

wunnompuwussuonk, n. subtlety (*ꝏnomp-*, his subtlety, 2 Cor. 11, 3).

wunnomwausseonk, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

wunnomwáyeuonk, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnamuhquttee*.

wunnonk, n. a dish, 2 K. 21, 13: *nꝏnon̆ganit*, in my dish, Matt. 26, 23; C. 161; *wunnonganit*, in the dish, Mark 14, 20; *wunonk*, 'platter', Matt. 23, 25. Cf. *wunnógkus*, belly; *wónogq*, a hole (dug out?).

wunnonk—continued.

[Narr. *wunnàug* [*wunnàug*], 'a tray', R. W. 50; pl. *wunnaugánash*. Micm. *Slakan*, 'un plat', Maill. 10. Del. *ulacanis*, a dish; *ulacanahen*, to make dishes; *ulacanahe-munschi*, (dish-tree) elm tree, Zeisb.]

wunnonkou, adv. yesterday (El. Gr. 21), i. e. last evening, John 4, 52: *pajeh wunnonkꝏut*, until evening, Josh. 10, 26.

[Del. *wu la cu*, evening, Zeisb. Voc. 34.]

wunnonkꝏok, wannonkꝏok, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. *wunnáuquit*, evening, R. W. 67. Del. *wulacaniwi*, in the evening; *wulaquike*, 'last night', Zeisb. Gr. 171 ('this evening', ibid. 178).]

wunnonkquáe, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 30, 16; Esth. 2, 14.

[Micm. *Sclag*, 'ce soir', Maillard 28. Del. *wulaku*, (in the) evening, Zeisb. Gr. 171.]

wunnónuhkauónat. See *wâunonuhkauónat*, to flatter.

wunnónuhkꝏwaonk, n. flattery, Dan. 11, 21 (*wonwekꝏwăonk*, C. 220).

wunnoohwhósinneat, v. i. (to be) adorned, C. 217 (as participle): *pish kenashpe wunnꝏwhos*, thou shalt be adorned with, Jer. 31, 4. See *wunneónat*.

wunnꝏhamꝏonk. n. a valuation or estimated value (for ransom?), Lev. 27, 16: *kꝏnꝏhamꝏonk*, thy valuation (value fixed by thee), Lev. 27, 12, 13.

wunnꝏwáonk [*wunne-nꝏwáonk*], n. a covenant, an agreement: *nꝏnꝏwáonk*, my covenant, Gen. 17, 4; *nutayim nꝏnꝏwáonk*, I make my covenant, v. 2; *ꝏnꝏwáonk*, his covenant, the covenant of, Ps. 78, 10; 105, 8: *wunnꝏwáonk ayimaiek nashpe magꝏonk*, 'make a covenant with me by a present', Is. 36, 16.

wunnꝏwónat, v. t. an. to make a league with, Dan. 11, 6; to covenant with: *wunnóhteahuau*, he maketh peace, Ps. 147, 14.

*__wunnuhketeaonkânnu__: *sun wunnuhketeaonkânnu*, 'is it a healthy time'? is it healthy? C. 225.

wunnumuhkinumunát, v. t. to turn a a thing upside down, 2 K. 21, 13: *ꝏnumuhkinumun*, he turned it upside down, Ps. 146, 9.

*__wunnupkomiyâonk__, n. opportunity, C. 163.

wunnuppauhwhunne, adj. winged, Deut. 4, 17.

wunnuppoh, (her or its) wing, the wing or wings of (constr.), Job 39, 26; 1 K. 6, 24: *pasuk wunnuppoh*, one wing (of), 2 Chr. 3, 12 (*wunnūppoh*, a wing, pl. +*whunash*, C. 156).

[Narr. *wunnùp*, wing, pl. +*pash*, R. W. 85.]

wunnuppohwhun, wunnuppuwhun, wunnupwhun, n. (his, her, or its) wing (constr. +*oh*, the wing or wings of), Deut. 32, 11: *wunnuppuhwhunóuh*, their wings, 2 Chr. 3, 11; Job 39, 26; *pasuk wunnuppohwhunoh*, one wing (of), 2 Chr. 3, 11; *ut wunnuppawhunit*, on the wings of, 2 Sam. 22, 11; *ut woskeche wunnuppohwhunit*, upon her wings, Deut. 32, 11; *mogkinnupuhwhunau*, having great wings; *quogquonipuhwhunau*, long-winged, Ezek. 17, 3. See *nuppoh*.

wunnupwoaonk, pl. *-ongash*, (his) proverb, proverbs, Prov. 25, 1. See *siogkꝏwaonk; waantamweyeuonk*.

wunnussꝏog, n. pl. (his) testicles, Deut. 23, 1: adj. *wunnussue*, Job 40, 17; *quoshqunnussꝏont*, one who has his testicles broken, Lev. 21, 20. From *neesuog*, a pair (?).

wunnutcheg, wunnutch, n. (his) hand. See *menutcheg*.

wunogkꝏe. See *wunnogque*.

wunꝏwhónat, v. t. an. to fix a valuation on, to value (for ransom?): *pish ꝏnꝏwhôh*, he shall value him, Lev. 27, 12; inan. *wunꝏhamunát: pish ꝏnꝏhamun*, he shall estimate it, Lev. 27, 14. Cf. *manꝏham*.

wus, n. the brim or edge, (of a cup) 2 Chr. 4, 5: *ut wussadt*, on the edge of (a curtain), Ex. 26, 4, 5; on the brim of, 2 Chr. 4, 5; pl. *wussash*, the borders of, 2 K. 16, 17.

[Narr. *wùss*, 'the edge or list' (of cloth), R. W. 134.]

wusápinuk, wussapinuk [*wus-appinuk*, that which is on the edge of], n. the bank or margin (of a river, etc.), 2 K.

wusápinuk, wussapinuk—continued. 2, 13; Dan. 12, 5: *kishke wussápenuk*, by the bank, Deut. 4, 48; *wussápinuk ut sepuut*, on the bank of the river, Gen. 41, 17; *ánuwutchuan wussábanukquosh*, (it) overflowed its banks, Josh. 3, 15 (*wussáppĭnuk*, a bank, C. 158, 160).

wushikꝏ, he sneezed, 2 K. 4, 35. See **annuonk; *nanagkꝏonk; *sannegkꝏonk.*

wushim-in, n. a daughter-in-law, a son's wife, Matt. 10, 35: *kushim*, thy daughter-in-law, Gen. 38, 24; (son's wife) Lev. 18, 15; *wushimoh* (constr.), his daughter-in-law, Lev. 20, 12.

[Del. *chumm*, Zeisb. Abn. *nesem*, 'ma bru (dit le père)'.]

wushimoh, n. constr. (his) daughter-in-law, (his) son's wife, Gen. 38, 11; *wuhshimoh*, 16.

***wushówunan** (Narr.), n. the hawk, R. W. 87. See *quanunon.*

wushpunnauónat, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ꝏshpunauoh nꝏchumwehtahwhaongash*, he bound up his wounds, Luke 10, 34; *wushpunnaush kummoxunash*, bind on thy sandals, Acts 12, 8; *noh woshpununk sheavesash*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinum; kishpinum*, etc.

wuskannēm, n. seed (semen), lit. his or its seed (?) (cf. *skannémunash*, seeds, Gen. 1, 11, 12); of plants or grain, Lev. 27, 16; Matt. 8, 20, 22, 23: *wuskannem mustard*, a mustard seed, Matt. 13, 31; of man, Gen. 38, 9; *weepamꝏwe* (*-muwáe*), *wuskannem*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannemuneash, -nash*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *ꝏskan-*, his seed, Lev. 27, 16; *kꝏskan-*, thy seed, Deut. 11, 10. [*wuskeminneash* (?), but cf. *wuskenuunneat*, to be young.*] See *sohqui.*

[*NOTE.—In another place in the manuscript occurs the note "*skannem-un*, with pronom. prefix."]

[Del. *woch ga nihm*, seed, Zeisb. Voc. 34.]

wuskappeum (?), n. (his) concubine: *kꝏskappeumog*, thy concubines, Dan. 5, 23. See *ꝏshkappeum.*

wuske, weske, adj. and adv. (1) new, Is. 65, 17: *wuske ketassꝏt*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num. 16, 30; *wuske mꝏnak*, new cloth, Matt. 9, 16; pl. *wuskeaiash kah nukonne hiash*, things new and old, Matt. 13, 52. (2) young: *wuske penomp*, a young virgin, 1 K. 1, 2; but rarely used in this sense except in compound words; cf. *wuskoshim*, etc. (3) first in time, of or at the beginning: *weske kutchissik*, in the beginning, Gen. 1, 1; *wutch weske kesukodt*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aske.*

[Cree *wéskutch*, formerly, Howse 33. Del. *wuskiyeyu*, it is new, Zeisb. Gr. 165; *wuski*, new, ibid. 168; a little while ago, ibid. 172.]

wuskehettuonk, n. See *woskehittuonk*, violence or hurt suffered, a wound, etc.

wuskehuwáonk, n. See *woskehuwáonk*, violence, etc.

wusken, -in, n. a youth, a young man, Gen. 4, 23; 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wuskenes: ken wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenesu*, adj. an. he was a youth, 1 Sam. 17, 42 (*wŭskenin, nunkomp*, a young man; *wusskennin*, a girl, C. 157). Cf. *nunkomp.*

[Narr. *wuskéne*, a young man, R. W. 124.]

wuskenue, adj. and adv. of youth: *kꝏskenue*, of thy youth, Eccl. 11, 9; 12, 1.

wuskenuꝏonk, n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

wuskenuunneat, v. i. to be young: *wutche wuskenuunneat*, from his youth, 1 Sam. 17, 33; *wutche nꝏskenuunneat*, from my youth, Matt. 19, 20; *wuskenu-wuskenꝏ*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskénuh*, Gen. 18, 7); *wuske nuog*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ash wuskenuꝏ*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (*-enꝏ*).]

wuskesuk, (his) eye, (his) face. See *muskēsuk.*

wuskishim. See *wuskoshim.*

wuskittamwus [*wuske-mittamwus*], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.

wuskodtuk, n. the forehead, Ex. 28, 38; Ezek. 3, 9: *kuskodtuk*, thy forehead, v. 8; *ut wuskodtugqut*, on his forehead, Rev. 14, 9. See *muskodtuk; woskeche.*

[Narr. *mscáttuck*, the forehead, R. W. 58.]

wuskón, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. +*ash*, Judg. 19, 29; Ezek. 37, 1, 3: *muskonash*, the bones, Prov. 14, 30 (*wishkon, weshkeen*, C. 157 [but perhaps only of a broken bone]). See *áskon; muskon; ohkoon; oskon.*

[Del. *woch kan*, bone, Zeisb.]

wuskonóntup, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; =*wuskon-óntup*, bone-head; so, *mishkonóntup* [=*mishe-wuskon-ontup*], John 19, 17 (*muskonontip*, C. 157). Cf. *chepiontup; mishkonóntup.*

wuskoshim, wuskishim, adj. young (of an animal): *calfe wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk chum*, a young creature, Zeisb.]

wuskoshimwus, n. a whelp; pl.+*sog*, Prov. 17, 2; Nah. 2, 12: dim. *wuskoshimoomés*, Deut. 33, 22; Nah. 2, 12.

wuskuhwhun-an, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskówhàn*, a pigeon; *wuskowhannanaûkit* [*wuskowhannan-aukit* (?)], the pigeon country, R. W. 87.]

wusqheonkane, -ongane, adj. bloody, Ex. 4, 25, 26.

[Narr. *mishquè, nécpuck*, the blood; *mishquinash*, the veins, R. W. 60 (*misquineash*, ibid. 158).]

wusq(ue)heonk, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17: *noosqheonk*, my blood, John 6, 54, 55, 56; *oosqheonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *musquéhonk*, blood.

wussagsóhou, n. (her) earring, Gen. 24, 30. See *sogkussohhou.*

wussampenát, v. i. to view or look out (from): *noosamp*, I looked (from my window), Prov. 7, 6; *wussampu*, he looked (from the window), Cant. 2, 9; *yeug wosompitcheg*, they who look (out from windows), Eccl. 12, 3. Cf. *nadtauwómpu; womómpenat.*

[Narr. *wussaumpatámmin*, to view or look about, R. W. 75; *wussaum patámooonck*, a prospect, ibid.]

wussapinuk. See *wusápinuk.*

*__wussāppe__, adv. thinly, C. 230; *wussâppi woppinnok*, thin air, ibid. 176. See *wossabpe.*

wussaume, adv. too, extremely, very greatly, Gen. 34, 7 (*wussômme*, C. 173): *wussaume peasin*, 'too strait', 2 K. 6, 1; *wussaume musquanatamwog*, they were very wroth, Gen. 34, 7; *mahshagquod wussaume*, 'the famine was grievous', Gen, 12, 10; *wussaume nóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24.

[Narr. *wussaúme kusópita*, it is too hot (to be eaten); *cosaûme sokenúmmis*, you have poured out too much, R. W. 34. Cree *oosám*, overmuch, Howse 33. Del. *wsami*, too much, Zeisb. Gr. 172.]

wussaumepooh, (he is) gluttonous, a glutton, Matt. 11, 19 (*úhquodtamwaénin*, Luke 7, 34). See **wussomuppoōonk.*

wussaumepoowaénin, n. a glutton, Deut. 21, 20; *wussaumepoowaen*, Prov. 23, 21.

wusseet, n. (his) foot. See *musseet.*

*__wusséke__ (Narr.), 'the hinder part of a deer' (or other animal), R. W. 143.

[Del *socan*, the hind part of any creature, Zeisb. Voc. 11.]

*__wussekitteahhuonat__ (*wussekkiteahŭonat*, C. 237), to please: *-hittinneat*, to be pleased; *noosekitteáh*, I please, C. 204. See *weekontamŭnát.*

wussenát, v. i. to flee: *noosem*, I flee, (or) I fled, 1 Sam. 4, 16; *pish noosemun*, we will flee, Is. 30, 16; *koosemwoo*, you flee; *wussemoog*, they flee, v. 17; Prov. 28, 1; *wussemoo* (=*-au*), he fled from, Ex. 2, 15; *wussemook*, flee ye, Jer. 49, 8; *tohwutch wussemoan*, wherefore didst thou flee away? Gen. 31, 27. Cf. *ussishónat.*

*__wusséntam__ (Narr.), 'he goes a wooing', R. W. 124; *wussentûock*, 'they make a match', ibid. See *weetauomónat*, etc.

wussentamóonk, n. a wedding, Matt. 22, 7.

*__wussentamŭnat__, to marry: *nooseentam*, I marry, C. 201. See *weetauomónat.*

wussentamwáen, n. a bridegroom (one who marries): *wessentamwáen*, Jer. 16, 9.

wussénumónat, v. i. to be a son-in-law of (to marry the daughter of ?), 1 Sam. 18, 18, 23, 27: *wussénum ketassoot*, 'be the

wussénumónat—continued. king's son-in-law', 1 Sam. 18, 22; *pish ken waseenumukqueh*, thou shalt be my son-in-law, 1 Sam. 18, 21; *wasénumukqutche*, a son-in-law, Judg. 15, 6.

wusshashquobok (?), n. the flag (a water plant), Job 8, 11. Cf. *mishashq*.

wussin, he saith, 3d pers. sing. indic. pres. from *ussinát* or *wussinát*.

***wussinninneat,** v. i. to adorn (one's self), to make handsome; *noosin*, I adorn; *noh wussinnu*, he adorneth, C. 179.

***wussinnuontamunat,** 'to be adorned', C. 179 (to adorn one's self with, inan. obj. ?).

wussisses, wussusses, (his) uncle (consanguineus?), Esth. 2, 7; father's brother, Lev. 10, 4: *nœsusses*, my uncle, Jer. 32, 8; *kussusses*, thy uncle, Jer. 32, 7; *œshes-oh*, 1 Sam. 10, 14; 14, 50; *ummittamwussoh œshesoh*, his uncle's wife, Lev. 20, 20 (*œshesin*, an uncle, C. 162). Dimin. from *œshe*. Cf. *adtonkqs*, 'cousin'.

[Narr. *wússese*, an uncle; *nissesé*, my uncle, R. W. 44.]

wussissetœn. See *mussissittœn*, a lip.

wussittumœonk, n. judgment, sentence, Rom. 5, 16; Is. 9, 7: *œsittumœonk*, his judgment, Rom. 2, 2.

wussittumunát, v. t. inan. (and intrans.) to judge, to pass judgment on, 1 Chr. 16, 33; Ps. 96, 13: *wussittumunát awakompanáe*, to condemn, John 3, 17; *nœsittum*, I judge, Ezek. 34, 17; *ken kœsittum*, thou who judgest, Rom. 2, 1; *ken wassittuman*, thou who mayest judge, thou when thou judgest, Rom. 2, 1; *wussittum*, he judges, 1 Cor. 2, 15; *wussittuk*, when he judges, Rom. 2, 16; *noh wussittuk*, he who judges (when he judges), the judge of, Gen. 18, 25; *wasittumwóg*, if ye judge, Matt. 7, 2; *wussittich nashaue ken kah nashaue neen*, let him judge (the matter) between thee and me, Gen. 16, 5.

wussittumwaen, -in, n. a judge, one who judges; pl. *-waenuog*, judges (as in title of the book of Judges).

wusso: *noh wusso*, she is a man's wife, Gen. 20, 3 (she 'who is another man's wife', Ind. Laws XI, 8). Cf. *mittamwus; ummittamwussoh*.

[Abn. *n8ssi*, je suis mariée (ait mulier).]

wussohsumóonk, (his or its) glory, Ex. 24, 16, 17. Cf. *sohsumœonk*, 1 Cor. 15, 41. See *sohsúmœmœ; wohsumóonk*.

***wussomsippamōōonk,** n. drunkenness, C. 165.

***wussomuppoōonk,** n. gluttony, C. 165 [*wussaume uhpœoonk*, excessive feeding]. See *wussaumepœwaénin*.

***wussoohquattômĭnash,** pl. walnuts, C. 164: *wussœhquattomis*, a walnut tree, ibid.

***wussoohqūohham,** v. i.: *nussoohqūohham*, I write; *sun woh kœsœhqōōhham*, can you write? C. 216.

***wussoquat** (Narr.), n. a walnut tree; *wusswaquatómineug*, walnuts. "Of these they make an excellent oil, . . . for their anointing of their heads."—R. W. 90. From *sussequnát*, to anoint (?).

[Peq. *wishquuts*, walnut tree, Stiles.]

***wussuckhósu** (Narr.), adj. painted, R. W. 107; a painted coat (or skin), ibid. 154.

***wussuckwhómmen** (Narr.), to paint, R. W. 66. See *wussukhumunát*.

wussue [=*wusseu* (?)]: *wussue ohkuk*, 'a seething pot', Jer. 1, 13; v. i. imperat. *wussish*, seethe thou it, Ezek. 24, 5; *wasit ohkuk* (condit.), a pot when it seethes, 'a seething pot', Job 41, 20. See *wunnash*.

wussukeh, (her) husband; constr. the husband of; v. subst. *ken wussukkiin*, thou art a husband, Ex. 4, 25, 26. See *wasukeh*.

wussukhumauónat, v. t. an. and inan. to write anything to or for a person: *kœsukkuhhumáuunumaont*, to write to you, 2 Cor. 9, 1; Jude 3; *toh ánsuhkhum ne nuttinsuhkhumun*, what I have (is) written I have written, John 19, 22; *kœsukkuhhumáuonumwœ*, I write to you, 1 John 2, 12.

wussukhumunát, wussukkuhhumunat, v. t. to write, Luke 1, 3: *woh nœsukkuhhum*, I would write (it), 3 John 13; *wussuhkom, wussukhum*, he wrote, Ex. 34, 28; Num. 33, 2; John 8, 8; *mukkodwussukhumup*, I was about to write, Rev. 10, 4; *ahque wussukwhush*, do not write, ibid.; *yeush nœsukkuhhumunash*, I write these things, 1 Cor. 4, 14 (*wussœhkhamŭnat wussukqūohhonk*, to write a book, C. 216).

wussukhumunát, etc.—continued.

[Narr. *wussúckquash*, 'write a letter'; *wussúckwheke, -yímmi* (?), write, 'make me a letter' [for *wussúckwhonk ayimeh* (?)]; *wussuckwhèke, wussúckwhonck*, a letter. "From *wussuck-whómmen*, to paint; for, having no letters, their painting comes the nearest."—R. W. 66.]

wussúkqun, n. a tail of an animal, Job 40, 17; Is. 9, 14: *wussukquat*, by the tail, Ex. 4, 4.

[Narr. *wussúckqun*, a tail, R. W. 103. Abn. *8sēg8né*, queue (de castor). Del. *schu cku ney*, Zeisb.]

***wussukqŭohhonk**, n. a book, C. 216.

***wussukwhôsuonk**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.: *ut wussukwhonganit*, 'in a book', Ex. 17, 14, but elsewhere *ut bookut wussukwhonk*, Dan. 5, 25. (On a blank leaf of the copy of Eliot's Bible which is before me a former owner has left his autograph, "*nen Elisha, yeu nossohquohwonk*" (my book), and underneath, in English, "I Elisha, this my hand.")

wussumitteaonk, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

wussumónat, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9: (3d pers. sing.) *ꝏsumónat*, Is. 3, 13; *kꝏsum kuhhog*, thou condemnest thyself, Rom. 2, 1; —— *naumatuonk* (for *kꝏsittum*?), thou judgest the law, James 4, 11; *ahque ꝏsumꝏk*, judge (ye) not, Matt. 7, 1; *wôsumont, wáussumont, wasumont*, particip. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wus-*) Prov. 29, 14; *wussumau*, he judges (them), Ps. 7, 11; *ꝏsumuh*, he sentenced him ('gave sentence'), Luke 23, 24; *ꝏsumóuh*, they judge him, 1 Cor. 14, 24; *kꝏsumomwop*, ye have condemned (him), James 5, 6; *kꝏsitteamwꝏ*, ye are condemned, v. 9; *matta awakompanáe wussumau*, he is not condemned, John 3, 18.

wussusses. See *wussisses.*

wut-, prefixed to the name of a place or people, forms a gentile or ancestral noun, as *wut-Hebrew*, the Hebrew, Gen. 14, 13; *wut-Amorite*, ibid.: so *ukkananit*, the Canaanites, v. 21; *wut-Egyptianseog*, the Egyptians, Ex. 7, 18; *wut-ohkit*, an inhabitant of; *wut-óhtu*, Acts 20, 4.

wutahtomp, (his) bow. See *ohtomp.*

wutamehpunaonk, n. trouble, Neh. 9, 32. See *wuttamantamunat.*

wutamiyeu (adv. as n.), the hind parts of man or other animal, behind: *ut wutamiyeu*, 'into the draught', Matt. 15, 17; *ꝏtámiyeu*, his hinder part (opposed to *wuskesuk*), Joel 2, 20; *ꝏtámiyeumoash*, their hinder parts (of animals), 2 Chr. 4, 4 (*wuttommiyeu*, as prep. behind, C. 235). See *wuttát.*

[Cree *uttâmik*, underneath, Howse 34.]

wutappin, n. his bed, Cant. 3, 7. See *appin.*

wutchaiyeumꝏ, it belongs to (him). See *wadchinat.*

wutchaubuk. See *wadchâbuk.*

wutche, wutch, ꝏtch, prep. from, Eccl. 3, 11; Ps. 78, 4; for, Eccl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of: *nenan wutche*, for the same cause, Phil. 2, 18; *ne wutche*, for the cause that, for that cause, therefore (see *newutche*); *noh wutchu*, 'of him' (as a cause or source), Rom. 11, 36. See *ꝏch; wadchinat; waj.* Cf. *ꝏtshoh* (*wutchisheau*), the active form.

[Narr. *yò wuchê*, from hence, R. W. 74. Del. *untschi*, of, by, therefore; *wuntschi*, of, on account of; *wentschi*, therefore, for this reason, Zeisb. Gr. 178; *untschi, wuntschi, wentschi*, of, from, on account of, for the sake of, ibid. 182.]

***wútchēhwau** (?), her mother, C. 162. See *ókas.*

[Narr. *witchwhaw* (and *okásu*), a mother; *níchwhaw*, my mother, R. W. 44.]

wutcheken, wutchegen, it bears, yields, brings forth, produces: *wutchegen meechum*, it bore fruit, Luke 8, 8; *wutcheken . . . almondsash*, it yielded almonds, Num. 17, 8; *pish wûtcheken . . . waégogish*, he shall yield . . . dainties, Gen. 49, 20; *pish wutcheken pasuk bath*, (the land) shall yield one bath, Is. 5, 10.

wutchekꝏꝏ: *wunnutcheg wutchekꝏꝏ*, his hand was leprous, Ex. 4, 6.

wutcheksuayeu, -iyeu, adv. westward, to the west, Gen. 13, 14; *wutcheksuau*, northwestward, Acts 27, 12 (=*puhtadtuniyeu* and *maquamittinniyeu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

wutcheksuayeu, -iyeu—continued.

[Narr. *chékesu*, the northwest, R. W. 83; *Chekesuwànd*, the western god, ibid. 110.]

wutchepwaiyeu, -wôiyeu, -woayeu, adv. eastward, to the east: *wutche wutchepwoiyeu*, from the east, Is. 41, 2; Ps. 107, 3.

[Narr. *chepewéssin*, the northeast wind, R. W. 83.]

wutchepwosh, n. the east wind, Job 27, 21 [the northeast wind (?); see (Narr.) *chepewéssin*] (*wutchepwoshe wittin*, east wind, C. 158): suppos. *wadchepwashik*, when the wind is east, when the east wind blows, Is. 27, 8.

***wutchettuongănog,** ancestors, C. 162. See *œchetuonganog*, parents.

***wutcheyĕuê,** adv. merely, C. 229.

wutchiinneat, v. i. to be profited or advantaged (to profit by). See *œchiinneat*.

wutchimau, v. (he blames?); pass. he is blamed, 1 Tim. 3, 2.

wutchinat, wutchinneat. See *wadchinat; *óteshem.*

***wutchipattūkque mēsunk,** curled hair, C. 168.

wutchómqut: *ut wutchómqut kéhtahhannit*, in the bottom of the sea, Amos 9, 3.

wutchonquom: *wutchonquom matugqut*, to the root of the tree, Matt. 3, 10, = *wutchuhquom*, Luke 3, 9. Cf. *wadchábuk*, a root.

***wutchumonate,** v. t. to blame: *nen nœchum*, I blame; *wutchittinneat*, to be blamed, C. 182. See **nœchum*, I blame.

wutohkinneat, wadohkinneát, v. i. to be an inhabitant of or to dwell in (a land or country), Neh. 11, 2: *yeu nœtohkin*, here will I dwell, Ps. 132, 14; *wadohkéomp*, I dwelt, Gen. 24, 37; *uttoh wodohkeyog, ut toh wôdohke*, (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. *uttiyeu kutohk*, what is thy country? Jonah 1, 8); pass. *wutokeinat*, to be inhabited, Is. 13, 20; *howan woh wadohket kœ . . . wadchumut*, who may dwell in thy . . . hill? Ps. 15, 1; *wutohkish en ohkit*, dwell thou in the land, Gen. 26, 2; *neg wodohkitcheg*, they who dwell in (a place or country), the inhabitants of, Gen. 26, 7; Is. 9, 2. This is one of a considerable number of words which Eliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *ohtauunát*, to possess (a place); *apinneat*, to be or remain in a place, to stay; *wutayinneat*, to be in a place named, in this place (*yeu, ayeuonk*), and, so, to dwell in (a house, a tent, etc.); *weetomónat* (from *wétu*), to dwell with, to live in the house of or with; *wutohkinneat*, to be of the land of (*wut-ohke*), to inhabit, etc. See *wadohkinneát.*

wutohtimoin, n. a nation, Is. 60, 12; Jer. 7, 28 (*wuttohtimoin*, C. 157); pl. *wutohtimóneash*, Gen. 10, 32; Is. 40, 15, 17: *wutohtimoinneunk*, the nations (collectively or corporately), Jer. 31, 10.

wutóhtu, n. an inhabitant of or one belonging to a place: *Sopater wutóhtu Berea*, 'Sopater of Berea', Acts 20, 4; *wutch wutohtuóut Israel*, (a captive) 'from the land of Israel', 2 K. 5, 2; *wutohtu*, 'he dwelt' (was a dweller) in, etc., Gen. 20, 1; 26, 6.

wutompeuk, wuttompek, n. (his) jaws, Judg. 15, 16, 19: *wutombeukanœœash*, their jaws, Job 29, 17; adj. *wutompukone*, Prov. 30, 14.

wutonkquosketúeuonk, n. poison, Ps. 58, 4. See *úhquosket.*

wutonse[nat (?)], v. i. to proceed from or grow from: *nutonsem kah nœm Godut*, 'I proceeded forth and came from God', John 8, 42.

wutontseonk, n. descent, lineage (a proceeding from), 2 Chr. 31, 19; pl. *-ongash*, 'genealogies', 2 Chr. 12, 15. See *ontseu.*

wutôu: *nô adtit wutôu ummeetsuonk*, she 'bringeth her food from afar', Prov. 31, 14.

wutœshimau, n. appel. the father, individual for the class, Mark 13, 12. See *œshe*.

Wutœshin(**ne**), n. the Father; obj. *Wutœshinneuh*, John 6, 45, 46.

wutœshinneunk, n. the fathers (collectively), Num. 31, 26; Mal. 2, 10; 1 John 2, 13. See *œshe.*

wuttaeiyeu, adj. inan. behind, 2 Sam. 10, 9. [Probably for *wutamiyeu.*]

*__wuttagkesinneat__, to be wet: *nœtăgkes*, I am wet; *nœtagkessĭmun*, we are wet, C. 215. See *wuttogki*.

wuttah, his heart. See *mĕtah* (*m'tah*).

wuttahhamonk, -unk, n. a well, Gen. 21, 25, 30; 24, 11; John 4, 11: *Jakob œthomonk*, Jacob's well, John 4, 6; *wuttohhomonk*, 'the well', ibid. See *kuttahham*, he digs (it).

*__wuttáhimneash__ (Narr.), n. pl. strawberries, R. W. 90 (*wuttahminneoh*, a strawberry, C. 164).

[Chip. *odéïmini*, heart berry, Bar. 441. Del. *wte him*, Zeisb. (=*wuttahminne*). Alg. *oteïmin*, pl. +*an*.]

wuttahtukquosh, n. pl. (his) temples, Judg. 5, 26 [*wut-aeetaue*, on each side (?), or *wetahtu-kquosh*, brothers or sisters (?)].

wuttaihe, his, (is) his, belongs to him, Lev. 27, 15, 19, 26: *nuttaiheh kah nen wuttaiheuh*, (he) is mine and I am his, Cant. 2, 16; *nish wuttaiheash Cesar*, the things which are Cæsar's, Mark 12, 17; *noh wadtiheit*, 'he whose right it is', to whom it belongs, Ezek. 21, 27; *nuttaihe*, (is) mine, belongs to me, Ps. 60, 7; *nippe nutaihen*, the water is ours, Gen. 26, 20; *wame ne nauman nuttaihe*, all that thou seest is mine, Gen. 31, 43; *wame . . . nuttahéin*, all . . . is ours, Gen. 31, 16; *ahtóonk kuttahein*, the inheritance shall be ours, Mark 12, 7; *wame nuttaiheog, kuttaiheog*, all (an. pl.) mine are thine, John 17, 10.

wuttamantamunat, v. t. to be troubled, to have care or trouble about anything (*wuttamantamunat*, to care, C. 184): *kœtamantam*, thou art careful, full of care, Luke 10, 42; *wuttamantam*, he is or was troubled, Dan. 5, 9; *nœtamanatam*, I am troubled, Ps. 38, 6; *wuttamanatamœk*, be ye troubled, Is. 32, 11. See *wuttœantamunát*.

[Narr. *nétop notammâuntam*, friend, I am busy, R. W. 49. Cree *áthem-issu*, he is difficult (?); —— *ehayoo*, he perplexeth, embarrasseth him, Howse.]

*__wuttamâuog__, n. tobacco; *wuttammásim*, give me tobacco, R. W. 55; *wuttámmagon* (and *hopuónck*), a pipe, ibid. 56. Peq. *wuttummunc*, a pipe, Stiles. Mass. *sun woh kœtam*, will you smoke? C. 241, =*kœtattam* (?), drink (?). [*wuttam* (he smokes) is, I think, for *wuttamau*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *8dámañ*, 'petun' (tobacco); *8damé* (=*wuttamau*, El.), il petune, Rasles.] See *ŭhpuœnkash; wuttoohpoœmweonish*.

*wuttamâuog—continued.

wuttameheónat, v. t. an. to trouble, to disturb, to discomfort, to hinder: *œtamcheonaoont*, to trouble them, 2 Chr. 32, 18; *ahque wuttamheh*, do not trouble me, Luke 11, 7; *ahque wuttamheh kuhhog*, do not trouble thyself, Luke 7, 6; *howan wuttamhehkitch*, let no man trouble me, Gal. 6, 17 (*wuttamhuōnat*, to hinder; *nœtamehhŭwam*, I hinder, C. 194).

[Narr. *cotámmish* (*kœtamehish*, C. 194), I hinder you; *cotammúme, cotamme*, you trouble me, R. W. 49. Cree *ootumme-thoo*, he is busy; *ootúmmehayoo*, he interrupts him, Howse 82.]

wuttaonk, n. a path: *un-may-eue wutaonganœash*, 'the paths of their way', Job 6, 18; *wuttaonganit*, 'in their paths', Prov. 2, 15; *wuttaonganash*, her paths, Prov. 3, 17.

[Abn. *añ8di*, chemin; (suppos.) *añ8dik*. (*may* is not found in Rasles.)]

*__wuttapŏhquot__, wet (weather), C. 176. See *wuttogki*.

wuttash, pl. *wuttaj*, let it seethe (boil)? Ezek. 24, 5 (or is *wuttaj* for *-œsh*, 2d pers. sing.?). Cf. *wussue*.

wuttát, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindermost, Gen. 33, 2 (*wuttate*, after, behind, C. 235): *wuttat wagig*, they who are last, Matt. 19, 30; *wodtát ohtagish*, 'things behind', Phil. 3, 13. See *wutamiyeu*.

[Del. *wtenk*, afterwards, Zeisb. Gr. 172; at last, the last, ibid. 178.]

wuttattamóonk, œtta-, n. drink, Matt. 25, 35, 42: *nœttattamóonk*, my drink, Ps. 102, 9; *œt-*, his drink, Is. 32, 6.

wuttattamunat, wadt-, v. i. to drink, 2 Sam. 11, 11; Neh. 8, 12; Esth. 3, 15: *wuttattam*, he drank, 1 K. 19, 6; *wuttattamwog*, they drank, Ex. 24, 11; *toh wadtattam*, what he drinks, 2 Sam. 19, 35; *wuttattamóg*, if you drink, 1 Cor. 10, 31; *wuttattash*, drink thou, Gen. 24, 14, 18; Lev. 10, 9; *wuttattamœk*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*nœtâttam*, I drink; *nâgum wuttâttam*, he drinks, C. 189). (*wuttattamunat* has

wuttattamunat, etc.—continued. the form of a verb transitive and frequentative. The earlier form of the intransitive is not found in Eliot. As *meechinat* means primarily to eat vegetal food, the radical verb from which *wuttattamunat* is derived signified to drink water. This earlier form, without reduplication, may be traced in some of the phrases given by Roger Williams and Cotton: *aquie-waúmatous* (*ahque wameattoush*), do not drink all, R. W. 34; *sun woh kœtam eyeu*, will you smoke it now? [i. e. drink (?)], C. 241. There was another word, meaning to drink (intransitive), whose original form it is not easy to trace in its compounds. The radical appears to be *sip*, related perhaps to *saupáe, sabáe* (q. v.), *suppequash* (tears); possibly to *sepe, sēp. kogkeissippamwáen*, a drunkard (*koghesip-*, C.; *kakesup-*, Mass. Ps.); *tohneit wonk ohksippamwēan*, 'if you will leave off drinking', C. 240 [*ahque-sip-* (?)]; *nuttannœtam matokqs woh matta missippano sokanunk*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsippámhettit* (*tâpsuppamwehhittit*, Mass. Ps.), 'when they have well drunk' [*tápi-sippam-*], John 2, 10; *nup-pomgranatsum œweeksippáonk*, the (sweet? *wekon*?) juice of my pomegranates, Cant. 8, 2. Cf. *mussuppeg*, a tear.

[Narr. *niccàwkatone*, I am thirsty, R. W. 33 (=*nuk-kohkuttœn*); *pàutous notatàm*, give me drink; *wuttáttash*, drink, ibid. 34; *wuttattumútta*, let us drink, ibid. 35.]

wuttattamwaitch, n. a spoon, Num. 7, 62, 68; pl.+*uash*, v. 86; a cup, Jer. 25, 15; 1 Cor. 10, 21; *wuttattamwaidj*, Gen. 44, 2 (*nœtattamwaetch*, my cup, C. 161). From *wuttattamweheónat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kunàm*, a spoon; pl. *kunnamâuog*, R. W. 50.]

wuttattashónat, v. t. an. to hide (a person), Ex. 2, 3: *wuttattashuh*, she hid him, Ex. 2, 2. [=*wuttat-attahshónat*, to hold behind anyone (?); suffix an. form from *adtashau*, he hides.] Cf. *Waútacone* (?); *wuttunkhumunát*.

[MARGINAL NOTE.—"Wrong."]

wuttaun, wuttaunoh, (his) daughter; appel. *wuttaunin* (*wuttonin*, C. 162), a daughter, Matt. 10, 35; constr. *wuttaunoh*, the daughter of, 1 Chr. 2, 49; pl. *wuttaunog, wuttanog, wuttanuog: nuttaunes* (*nuttônnees*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kuttaunes*, thy daughter, Gen. 29, 18; *nuttaunnónog*, our daughters, Gen. 34, 9; *kuttaunœóog*, your daughters, Gen. 34, 9; Jer. 29, 6; *wuttónoh nœkas*, my mother's daughter, Gen. 20, 12; *wuttaunéunk*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *weetahtu; weetompas*. See *adtóckit*, second daughter.

[Narr. *nìttaûnis*, my daughter, R. W. 45. Del. *wdan*, daughter; *wda nall*, his daughter, Zeisb.]

wuttaunaenat (?), to have (as father or mother) daughters: *kah ompetak wuttôneu*, 'and afterwards she bare a daughter', Gen. 30, 21; *matta pish kœtauniyeu*, thou shalt not have daughters, Jer. 16, 2. Cf. *wunnámonaenat*.

wuttenantamóonk, n. (his) will, wish, Mark 3, 35; the will of, the purpose of: *noh aseit wuttenantamóonk nœsh*, he who doeth the will of my father, Matt. 7, 21; *kuttenantamóonk n unach*, thy will be done, Matt. 6, 10 (—— *ne naj*, Luke 11, 2); *matta nuttenantamóonk, qut kuttaihe unaj*, not my will but thine be done, Luke 22, 42. See *unnantamœonk*.

wuttin, wuttinne, he himself, she herself, ille ipse, the emphatic pronoun of the 3d pers. sing.: *uttoh wuttin toumssunum*, how has she become a desolation? Zeph. 2, 15. See *unnaiinneat*.

***wuttininūmĕkossinat**, to serve: *wuttinnumuhkoattinneat*, to be served, C. 208.

wuttinneumuhkauáonk, n. his service, a serving (him), service rendered to, Ezra 6, 18.

wuttinneumuhkauónat, v. t. an. to serve (him), 2 Chr. 29, 11; 34, 33: *wuttinneúmohkauaog*, they served (him), Gen. 14, 4; *kœtenûmuhkaúunup*, I have served thee, Gen. 30, 26; caus. *wuttinneumuhkonuninumukup*, thou wast made to serve, Is. 14, 3; *matta kœtinninneumuhkónuwahinnœ*, I have not caused thee to serve, Is. 43, 23.

wuttinniin (?), 3d pers. sing. pres. indic. from *wuttinnaiinneat*, =*wut-unne-aiin-*

wuttinniin—continued. *neat*, to be like (or such as) himself, to be of his (own) kind (?): *neáne unnantog ut wuttahhut, ne wuttinniin*, 'as he thinketh in his heart, so is he', Prov. 23, 7; *neaniit wuttinneumin, ne wuttinniin wussontimomun*, 'as with the servant, so with his master', Is. 24, 2; *wuttinniin howan*, 'whosoever', Matt. 16, 24, 25 (*wuttinnaiin howan*, Prov. 6, 29); *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11. See *unnaiinneat*.

wuttinnohkóe, wuttinuhkóe, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2: *wuttinohkóunit*, in his right hand, Matt. 27, 29; Rev. 2, 1 (*unninuhkōe menitcheg*, the right hand, C. 157). See *muttinnohkóu; nohkóu*.

wuttinnohkóu, (his) right hand, Dan. 12, 7: *nuttinnohkou*, my right hand, Ps. 73, 23; *kuttinnohkou*, thy right hand, Ps. 18, 35; *wutch muttinuhkóuneiyeue*, from the right side (of the temple, etc.), 2 Chr. 23, 10. See *muttinnohkóu; nohkóu*.

wuttinnœwaonk, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (= *kuttœwonk*, ibid.): *nuttinœwaongash*, my commandments, Gen. 26, 5. [*unnœwaonk*, from *unnœwónat, annœnaü* (q. v.), he commands.] Cf. *kuttœwonk, kuttœwongash*.

wuttinnúm, n. (his or her) servant, Gen. 16, 3: *wuttinnúmun*, Gen. 24, 5, 9; *wuttinneumun*, a servant, Lev. 25, 40 (pl. *wuttinninneumun*, v. 44); *kuttinninneum*, thy servants, Lev. 25, 44; *nuttinnum*, 'my maid' (servant), Gen. 16, 2; '*nuttineneum*, my man', El. Gr. 12; *wuttinneumoh*, his servant (constr.), 2 Sam. 13, 18; *wuttinnumoh*, Gen. 30, 7; *kittinnum*, thy servant, Gen. 16, 6; *kittinneum*, Neh. 1, 7, 8; *pish kœtinninneumun*, he shall serve thee, Lev. 25, 40 (*wuttinninūmin*, a servant; *nuttinninnuum*, my servant; *wuttinninnŭmoh*, his servant, C. 167; *wuttinnumin*, a servant, ibid. 208).

wuttinnúmuhkausu, adj. an. (is or was) serving, Gen. 29, 20 (he served).

wuttinnúmuhkausuonk, n. service done, the doing of service, Ezek. 29, 18.

wuttinnúmunneat, v. i. to be a servant, to serve, Ex. 21, 7.

wuttinnúmunneunk, n. coll. the servants collectively, Ex. 21, 7; *wuttinneumunneunk*, Eph. 6, 5.

wuttinnunkumôin, wuttinonk-, n. a kinsman, Ruth 3, 12; 4, 1. See *weetompain*.

wuttinuh, he said to him: *howan woh wuttugqun uttoh*, etc., who can tell him how, etc., Eccl. 8, 7. See *hennau*.

[NOTE.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

wuttinuhkóe. See *wuttinnohkóe*.

wuttinwhunnutcheg, wuttinwhunitch, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (*wuttinuhwhunitch*) Lev. 4, 25: *nut-*, my finger, John 20, 25; *kut-*, thy finger, v. 27; *kehtœquanitch, keituhq-*, (great finger,) the thumb, Ex. 29, 20; Lev. 8, 23, 24; *uppuhkukquanitch*, (head of finger,) the tip of the finger, John 16, 24.

***wuttip** (Narr.), the (his) brain. "In the brain their opinion is, that the soul keeps her chief seat and residence."—R. W. 58.

***wuttishau** (Mass. Ps.), = *œtshoh*, El., in John 3, 8, 'the wind bloweth'; *wuttishonk*, = *wutjishont*, ibid.

wuttitchuwan, wuttitchœwan, wadtutchuan, defect. v. (it) flows or flowed from (after *nippe, sepu*, etc., in sing. and pl., with or without the pl. affix *-ash*), Ps. 105, 41; John 7, 38: *sepupog wuttitchuwan*, 'rivers of water run down' (from), Ps. 119, 136; *sepuash wadtutchúog*, rivers run from, Eccl. 1, 7; *nuppe wuttitchuánup kah kussitchuan anwutchuwan*, 'the waters gushed out (from the rock) and the streams overflowed', Ps. 78, 20. The several words which describe running water are used by Eliot, with little apparent regard to grammatical construction, as verb, noun, or adjective, as the construction requires. The radical is uncertain, perhaps *wutche* or *œch* (q. v.). In Gen. 2, 10–14, are other forms of these compounds: *seip ne aushunk*, the river which goeth toward (flowing), v. 14; *seip ne quampishunk*, which compasseth (flowing about), v. 11, 13; *seip wutchishau*, a river went out of (flowed from), v. 10. Cf. *ánwutchuwan, anitchewan*, it overflowed, overflowing; *kussitchuan*, it flowed in a stream (n. a stream); *pamítchuan, pumitchuwan*, it ran or flowed (generally or indefi-

wuttitchuwan, etc.—continued.
nitely); *sohwútchuan*, it flowed out of, forth from; *sohkhetchuan*, it gushed out, burst out, Is. 35, 6; *unnitchuan*, it flowed to, ran to; *woweeyonchuan*, it flowed round about, 1 K. 18, 35.

[Abn. *ari'ts8añn*, il coule, v. g. le sang.]

wuttogki, n. moisture, Luke 8, 6. See *oggushki*, wet, moist; **wuttapŏhquot*, wet weather; *wuttagkesinneat*, to become wet.

[Peq. *wuttúggio eyéw-kéezuk weenugh*, wet today, very; *waughtúggachy*, a 'deer, i. e. wet nose', Stiles.]

wuttogque. See *oggquè*.

***wuttohkohkꝏminneōnash**, pl. blackberries, C. 164.

wuttóhuppa[enat]. See *wuttuhppa[enat]*.

wuttompek. See *wutompeuk*.

wuttóntauunat, v. t. to climb to or into: *wuttóntauadt*, if he climb up (into it), John 10, 1; *kutóntauohtou*, he climbed up, went by climbing (on his hands and feet), 1 Sam. 14, 13; *nóntauáhettit kesukqut*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *tohkꝏtauunat*.

[Narr. *atáuntowash*, climb the tree; *ntáuntawem*, I climb, R. W. 91.]

wuttoohpoꝏmweonish, n. tobacco, C. 241. See (Narr.) *wuttamáuog; ŭhpuꝏnkash*.

***wuttoŏnat**, to complain: *nꝏtꝏ̆wam*, I complain; *nꝏtowap*, I did complain, C. 186; *sun kꝏtꝏwam nuhhog*, did you complain of me? ibid.

***wuttotūkkon**: *teadche wuttotūkkon*, 'it jerketh or suddenly twitcheth', C. 195.

wuttꝏantamunát, v. t. to care about, to be careful of, inan. obj. (*wuttanantamunat*, to care, C. 186): *wuttꝏantam*, he careth for, 1 Cor. 7, 32, 34. Cf. *wuttamantamunat*.

wuttꝏhuppa[enat]. See *wuttuhppa[enat]*.

***wuttꝏkummīssin**, a grandmother, C. 162: *kokummus*, thy grandmother, 2 Tim. 1, 5; (*kokummes*) thy aunt, Lev. 18, 14.

wuttꝏn, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *muttꝏn*.

***wuttꝏnantamoonk** (?), n. 'valor', Man. Pom. 86, l. 1.

***wuttꝏ̆tchĭkkĭnneasin**, a grandfather, C. 162.

***wuttꝏwosketompaog**, pl. 'men of high degree', Ps. 62, 7.

wuttugk. See *wuhtuk*.

wuttuhhunk, n. a paddle, Deut. 23, 13.

[Narr. *wútkunck*, a paddle or oar, R. W. 99; *paûtous nenótehunck* [=*paudtaush nꝏttuhhunk*], bring hither my paddle, ibid. Del. *tahacan*, paddle, oar, Zeisb. Voc. 29.]

wuttuhppa[enat (?)], wuttꝏhup-, wadhup-, wuttóhup-, v. i. to draw water (*wuttuhhupponat*, Mass. Ps., John 4, 7, 15): *wuttuhuppaog, wutuhpaog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (=*quomphippaog*, 1 Chr. 11, 18); *wuttuhuppak*, draw ye water, Nah. 3, 14; *wadhupahettit*, when they drew water, Gen. 24, 13; *nꝏthupau* I drew water for (them), Gen. 24, 19; *wuttóhupauau*, she drew water for (them), v. 20. Cf. *sokhippog*, 'draw out' (water), John 2, 8; *numwâpag . . . nippe*, fill (it) with water, v. 7.

[Del. *thup peek*, a well, Zeisb. Voc. 12.]

wuttuhq, wuttuhqun, wuttuk [*wutuhtug*, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20: *wudtuk*, wood, Is. 60, 17 (*wuttoohqŭnash* or *mishash* (?), wood, C. 164; *pohchātuk* (from *pokshanat*, to be broken, or from *pohcheau*, it divides, branches), a bough, ibid.). See *wuhtuk*.

[Narr. *wúdtuckqun*, 'a piece of wood'; *wudtúckquanash*, lay on wood (on the fire), R. W. 48; *pauchautaqunnêsash*, pl. branches (of a tree), R. W. 89.]

***wuttuhtuhkomunat**, v. i. to arrive: *nꝏtuhtuhkom*, I arrive, C.

[Cree *túckoo-sin*, he arrives (by land), Howse 50. Narr. *ntiauké wushem*, I came by land, R. W. 31.]

wuttuk. See *wuhtuk; wuttuhq*.

wuttunkhumunát, v. t. to cover with: *wuttunkhumun monak*, she covered it

wuttunkhumunát—continued. with a cloth, 1 Sam. 19, 13. See also *unkhamunát;* cf. * *Waútacone.*

wuttunkin[ónat] ahtompeh, to bend a bow: *noh wadtunkinont ahtompeh,* he who bends a bow; *wuttunkinouch wutohtompeh,* let him bend his bow, Jer. 51, 3; but *kenaau wonkinógish ohtomp,* you that bend the bow, Jer. 50, 14, 29; *neg*

wuttunkin[ónat] ahtompeh—cont'd. *pootunkanoncheg ohtompeh,* they who bend the bow, Jer. 46, 9; Is. 66, 19. See *pootonkunau; wonkinonat.*

wutuhshame, adv. (?) on this side, Josh. 8, 33 (opposed to *ongkoue,* on that side, beyond): *wutuhshame sepuut,* on this side of the river, Dan. 12, 5 (*wuttoshimaiyeu,* on this side, C. 235).

Y

yâ. See *yo; yóái.*

yaneìnn: *wanne yaneìnno wutch mattamog,* 'is not seemly for a fool', Prov. 26, 1.

yânequohhoo, n. a veil, Gen. 24, 65, =*puttogquequohhou,* Gen. 38, 14, =*ongquequohhou,* Ex. 34, 33; 2 Cor. 3, 14.

yáneyéu: *pish yáneyéuoo,* it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); *ne wonk yane,* and likewise (in the same manner), John 6, 11. Cf. *neane; onatuh; tatuppe.*

yânitchan [*yanitanum-nutcheg,* he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. +*ash,* Ezek. 13, 19: *nequtnutchan,* a handful of, 1 K. 17, 12.

yânittanumunát, yean-, v. t. to shut (a door, gate, etc.): *yânitanum squont,* he shuts the door, Judg. 3, 23; *yanittanumwog,* they shut the gate, Josh. 2, 7; *yeánittanumau* (v. i.), he shut the door, Gen. 19, 6; *pish keánittanum,* thou shalt shut the door, 2 K. 4, 4.

yânunumunát, v. t. to shut: *yânunum wuskesukquash,* he shuts their eyes, Is. 44, 18; *yanunush,* shut thou (their eyes), Is. 6, 10; *noh yanunuk,* he who shuts (his eyes) Is. 33, 15.

[Narr. *yeaùsh,* shut the door after you, R. W. 50.]

yau [*yauwe*], num. four (El. Gr. 14), Ezek. 1, 10: *yauog, yauoog,* an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yaunash,* pl. inan. four (things), Prov. 30, 18, 21; *yauut nai,* four square, Ex. 38, 1; *yauquinogkok,* on the fourth day, 2 Chr. 20, 26; *nabo yau,* fourteen; *yaunchag* (*-kodtog, -kodtash*), forty, El. Gr. 14.

[Narr. *yòh,* four, R. W. 41. Peq. *yauh,* Stiles. Del. *ne wo,* Zeisb.]

yean [*yá-en,* to yonder, thither], prep. to, as far as: *wutch . . . yean,* from . . . to, Mic. 7, 12, =*yaén,* Zech. 9, 10. See *yeu unne.*

yeanittanumunát. See *yânittanumunát.*

yeu, (1) demonstr. pron. inan. this: an. *yeuoh;* pl. inan. *yeush,* an. *yeug,* these; pl. an. *yéuh,* these (accus.), Gen. 15, 10; *uttiyeu,* interrog. which?; pl. *uttiyeush* (El. Gr. 7); *yeu nepauz,* this month, Ex. 12, 2; *yeu kodtumuk,* this year, Luke 13, 7; *yeu waj,* for this cause (El. Gr. 22); *yeu in kah yeu in,* thus and thus, 2 Sam. 17, 15. (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, =*yeuut,* Gen. 21, 23; *yeu nogque,* toward this way (El. Gr. 21); hither, 2 K. 2, 8, See *ayeu.*

[Del. *yun,* here, Zeisb. Gr. 171. Quir. *yeuoh,* Pier. 5. Narr. *yo* (q. v.). Cree (an.) *ow'ă,* (inan.) *oom'ă,* this, Howse 188. Chip. (an.) *wowh,* (inan.) *oowh,* Howse 188. Micm. *8t,* 'ici', Maillard 30.]

***yĕuh** (Narr.), man (*wenÿgh,* woman), Stiles.

[Peq. *nehyeugh,* my wife; *nehyushamug,* my husband, Stiles.]

yeuhquog, n. pl. lice, Ps. 105, 31, =*yeukoo(og), yeuhkoo(og),* Ex. 8, 16, 17, 18.

yeuoh, this, (an.) 'this man', El. Gr. 7. See (Narr.) *ewò;* cf. *noh.*

yeu unne, adv. in this manner, thus, John 11, 48, =*yeu in,* 2 Sam. 17, 15 (*yeu unni,* thus, C. 234).

yeuyeu, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

***yo** (Narr.), =*yeu: yo wéque,* thus far; *yòwa,* thus, R. W. 55; *yò wutchê,* from hence, ibid. 74 (=Mass. *yeu wutche,* Ex. 33, 15).

[Del. *yu-wuntschi,* from hence, therefore, Zeisb. Gr. 171.]

yô, yâ, adv. yonder, that way: *yeu nogque in kah yâ in,* hither and thither, to this side and to that; *yô nuttónan,* we will go yonder, Gen. 22, 5 (*wonk hô kuppeyaunumun,* we will come again [hither (?)] to you, ibid.); *monchish yeu wutch, yaaush,* go hence to yonder place, i. e. go hence, go to yonder (from *yâauonat*), Matt. 17, 20.

[Narr. *yo nowêkin,* I dwell here, R. W. 29.]

yôái, yôaeu, yoáe [*yô ayeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5: *wutch yôáe kesukqut kah yeu onk in aongkoue,* from the one side of heaven unto the other, Deut. 4, 32; *wutch yoáe . . . nogque,* on the one side . . . on the other, 1 Sam. 14, 4; *yôaeu . . . nahohtóe yóayeuꝏk,* on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yóáe,* at the sides of (the ark), v. 5; *wutch yeóáeu . . . ogkómae,* out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yoáyeu . . . onkatuk ogkomáeu,* one on one side (of him) . . . another on the other, Ex. 17, 12; *yóáeu nannummiyeu,* on the northward side, Lev. 1, 11. Cf. *ongkome.*

[Del. *yawi,* on one side, Zeisb. Gr. 171.]

***yòte** (Narr.), fire; *Yotáanit,* 'the fire god', R. W. 47, 110. See *nꝏtau.*

[Peq. *yewt,* fire, Stiles.]

yowutche [*yeu-wutche,* because of this], adv. wherefore, Matt. 18, 8.

[Del. *yu wuntschi,* from hence, Zeisb.]

yoyatche, adv. always, Matt. 28, 20; 26, 11 (usually, C. 230); *yeoyatche,* Is. 45, 17. See *wameyeue.* Cf. *nagwutteáe.*

[Micm. *yapchi8,* 'toujours', Maillard 28. Del. *yanewi,* Zeisb.]

ENGLISH—NATICK

A

abhor, *uhquanumau;* inan. *uhquantam,* he has an extreme aversion to; *uhquanumau,* he is abhorred, is loathsome; *uhquanumukquok* (when it is abhorred), an abominable or detestable thing.

abide, *áppu;* it abides in, *appehtunk-un.*

able, *tapenum* (*tâpĭnnum*), he is able, potest. From *tâpi,* sufficient.

abomination, *uhquanumukquok.*

abound, *monat,* when there is much or plenty; *num-mꝏchekohtoh,* I abound, Phil. 4, 18.

about, (concerning) *papaume;* (round about) *quinnuppe; waéenu* (*waene, wewĕne,* C.).

above, *waabe, wohqut; wutch wohqut, wutch waabu,* from above; *wohkuniyeu,* upward; *kuhkuhque,* higher up.

abundance, *ne masegik,* when it is plenteous (*missechăꝏnk,* C.), an abounding; *máunetash, misháunetash,* 'great store', R. W.; *mummishkod meechum,* 'store of victuals'; *monatash,* many things, abundance; *monaonk,* abundance; *mꝏnatit,* when there is plenty.

accept, *tapeneam,* he receives with satisfaction; *tapeneaumꝏonk,* acceptance; *tapeneunkquot,* that which is acceptable. From *tâpi,* sufficient, enough.

accompany, *wēchau,* he goes with, an. obj.; *kꝏwechaush* (*kowéchaush,* R. W.), I go with you; *wechauattíttea,* let us accompany, R. W. From *weeche-au,* he goes with.

according to, *neaunak* [*ne aunak,* that which is so].

acorn, pl. *anáuchemineash,* R. W. See nut.

across. See crossover.

act (agere), *ussenat,* to do, to act; *ussu,* he does; *usseu,* he acts; *unnéhhuau,* he does, with respect to others, he conducts himself; *wunneneheau,* he did well to, conducted himself well toward; *yeu nuttinhikqun,* thus he deals with me. See conduct one's self; do to.

action, *usseonk,* a doing.

add, *kꝏtnehteau, kꝏtenahteau,* he adds (it, to it); *ukkꝏtnehteauun,* he adds to it, makes an addition to it; *kꝏchteau* [*kutche-ohteau*], he adds to.

adorn, *wunneheau,* he adorns (makes beautiful) himself: *wunneh kuhhog,* adorn thyself (*wussinnu,* he adorns himself, C.); *wunnehteou,* he adorns (inan. obj.).

adorned, inan. *wunnehteomuk,* an. *wunnꝏwhosu.*

adultery, *mamussu,* he commits adultery; *mamussēkon,* thou shalt not commit adultery; *mamussuaen-in,* an adulterer (*mammaûsu,* pl. *mammaúsuchick,* R. W.); *manishquaausuen-in,* an adulteress. See fornication.

advantage. See profit.

adversary. See against; enemy; opposite.

advice, *kenꝏnittuonk,* good advice received. See counsel.

advise, *kogkahtimau,* v. t. he gives advice to, advises (*kogkahqutteau,* he advises, C.); *weogquttumꝏk kah keneetamꝏk,* 'give your advice and counsel', Judg. 20, 7.

affair (matter of business), *ŭnniyĕuonk.*

affrighted, *chepshau, chepshontam,* he is affrighted, startled, astonished (*kitcheesahteau,* he affrights; *kitchesshanittinneat,* to be affrighted (?); *kuttijshanittŭonk,* fright, C.).

afraid, *wabesu,* he fears, is afraid; *nꝏwabes,* I am afraid; *qushau wabesuoneau,* he is afraid of (him); *quéihtam,* he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wesássu,* (he is) afraid; *cowésass?* are you afraid?; *tawhitch wesásean?* why fear you?; *manowêsass,* I fear none, R. W.). See fear.

after, adv. after that, afterward, *ne mahche* (see have, auxil.); prep. *asuhkaue* [*asuhkaueu,* it goes after, follows]: *negonne onk nen . . . asuhkaue onk nen,* before me . . . after me, next after

after—continued.
(in order of time or place); *naholtôeu* (secundus, -a, -um); *noh asuhkiit*, he who goes or comes after. Cf. *asuh*, or; *neese* [*ne-esse*], two.

afternoon, *quâttuhquŏhquá*, C.; *panicómpaw*, *nawwâuwqaw*, R. W.; *quttùkquaquaw*, after dinner, ibid. See day.

afterward (in the future), *ompetak*.

again, (a second time) *nompe;* (in addition) *wonk* (*wonkanet*, *onk*, or *wonk*, again, C.).

against, *ayeuuhkone;* mutually opposed, *ayeuuhkonittue* (*ayeukauntŭe*, C.); *ayeuuhkonau*, he goes against, he makes war on (an.); *nup-penuanum-uk*, he is against (at variance with, contending with) me. *piuhsuke*, over against, opposite to; reciprocally opposite, over against each other, *pápiuhsuke*. Cf. *pápiske; pap-skeu; neesit piskeu*, it is double; *piskinnum*, he doubles (it). See opposite; war.

age. See old; old age.

ago. See long time ago.

agreement. See covenant.

ah! alas! *ꝏwee! woi!*

ail, *toh kut-ushpunam?* what aileth thee? also *to.' kut-uspinam* (and *tocketúspanem*, R. W.); *toh uspunaü* (*tahaspunâyi*, R. W.), *tohspinau?* what ails him, what does he happen on, what chances he?; so, *nag wame . . . ushpunáog*, 'chance happeneth to them all', Eccl. 9, 11; *tatuppe uspunáog wame*, 'one event happeneth to them all' (they chance all alike), Eccl. 2, 14.

air (atmosphere), *mamahche kesuk*, =*mamohchiyeu kesuk*, the empty or void sky.

alarm. See war.

alewife. See fish; menhaden.

alike, *tatuppe*, equally.

alive, *pomantog* (when he lives, living).

all, *wame*, *wamu* (omnino); *wamut* (when there is all), enough. *mámusse* (*missêsu*, R. W.), totus, ex toto (*mamŭsséyĕuē*, wholly, entirely, C.). From *missi* (*mussi*), great, by reduplication.

almost, *nāhen*, nearly, nigh to (*omŏgpeh*, C.).

alone, *nussu*, *nusseu* [*noh usseu*, he who does?]; *n'nishishem*, I am alone, R. W. *nomsiyeuē; wukse*, *nonsiyeu*, all alone, C.; *nun-nánsi-up*, I was alone, ibid.

alone—continued.
nont, of himself only, I. P.; *naúnt*, R. W.; *pasuk naúnt God*, there is only one God, ibid.

also, *wonk*, again, moreover.

always, *naguttéáe*, continually; *yoyatche* [=*yeu wutche*, from this time?], *micheme*, forever. See ever.

am. See *appu; ayeu; na; nont; ohteau.*

amazement, *chepshaonk*, a startling; *chepshau*, he is amazed, affrighted; *monchanatam*, he wonders. See wonder.

among, *kenugke*, *kunnuke.* Related to *konukkehtahwhau*, he pierces, penetrates (?), *kunnukkashunk*, penetrating, piercing; from *kenag*, that which is sharp. Cf. Lat. inter, interere, intrare.

ancestors, *wutchettuongănog*, C. From *wutcheu*, suppos. *wadchit.* See parents.

anchor, *kenuhquab*, *kenunkquap*, *kenompsquab* (*kunnósnep*, R. W.; *kussuppanunkquank*, C.).

and, *kah.* From *'k* progressive.

angle, *náï*, angular, having corners or angles; *naiyag* (when it is angular or cornering), a point, angle, or corner; *ut yaue nace*, at the four corners of; *yaue naiyag wetu*, the four corners of the house. Cf. *kenái*, sharp; *kenag*, that which is sharp. *pꝏchag*, an interior angle or corner. See corner.

angry, *musquantam*, he is angry; suppos. part. *noh musquantog*, he who is angry, i. e. any angry man; imperat. prohib. *ahque musquantash*, be not angry (so, R. W.; *nummosquántam*, I am angry, C.); act. verbal *musquantamꝏ̆nk* (*musquannŭtamꝏ̆nk*, C.); pass. verbal *musquanittuonk*. anger. V. t. an. *musquanumau*, he is angry at or with (an. obj.). From *musqui*, red, bloody, and *antam*, minded, purposing, or having in mind.

animal, *ôáas*, *óaus*, *howaas* (*oâas*, *oowaas*, *āōas*, C.), animal, creature (pl. *oáasineg*, *owaasineg*): *nishnoh oaas pámontog*, 'every thing that liveth' (*pomanamꝏ̆e oowaasineg*, 'living creatures', C.). *nētassuog* (pl.), tame or domestic animals (*netasúog*, R. W.). *puppinashim* (*penashim*, R. W.), pl. *-mwog*, beast. Cf. *puppinshaas*, pl. *puppinshaasog*, bird, avis. *Ôáas*, *howaas*, is evidently related to *howan* (*awâùn*, R. W.), someone, anyone, a person. The termination repre-

animal—continued.

sents the verb of animate agency, *us-su*, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. *w'* (*ewò*, he, R. W.), as in *howan*, *awâùn* [*ewò-unni*, any he].

ankle, *mussipsk; wussupskon*, his ankle bone [*m'sussuppoi-oskon*, the side bone?].

anoint, *susséqunnau*, he anoints (him); *sussequnum*, he anoints (it) (*nussissegquin*, I anoint, C.); act. verbal *sussequéonk*, anointing, anointment; pass. verbal *sussequnnittuonk*, being anointed.

another, *onkatog*, another person, pl. *onkatogig*, others; *onkatog*, another thing, pl. *onkatoganash* (*onkatuk*, *onkne*, besides; *onkatogănit*, otherwise, C.). From *onk*, *wonk*.

answer, *nampœham*, he answers; *nampœhamau*, he answers (him).

ant, *annuneks*.

any, anybody, any person, *howan* (*awâùn*, R. W., whoso; Del. *auwen*, who; *auwon*, *howan*, anybody, C.). *nanwi*, *nanwe*: *nanwe wosketomp*, any man, C.; *nanwe missinninnuog*, common people, C. Adj. inan. *teagwe*: *ut teagwe mehtugkit*, on any tree; *ne teaguas*, any thing.

apart, *chippi*, *cheppi* (it is separate): *chippeu*, he separates himself; *chippau*, he separates himself to, 'consecrates himself'.

appear, *nunnogquis*, I appear, C.; *ánukquok* (when it appears), the appearance of a thing (*nogqŭssuonk*, appearance, looks, C.). See looks.

appease, *um-mánunnéhtaun*, he appeaseth (strife, Prov. 15, 18), from *manunne*, quiet, calm, moderate. *mahteânum*, he appeases or pacifies, C.; *mahteannōnat*, to quiet, ibid., from *mahtœ*, he makes an end, has done.

appoint (a person to post or place), *kehtimaü*, he appoints (him); *kuk-kehtim*, thou appointest (him); *noh nukkehtim*, he whom I appoint.

appoint or **designate** (a place or inan. obj.), *kuhquttum*, he appoints (it). Adj. *kuhquttumme*, appointed.

apron, *aūtah*, *aútawhun*, *audtà*, the apron or covering worn in front by the Indians; 'a pair of small breeches or apron', R. W.

archer, *pépumwaen-in*, one who shoots habitually, pl. *-innuog; pépumutcheg* (pl.), they who are shooting, actually. From *pummu*, he shoots, with frequentative reduplication.

arm, *muhpit* (*méhpít*, C.); *wuhpit*, his arm (*wuppíttene*, pl. *-nash*, R. W.). *m'appeht*, related to *appéh*, a trap; suppos. *appehit*, (when) it holds fast or catches.

around, *waéenu*, adv. and prep. it goes around, winds or curves around (*waene*, *wewĕne*, about, C.); *quinnuppe*, adv. [*quin-appu*, *quinuppu*, it turns about], about, around; *quinuppohke* [*quinnuppu-ohke*], everywhere, all about.

arrive, *ntiauké wushem*, I come by land, R. W. 31. Cf. Cree *túckoo-sin*, he arrives (by land), Howse 50. For *nutohke* (?). Cf. *aukeewushaûog*,' 'they go by land', R. W. *nomishoonhómmin*, 'I come by water' (i. e. by boat, *mushoon*), R. W. 31.

arrow, *kóuhquodt*, *kóunkquodt* (suppos. part. inan., having a pointed or sharpened end); pl. + *ash*. *caúquatash*, arrows, R. W. Peq. *keeguum*, arrow; *nuckhegunt*, my arrows.

artful. See crafty.

as, *neane* [*ne-unni*, like that, of this or that kind], as, so, in like manner; *onatuh* [*unne-toh*], as though, as if, as when, used with the suppos. mood; *wehque* [*au-uhquaeu*, going to the extreme or limit] as far as; *wutch* . . . *wehque* (with verb of motion), from . . . to (*yo wéque*, thus far, R. W.); *adtahshe*, *attœche*, *uttœche*, *ahhut tahshe* [for *adt tohsú*, =*ut-tahshé*], as much as, as many as, as often as (*ayatche*, as often, R. W.). See like; long as; such.

ascend, *kuhkuhqueu*, he goes up, denoting voluntary, progressive upward motion; *waápu*, *waábeu*, he rises up or ascends, denoting change of place, without respect to locomotion; with inan. subj. *waape-mœ*, it rises, ascends (is raised), as smoke, the water in a river, etc.; *ushpeu*, *ushpushau*, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with inan. subj. *ushpemœ*, *usspemœ*, it mounts aloft, is borne upward. See go.

ashamed, *akodchu*, he is ashamed; *nut-akodj* (*nut-âgkodch*, C.), I am ashamed; *akodchehheau*, he makes (him) ashamed, puts (him) to shame (*nut-âgkodchehŭk-qun*, it ashameth me, C.).

ashes, *pukquee*. Cf. *pukit* (Narr. *púck*), smoke; *pukquee*, mire, mud; *pohqut* (that which is broken off?), a brand.

ash tree, *monunks*, Is. 44, 14.

ask, *natœtomau*, he asks (him) a question, questions; *natœtomwehteau*, *natœtomuhteau*, he inquires, asks a question; *natœtomúhkau*, he makes inquiry of, he asks questions of (about anything) (*natœtomwehkau*, *natœtomúhkau*, he asks, inquires, C.; *n'natotemúckaun*, I will ask the way (inquire about it), R. W.; *kunnatotemi?* do you ask me? ibid.).

ask for, *wehquetum*, he asks for (it); *wehquetumau*, he asks (him) for (it) (*kœwequetummâush*, I beseech you, C.). Cf. *wehkomau*, *weékomau*, he calls (him).

assemble, *miaeog*, *maiyaéog*, they assemble, meet together; *mukkinneonk moemœ* or *miyaémœ*, the assembly meets (is gathered together); freq. *mohmoéog*, they meet often or habitually (*miawêtuck*, let us meet; *miawéhettit*, when they meet, R. W.). From *miáe*, *miyae*, *moee* (*moywe*, C.), together. V. t. an. *mianau*, he assembles, causes (them) to assemble, gathers together (*miâwene*, a court or meeting, R. W.).

assembly, *moeuwehkomonk*, *mishoéonk*, a great many together; *mukkinnēunk*, a gathering.

astonished, *chepshau*, he is astonished, amazed; *monchanatam*, he wonders. See amazement; wonder.

astray, *panne*, out of the way; *panneaü*, he goes astray; suppos. part. an. *pannéont*, going astray, erring. *wauonu*, *wôonu*, he goes astray, wanders out of the way; suppos. part. an. *wáónit*, *wauonit*, going astray; hence, *wayont*, *waont*, sunsetting (*wawonnŭog*, they wander, C.). From *waéenu* (*wewĕne*, C.) and *au*, he goes round.

as yet, *ashpummeu*, *ash páme*.

at, *adt*, *ahhut*, *ut*. At or in a place (the locative case), expressed by the termination *-ut*, *-at*, or *-it*, with or without a governing preposition.

attempt, *kodussu* [*kod-ussu*], he attempts (*nen nukkodŭssep*, I attempted, C.).

aunt (?), *okummes* [from *okas-*, related to the mother]; *kokummes*, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.

autumn, *népun* (*néepun*, R. W.; *nepinnāe*, C.), the harvest season, the latter part of summer and beginning of autumn (*taquònck*, the fall of the leaf, R. W.; *'ninnauwāet*, fall, C.). See seasons.

avoid, *chippinum*, he avoids (it), puts it away; *chippehtau*, he avoids, keeps away from (it); *qussúhkom* (?), he shuns or avoids (*nuk-quisŭhkom*, I shun or avoid, C.).

awl, *m'ukqs* (*múcksuck*, awl blades, R. W.). Cf. *kóus*, a thorn; *m'úhkos*, a nail or talon. *puckwhéganash*, awl blades, R. W., from *puckhummin*, to bore, ibid. See point.

ax, *togkunk* (*togkong*, C.), pl. +*ash*, that which strikes; suppos. part. inan. from *togkom*, he strikes an an. obj. *chichêgin*, a hatchet, R. W.; pl. *chichéginash*. Cf. Del. *pachkshican* or *kshican*, a knife; *m'chonschican*, a large knife, Hkw., Corr

B

babe. See child; infant.

back, *muppusk*, *muppisk* (*muppuskq*, C.; *uppusquan*, R. W.), from *poske*, *poskeu*, it is bare, naked, unprotected, with indef. prefix, *m'poske; kuppusk*, thy back; *nuppusk*, *nuppisk*, my back; *uppisk*, his back; *uppisquanit*, *uppuskquanit*, at his back, on his back, behind him.

backward, (oppos. to faceward) *ontœnu*: *ontœnu penushau* or *antœshau*, he fell backward; (oppos. to forward) *qushkée*: *qushkeu*, he goes back, returns; *qushkemœ*, it goes backward; *nukqushkem* (*nuk-quishkeem*, C.), I go back. *asóúshau*, he retrogrades, moves backward; *nut-assóúsham*, I go backward.

bad, *matche* (Lat. male); suppos. part. inan. *matchit*, when it is bad; concrete n. *matchuk*, *machuk*, evil, that which is bad; adj. *matchetou* [*matchetꝏ*, he is bad], bad, evil, wicked; *matchesu* [*matche-ussu*, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency *matcheseaēn-in*, an evil doer; act. vbl. *matchetóonk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchenehettuonk*, wickedness encountered or referred to its object; act. vbl. *matchesuonk* [from *matchesu*], the doing of evil, badness in action. From *matta*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.

bag, basket, *manꝏt* [*m'nꝏt*], pl. *m'nꝏtash; munnòte*, a basket, R. W.; *munnōtgh*, Stiles; *sogkissấnute*, a hand basket, C. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks, made of hemp, which will hold 5 or 6 bushels."—R. W. 50. "*Notassen*, or bags which they plait from hemp."—De Vries, Megapolensis, 2 N. Y. H. S. Coll. III, 95, 107, 158. From *nꝏtin-at*, to lift or take up a burden (*niâutàsh*, 'take it on your back', R. W.); see bear. *petunk* (when it is put in; suppos. part. inan. from *petauun*, he puts it into), a bag or pouch for carrying small articles: "*petouwássinug*, their tobacco bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

bait (for fishing), *onawangónnakaun*, R. W. Cf. Abn. *a8añgan*, Rasles.

bake (roast), *appꝏau*, *apwau*, *appꝏsu*, he bakes, roasts, or cooks; *apwōnat weyaus*, to roast flesh (*appꝏsish weyaus*, roast the meat, C.). The primary signification appears to be to prepare for food.

bald, *mꝏsi* (smooth); *mukkūkki* (bare): *mꝏsontuppꝏ*, he is bald, has a bald head (*musantip*, a bald head, C.); *mukukkontuppꝏ*, he is bald.

ball (for playing), *pompasuhkonk*. From *pompu*, he plays; *asuhkau*, he chases, follows after: *pomp-asuhkau*, he chases in sport.

bank (of river), *wusápinuk* (*wussâppĭnuk*, C.), =*wus-appin-uk*, where the edge or margin is, that which is at the edge (*wus*).

bare, *mukkūkki* (*muckūcki*, 'bare, without nap', R. W., of cloth); *mukkꝏkeg*, 'strip yourselves', Is. 32, 11. Hence *mukkꝏkinau*, he robs, plunders, strips bare; *mukkꝏkinnuwaēn-in* (n. agent.), a robber, and perhaps *mukki*, *mukkutchouks* (*múckquachucks*, R. W.), a child, a boy. See bald; naked.

bargain (agreement), *wunnꝏwáonk*, =*wunne-nꝏwaonk*, good saying, satisfactory talk. See trade.

bark (v.—as a dog), *wohwohteau*, he barks (*wohwōhteau*, C.); *wohwohkau*, he barks at, keeps barking (onomatopoetic; so *wohwatꝏwau*, 'ho! holloo!', C.).

bark (n.), *wunnadteask*, C.; *wuchickapêuck*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *mask8̂é*, pl. *-k8âr*, 'écorce de bouleau à cabaner', etc., Rasles.

barn, *auqún-nash*, barns, R. W.

barren, *méhchéeu*, *mehchéeyeu* (she or it is empty, is nought); *mehcheyēue*, barren (*mohchiyēūe*, empty, C.); *mehcheyeuonk*, barrenness, sterility; *matchekine ohke*, barren land. From *mat*, *matche*, or *mahtsheau*.

barter. See sell; trade.

basket. See bag.

bass (a fish), Labrax lineatus (?), *missúckeke*, R. W.; pl. *-kéquock; suckequog* (pl.), Stiles. Peq. *m'ssugkheege. qunnamag*, bass, C. (?).

bastard, *nanwetū* (*nanwetūe*, C.). From *nanwe*, general, communis, and *wetu*.

bat, *mattappasquas*, *matabpusques*.

battle, *ayeuwuttuonk*, *ayeuteáonk* [making war, vbl. from *ayeuhteau*, he makes war against]. *matwaûonck*, R. W. Cf. *matwaü*, he is an enemy.

bay, *pꝏtuppog*, *pꝏtuppag*.

be. See *appu; ayeu; na; nont; ohteau*.

beads. See wampum.

beans, *tuppuhquam-ash* (pl.) [from *tuppuhqueu*, it turns or rolls]; *manusqussédash*, R. W.; Peq. *mushquissedes*, Stiles.

bear (n.), *mosq*, *masq*, *mashq* (*moshq*, C.; *mosk* or *paukúnnawwaw*, R. W.; Muh.

bear—continued.
mquoh, Edw.; Del. *mak'hk*, *machk*, Hkw.). From *mœwhau*, (*mauquáu*, R. W.), he devours, eats, an. obj.(?). Peq. *a'háwgwut*, Stiles; Narr. *konooh*, ibid. See wolf.

bear (v.), *kenmunnum*, he bears or carries (it), takes it along; with an. obj. *kenunau*, *konunau*, he carries (him); with suffix *ukkenunóh*, he carries or bears him; *kónunont* (suppos. part. an.), when he carries or bears: *kónunont ahtompeh*, carrying a bow (see take). *kóunum*, he bears, sustains, holds up; suppos. part. inan. *kóunuk*, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. *kogkóunum*, he supports, holds strongly or firmly. *nayeutam*, he bears (it) on his person as a burden; imperat. 2d pers. sing. *nayeutash*, bear or carry it (*niâutash*, take it on your back, R. W.); suppos. pass. part. *nayeumuk*, *naiœmuk*, (when he is) borne or carried on the back (of a man or beast), hence *nayeumuk*, when he rides: *nayeumukquog kamelsoh*, 'they rode on camels', Gen. 24, 61; *noh naœmukqut* (*nayeumukqut*), he who rides, a horseman; pl. *neg nayeumukqutcheg*, riders, horsemen. So *nahnayoûmewot*, R. W.; *nahnaiyeumŏoadt*, a horse 'or a creature that carries', C.; Del. *nayundam*, to carry on the back or shoulders; *nanayunges*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nauwaeu*, he bends down; *nauwaehtam*, he bends or stoops to it. See horse.

bear children, *neechau*, *néchau*, she is in travail or brings forth (*néechaw; paugcótche* [*pakodche*] *nechaiuwaw*, she is already delivered, R. W.). See beget.

bear fruit. See produce.

beard, *weeshittœn*, =*wéshak-tœn*, hair (of the) mouth (?). See hair.

beast, *puppinashim*, pl. +*wog* (*penashim*, pl. +*wock*, R. W.). See animal.

beat, *tattagkomau*, he beats (him); suffix *wut-tattagkomóuh*, they beat him; *tattogkodtam*, *tohtogkodtam*, he beats (it). Freq. from *togkomau*, he strikes (him), and *togkodtam*, he strikes (it). *pogguhham* (*pockhómmin*, to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

beautiful, *wunnegen* (good, handsome, desirable, pleasing); *wunnehheau*, he beautifies himself, makes handsome; *wunnehteou*, he makes (it) beautiful or pleasing.

beaver, *tummúnk*, pl. +*quaog* (*tommunque*, Peq.; *tŭmúnk*, C.; *tummòck*, R. W.). From *tummigquohhôu*, he cuts off (sc. trees)? Cf. Abn. *tema'k8é*, pl. *-k8ak*, castor vivant. *nóosuppaûog* (pl.) and *súmhuppaûog*, R. W. See **amisque*.

because, *newutche*, *ne wutche* (for this, from this). See cause; therefore; wherefore.

become. Cotton gives 'I am become, *nuttiuni*'; 'to become, *unniinat*'. Eliot has the verb *unnaiinneat*, 'so to be' (1 Cor. 7, 26), evidently from *unni*, such or of the kind, to be of the kind, to be such, to become such. In two or three instances this verb is employed as the representative of the verb 'to become', though it is not to be regarded as its exact equivalent; thus *toh âniit*, what may have become of him, Ex. 32, 1, 23 (=*toh aôhs*, where he might be, Acts 7, 40).

bed (place for sleeping), *appin; wutappu*, his bed [*wutappin*, he sat there].

bees, *aohkéaumœussog* (*ohkeommœsog*, C.).

before (in front of), *anaquohtag* [when it is opposite, *anœqueu-ohtag*], before (it); *anaquabit* [when he is opposite, *anœqueu-apit*], before (him); *anaquabeh*, before me; *anaquabean*, before thee; *anaquabhettit*, before them (*anāquabit*, before him, C.; *anaquohtag wek*, before his house, ibid.) [*anœqueu*, opposite, from *nuhquaeu*, he looks toward]. *negonuhkau*, he goes before or in advance of, he leads; *negontœau*, he sends (i. e. in advance of himself) to another. See lead.

before (preceding in time), *negonaeu*; adv. *negonne*, formerly, before time; *asquam*, not yet; *quosháe*, beforehand, anticipatory.

beg (ask alms), *weenshau*, he is begging; n. agent. *weensháen*, a beggar; *weenshamau*, he asks for (it) as alms: *œ-wensham-uh ne teaguas*, 'he asked an alms from them', Acts 3, 3.

beget, *wunneechanau*, he begets (a child or children, without reference to sex); *wunnaumonieu*, *wunnamoniyeu*, he

beget—continued.
begets (a son or sons); *wuttauniyeu, wuttôneu*, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

begin, expressed by *nꝏche* [*no wutche*] or *kꝏche* [*kô wutche*] in combination with a verb. The former regards the beginning only as a completed act or point of time without regard to ensuing or progressive action or to lapse of time; the latter (*kꝏche, kutche*) indicates progression from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6: *neyane nꝏche ussip, ne kô tatuppe kesteunkquneau*, 'as he had begun, so would he [go on and] finish.' *nꝏche wekitteau*, he began to build; *yeu nꝏche ussenaóut*, this they began to do; *neyane nꝏche ussip*, as he began to do; *kutche ussean, kah wonk nuppakodche ussem*, 'when I begin [to do] I will also make an end' (do thoroughly), 1 Sam. 3, 12; *kutchissik, kádshik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yean wehqshik*, from beginning to the end (*nen kitche* or *nuk-kitcheŭssem*, I begin; *kutche*, begun, C.); *kachémꝏ*, (it begins,) it starts from, issues from (as a stream, etc.). See come from.

beguile. See deceive.

behave. See conduct one's self; do to.

behavior, *ŭnniyĕuonk*. See business.

behead, *tummigquohwôu*, he beheaded (him) (*tímequássin*, 'to cut off or behead', R. W.).

behind, *wuttát, wodtát* (*wuttate*, C.): *wuttat wagig* (those who go behind), 'they who are last'; *wodtát ohtagish . . . negonóhtagish*, 'things behind . . . things before', Phil. 3, 13. *wuttamiyeu* (it is behind), the hind parts or posteriors; 3d pers. *ꝏtamiyeu*, his hind parts. See back.

behold! (interj.), *kusseh*, lo! behold! see thou! Cf. Lat. ce, ecce (=ce-ce), Fr. voici.

believe, *wunnamptam*, he believes (it); *wunnamptau*, he believes (him); *nꝏnamptam*, I believe (*wunnamptamꝏ̆onk*, belief, faith; pl. *wunnampuhtogig*, believers, C.). "This word they use just as the Greek tongue doth that verb *πιςέυειν*, for believing or obeying, and they say, *coannáumatous*, I will obey you [or, I believe you]."—R. W. 65.

***bell**, *kꝏkꝏkanogs* (onomatope).

***bellows**, *popꝏpꝏtauwanămuk*, C. [that which is blown with; from *pꝏtauaeu*, he blows].

belly, *menogkus* (*munnogs*, bowels, C.); *wunnogkus*, his belly (*wunnáks*, R. W.), from *wonogq*, a hole (?). *misshât*, C., for *mishehit*, suppos. part. from *mishehheu*, he is lifted up, made great, enlarged. See bowels.

belong to, *nuttaihe*, it belongs to me, is mine; *kuttaihe*, it is thine; *wuttaihe*, it is his; *nuttaihéin, nuttaihen*, it is ours; *nish wuttaihe-ash*, the things which are his. *ohtau* (he has), it belongs to (him) as a quality, attribute, or appendage; *kut-ahtau-un ketassꝏtamóonk*, 'thine is the kingdom', Matt. 6, 13; *noh ohtunk*, he having, the owner, he to whom it belongs; *ne teaguas ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. n. *ohtóonk, ahtóonk*, a having or belonging, a possession. In compound words *-ohtáe* signifies belonging to, of the nature or quality of. *wutchaiyeumꝏ*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *menuhkesuonk wutchaiyeumꝏ Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

below, adv. and prep. *agwe, agwu, ogwu*. *ohkeiyeu* (*ohkeieu*, C.), below, i. e. earthward. *agwe*, or *agwu*, the more common form, is apparently contracted from *ohkeieu*.

bend, *woonki* (*wâuki*, R. W.), it bends, is crooked; *wónkinnum*, he bends (it) (*wonkunum*, C.); *ne woonkag*, that which is bent; pl. *woonkagish*, bent or crooked (things). See crooked.

bend one's self, *nauwaeu*, he bends down or stoops; *nauwôsu, nauwôseu* [*nauwaeu-ussu*], he performs the act of bending or stooping; *nââusit*, when he bends, bending; *nauwanum uppuhkuk*, he bends his head; *nauwaéhtam*, he bends down to or before (it); *nauwakompau, nauwôsikompau*, he bends or stoops.

bent. See crooked.

berry, in compound names, *-minne*, pl. *minneash*, small fruit of any kind (*wuttáhimneash*, strawberries, R. W.; *wattahminneoh*, a strawberry, C.). See whortleberry.

besides, *onk ne* (more than that, further), C.; *wonk;* as conjunction, *chaubohkish*, 'except, besides', El. Gr. 22; *chonchippe* (*chippe*, Mass. Ps.), he or it excepted, saving, excepting; *kœtne*, C. [for *qut ne* ?].

besiege, *weenuhkauwaog neg*, they besiege or encamp round about them; *weenuhkom*, he besieged (it) [=*waeenu-uhkom*, he goes round about].

bestow. See give.

betray, *wunassœmau*, he betrayed (him); *wanasœmit*, when he was betrayed (*wanassǿmit*, betrayed, C.); *nœnassœm*, I betray; n. agent. *wunassœmwaēnin*, a betrayer, one dealing treacherously.

between, *nashaue* (*nashāue*, C.): *nashaue mayash*, between the paths.

beyond, *ongkoue*, *aongkóúe* (*onkkŏue*, C.): *wutuhshame . . . ongkoue*, on this side . . . beyond (a river, etc.); *ongkome*, *ongkomáe*, on the other side of: *yóai . . . ogkomai*, on this side . . . on the other side (*acáwmuck*, R. W.; so, *Acawmenóakit*, England, ibid., =*agkome-en-ohke-ut*, in the land on the other side or beyond; Alg. *gaamink*, on the other side, Lah.). From *onkhum*, he covers or hides (it).

bind, *kishpinum*, he binds, ties, makes (it) fast; *kushpinush* (*kspúnsh*, R. W.), bind it or tie it fast; *kishpinau*, he binds (him); v. i. act. *kishpissu*, he makes fast, and pass. he is made fast or tied. *togkuppinau*, he binds, holds fast by bonds (him); freq. or intens. *tohtogk-*, *tattagk-*, *tahtogkuppinau*. *wushpunnum*, he binds up or together, =*assepinum*. *kēneepinau*, he binds (him), as by oath, imposes an obligation.

birch bark. See bark (n.).

bird, *puppinshaas* (pl. +*og*), a bird or fowl, avis (*n'peshawog*, pl., fowl, R. W.; *puppinushaog*, Mass. Ps.). Cf. Chip. *penaisi*. *psukses*, 'a little bird', pl. +*og* (*pussekesesuk*, R. W.; *pissuksemesog*, birds, C., i. e. very small birds, a diminutive of the 2d degree).

birth. *neetuonk*, *neekuonk* [from *nētu*, *nēkit*, a bringing forth, and pass. a being brought forth]; *wunneetuonk*, *wunneekuonk*, his birth. See born.

bit, *chogq; chohkag*, a spot, spotted; *kodchúhki*, a piece or fragment. See piece; spot.

bite, *sogkepœàu*, he biteth; *sogkepwau* (*nussogkepǿwam*, I bite, C.); suppos. *noh sagkepwut*, he who is bitten. Cf. *sogkunum*, he catches hold of, hooks into. See hook.

bitter, *wesogkon;* vbl. n. *weesogkinœonk*, bitterness (*weesogkĕyeu*, bitterly, C.). Cf. *weeswe*, the gall; *weesóe*, yellow.

black, *mœi* (*mówi*, *súcki*, R. W.); adj. an. *mœesu*, (he is) black; pl. inan. *mœeyeuash;* an. *mœesuog* (*mœasue woske*, black man, C., =*mœosketomp*, El. Gr.). *súcki*, R. W.; an. *suckêsu:* "hence they call a blackamoor *suckáuttacone*, a coal-black man; for *sucki* is black, and *waûtacone*, one that wears clothes," R. W.; but, strictly speaking. *súcki* was dark colored and not black. The dark purple shells from which the more valuable peag was made, and the dark peag itself—blue, purple, or violet—were named from their color *suckaúhock*.

blackberries, *wuttohkohkœminneōnash* (?), C.

blackbird, *chógan;* pl. *-nèuck*, R. W.: "Of this sort there be millions, which are great devourers of the Indian corn", ibid. Peq. *auchugyeze* [=*chohkesu*, *chohkesitche*, spotted ?], *massowyan*, Stiles, the bobolink, Emberiza oryzivora?

bladder, *mununneetau: mununneetoe qussuk*, stone in the bladder, Man. Pom. 88.

blame, *wutchumonate*, to blame; *nœchum*, I blame, C. (?); *wutchimau*, he is blamed, 1 Tim. 3, 2; *wutchimuneach*, let me bear the blame; *monteag wutchimau*, he is blameless (is nothing blamed). See condemn.

blast (of air), *pœpœtauáonk*, a blowing strongly. From *pœpœtau*, intens. from *pœtau*, he blows.

blasting (of grain), *pissogquodtin*, *pisseogquodtin*. Cf. *pissagquan*, mud; *pissag* (*pissugk*, C.), dirt, mire.

*__blanket__, *pinaquet*, *qunnâunonk*, C.; *squáus aúhaqut*, a woman's mantle; *acòh*, the deer skin (worn by men), R. W.; *maúnek* (=*monak*), *nquittiashíagat*, an English coat or mantle, ibid. See clothing.

blemished. See deformed; maimed.

bless, *wunnántam*, he blesses (it) [=*wunne-antam*, he is good-minded, regards favorably or feels kindly]; *nœnantam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot. *wunnánumau* (*wunnaunomau*, C.), he blesses (him); vbl. n. (act.) *wunnánumaonk*, a blessing given; (pass.) *wunnanittuonk*, a blessing received.

blind, *pogkenum*, he is blind (*n'póckunnum*, I am blind, R. W.); suppos. part. *pogkenuk*, blind; pl. *pogkenukeg*, the blind. From *pohkenái* (*pohkunni*, C.), it is dark.

blood, *musquéheonk* [*m'squehéonk*]; *wusqueheonk*, *wusqheonk*, his blood; *nœsqheonk*, my blood (*mishquè*, *néepuck*, blood; *misquinash*, veins, R. W.) From *musquè*, *musqueu*, (it is) red; *musquehheau*, it makes red, causes redness; suppos. part. inan. *musqheunk*, making red.

bloom, blossom, *peshauau*, it blossoms, bursts forth; *pishaumœ*, it is blossomed; suppos. part. pass. *pishaumœuk*, blossomed. From *pokshau*, it breaks. See flower.

blow (n.), *togkomœaonk* [act. vbl., a striking of an animate object, from *togkomau*, he strikes]; *togkomitteaonk* (pass. vbl., a being struck); *togkodtuonk*, a stroke or stripe, primarily the striking of inan. object; *tatteaonk*, a stroke, C. See beat; strike.

blow (v.), *pœtau*, *pœtaeu*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *pœpœtauáonk* (act. vbl.), a strong blowing or blast. *pœtantam*, he blows or breathes on (it) (*pœtontou*, he blows; *nuppœpœtontŏwam*, I blow, C.); imperat. *pœtantash*, blow thou on (it) (*potâuntash*, 'blow the fire', R. W.; *pótawash*, 'make a fire', ibid. [for *pœtaush*, from *pœtaeu*, as above]). *waban œtshoh*, the wind blows, John 3, 8 [for *wadchieu*, *wutche au*, comes from].

blue, *peshaúi*, R. W.; *peshai*, C.; *peshánnŏquat*, blue color, C., i. e. *peshaianogkenuk*, when it is painted (or looks) blue (cf. *péshaui*, *up-peshau*, a flower). *œnói*, blue; *œnóagk*, blue cloth (cf. *œnói*, deep).

bluefish (Temnodon saltator), Peq. *aquaundunt* (Stiles).

board (n.), *pahsœnogk*, pl. *-ogquash*. From *pohshinum*, he cleaves or divides (it).

boast, *muskôau*, *muskouau*, he boasts; pl. *máskóacheg*, boasters. *waeenomau*, he praises; *waeenomont wuhhogkuh*, praising himself, boasting; pl. *waeenomoncheg*, boasters. *misheheau wuhhogkuh* (he makes himself great), he boasts.

boat, *mushœn*, *mishœn* (*mushŏan*, C.; Peq. *meshwe*, Stiles; *mishoòn*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; dimin. *mishoonémese*, a little canoe, ibid.; *mishoon hómwock*, they go by water (by boat), ibid.; *peontāem*, C.; *penœon*, boat; *pecœnog*, a 'little ship', Mass. Ps., John 6, 22; 21, 8; Narr. *umpshu*, a canoe, Stiles; *paugatemissaûnd*, an oak canoe; *kowawwawaûnd*, a pine canoe; *wompmissaûnd*, a chestnut canoe; *wunnauanoûnuck*, a shallop; dimin. *-uckquèse*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *kehtœnog*, *kuhtœnog*, a ship (*kitônuck*, R. W.; *kehtœnog*, C.).

body, *muhhog*, *m'hogk* (*môhhóg*, C.), a body of man or animal; *nuhhog* (*nohhog* C. *nohòck*, R. W.), my body, myself; *nohhoganónog*, our bodies, C.; *kuhhog* (*kohhog*, C.; *cohòck*, R. W.), thy body, thyself; *wuhhog* (*wuhòck*, R. W.), his body, himself.

boil (n.), *mogquén*, =*mogquenu*, it swells or bulges out; from *mogke*, great.

boil (v.), *tchanopham weyaus*, he boiled the flesh (i. e. he put it in water). *nepataush sabaheg*, boil (thou) pottage (*nepattohkŭkquōnat*, to boil the pot, C., from *nepatau-ohkukq*). *touopham*, it boils or seethes, is boiling; *tôuppuhhosit*, (when it is) boiled, 'sodden'; *nutaúwohpáhham*, I boil (it), i. e. make it boiled [from *touóhpeu*, it is in the water]. *wussue ohkuk*, a boiling pot; *wussish ohkuk*, make the pot boil; *wasit ohkuk*, a pot when it boils. *nœtau quo-*

boil—continued. *quônchekomehteau nippeash*, fire causeth the waters to boil, Is. 64, 2.

bonds, *kishpissuongash*, pl. of *kishpissuonk*, from *kishpissu*, he ties.

bone, *muskon*, his bone, the bone of; *wuskon* (*weshkeen*, *wishkon*, C.); pl. *muskonash*, bones; *wuskonash*, his bones. Cf. *áskon*, a horn; *askón*, *ûskon*, a hide (*oskón*, C.); *wutaskon*, his hide. *weween*, a horn, C.

***book**, *wussukwhonk* (*wussukqŭohhonk*, C.), vbl. n. from *wussukhum*, *wussukkuhhum*, he writes, continues writing. See write.

bore, *pukqussum*, he bores a hole (in or through), 2 K. 12, 9; *puckhummin*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckwhéganash*, awl blades for boring the wampum beads, R. W. Cf. *puhpuhke*, hollow; *papukquanne*, *papaquanne*, thoroughly; *pohquáe*, open; *pohki*, clear, transparent. *poahkussohhug mukqs*, he bores his ear (bores to him the ear), Ex. 21, 6.

born, *neekit* (when he is brought from); *neetu* (he comes forth, is born, primarily grows): *noh neekit ut neekit*, 'one born in my house', Gen. 15, 3. See birth.

borrow, *nogkohkou*, he borrows; *nogkohkouun*, (it is) borrowed; n. agent. *nogkohkouaen*, *-énin*, so *-kuhkauwaenin*, a borrower. *namohkau*, he borrows; *namohkaush wishquash*, 'go borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *namohkaihhuau*, *namohkohheau*, he lends; *nogohkohheau*, *nogohkaeihhuau*, he lends; suppos. *noh nogohkoônit*, a lender.

bosom (pectus, sinus), *pꝏchenau* (*uppꝏchĕnou*, C.): *uppꝏcheneaóut*, in his bosom [*pohshináeu*, it is divided in two, is halved]. See breast.

both, *neeswe*, Matt. 13, 30; 15, 14 (*naneeswe*, C.?); *neese*, two.

bottle, *quonꝏasq* (*quánꝏwask*, C.), i. e. a gourd; *wisq*, a vessel. From *asq*, a gourd (?).

bottom, *ohkeit; ut agwe; ohkeiyeu ne*, the bottom of it; *wutch woskeche onk yaen ohkeit*, *wutch woskeche onk yaue ágwe*, from top to bottom, Matt. 27, 51; Mark 15, 38; *ut wutchómqut kehtahhannit*, *ut agwe kehtahhannit*, in the bottom of the sea (*náumatuck*, in the bottom, R. W.).

bough, branch, *wuttuhq*, *wuttuk* [*wut-uhquae*, at the ends or outermost parts ?]. *pauchautaqunnêsash*, branches, R. W.; *pohchātuk*, a bough, C.: *pohchohkom pohchātuk*, he breaks a limb, ibid. *wúdtuckqun*, a piece of wood, R. W.; pl. *wuttoohqŭnash*, wood, C. *cheáouash*, *cheouash*, branches (of a vine), Gen. 40, 10, 12.

bought, *adtoadche*. See buy.

boundary, *chadchabenumóonk*, a bound mark, i. e. division; from *chachaubenum* (*chadchapŭnum*, C.), he divides. *kuhkuhhunk*, a boundary (a marking out); *kuhkuhkeg*, (that which marks) a bound mark, limit.

bow, n. an. *ahtomp*, *ohtomp*: *nutahtomp* (Peq. *n'teump*, *nutteumpsh*, Stiles), my bow; *wutahtompeh*, their bows; *pꝏtonkunáog wutahtompeuh*, they bend their bows, Ps. 64, 3; *ohtomp kah kóuhquodtash*, bow and arrows.

bow down, *nauwaeu*, he bows down; *nawósu*, he makes a bowing or bending; *nauwaéhtam*, he bows down to (it); *nauwaehtauau*, he bows down to (him). See bend.

bowels, *menógkus* (*munnogs*, C.), the belly or the bowels. *wuttinnomhog*, the entrails, = *wut-anome-hog*, of the inside of the body. See belly.

boy, *mukkatchouks* (*múckquachucks*, R. W.; Peq. and Narr. *muckachux*, Stiles), a man child, a boy (*nonkûp*, *nonkumpaes*, a boy, C.; but *nunkomp* is rather a young man); *nummuckquâchucks*, my son, R. W.; *muckquachuckquêmese*, a little boy, ibid.

bracelets, *kehtippittenâpeash*, *kehteûppetenâpeash*, from *kehte*, great, *petauun*, it is put on, *appu* (?); or is it from *kehte* and *appeh* (suppos. *appehit*), trap, gin, that which holds fast ?. See ring.

brag, *mishꝏwāu*, he brags or swaggers, C., = *mishehheau* (?), he makes himself great. See boast.

brain, *wuttip*, R. W. (where "their opinion is that the soul keeps her chief seat and residence"); *waantam wuttup*,

brain—continued. a wise brain, C.; *metùppĕash* (pl.), brains, ibid.

bramble. See briar.

branch. See bough.

brand, *nœtau pohqut*, a firebrand [*pohqut*, when it is broken].

brant goose (Anas bernicla), *menuks*, pl. *menuksog*, C.; Peq. *a'kobýeeze*, Stiles; *munnûcks*, pl. *munnûcksuck*, R. W.

brave. See man; valiant.

breach, *poksháonk*, a breaking.

bread, *petukqunneg*, pl. +*ash* (*puttuckqunnége*, R. W.; *petukquĭneg*, C.), a cake, bread in a cake [that which is round; from *petukqui*, *puttukqui*, round]; *petukqunnunk*, n. collect. bread: *weekog petukqunnunk*, unleavened (i. e. sweet) bread; *weekonne petukqunnegash*, unleavened cakes.

breadth, *ne koshkag*, *ne kishkag*, *ne anœque kishkag*, its breadth, the breadth of it. From *kishke* (*kishki*, C.), broad, from side to side; *kishke*, at the side of. Vbl. n. *kushkesuonk*, breadth (abstractly). *mishekishkae ayeuonk*, a broad place; *mishonogod squont . . . mishonogok may*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *mishekiskemaogkehtu*, 'in the broad ways', Cant. 3, 2.

break, *pohqunnum*, he breaks (it) asunder or in two, as a staff, a thong; *pohqunau*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquetahham*, he breaks asunder (an inan. obj. pertaining to or for another): *pohquetahhamwog wuhkontash*, they broke his legs; *pohquetahhash weepittúash*, break thou their teeth, Ps. 58, 6; *poksheau*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*poohquĭsshau*, C.; *pókesha*, *pokeshawwa*, R. W.); *pokshadtam*, he breaks (it) with violence or suddenly. *sohqunnum*, *sukqunnum*, he breaks (it) in pieces, as bread; *sohquettahham*, *sukquehtham*, he breaks in pieces (an inan. obj. peraining to or for another).

breast, (pectus) *pœchenau* (it divides in two, is halved); (mammæ) *mohpanag* (*mohpâñneg*, C.); *mapànnog*, the breast, R. W.; *wohpanag*, his or her breasts, sometimes pl. *wohpanagash*. See bosom.

breath, *nashauonk*, *nashaonk*, the breath, the spirit, El. Cf. Del. *lechéwon*, Hkw.

breathe, *nahnâshau*, he breathes, (*nahnashānat*, to breathe, C.); *nahnashant*, when he breathes.

briar, bramble, *kóus; asinnekóus* [*hassune-kóus*, stony (i. e. very hard) briar ?], a thorn; pl. *kóussog*, *asinnekóussog*. Cf. *muhkos* [*m'kóus*?], the nail of a man or talon of a beast; *mukqs*, an awl.

bride, *weetauadteaen-in* [*wetauadteadt*, when she is married, taken as a wife] (*nœwetauadtam*, I (a woman) am married, C.). See wife.

bridegroom, *wussentamwáen*, *-waēnin* [*wussentam*, he marries (*wusséntam*, 'he goes a-wooing', R. W.)]. See husband; marry.

***bridge,** *toyusk*, R. W. Cf. *tœskeonk*, a ford.

bright, *wóhsumóe* (*wossumœ̄e*, C.), bright, shining, as a torch or fire; *wohsippáe*, *wohsippohtáe*, bright, glittering, as stones, polished metal; *wôôhsuppáe* (and *wôsittáe*) *togkodteg*, glittering sword.

brightness, *wohsumœ́onk*, a shining forth, emitting light. *wompag*, bright light, that which is bright; from *wompi*, white.

brim. See edge.

bring, *paudtau*, he brings (it) hither: *paudtaush* (*paútous*, R, W.; *patauish*, C.), bring thou it hither; *paudtah*, bring (it) to me; *paudtóœk* (*pautâuog*, R. W.), bring ye it. *pásœau*, he brings (him) hither or near; with suffix *uppasœuh*, he brought him to him (*noh pasœ*, bring him, C.); from *pâhsu*, *pasœ*, he is near. *sohhœwunau*, he brings (him) out, caus. from *sohham*, he goes out; caus. inan. *sohhœwuttau*, he brings (it) out. *petukodtum*, he brings (it) in. *patchippohtīnat*, 'to bring up anything from a place', C. (?). See fetch.

bring forth. See bear children; produce; yield.

broad, *kishki*, *koski*. See breadth.

broken, *pokshâe* (*pókesha*, *pokeshawwa*, R. W.; *poohquĭsshau*, C.). See break.

brook, *sepuése*, *sepuus; sepoêse*, little river, R. W.; *sebuxezes*, *sebuczzue*, Narr., Stiles.

brook—continued.

Dimin. from *sēpu*, a river. Dimin. of 2d degree *sepoêmese*, a little rivulet, R. W.

broth, pottage, *sóbahég*, *sebahég*, *sabahég*, that which is made soft or thinned. From *saupáe*, *sabáe*, soft, thin, melting.

brother, *wemat-oh*, his brother, the brother of (him); *wemat-in* (*ꝏwemăttin*, C.), a brother, i. e. any brother, the brother of any; *neemat*, my brother; *keemat*, thy brother; pl. *wematog*, his brothers (*weematíttuock*, they are brothers, R. W.). *weetahtu-oh*, her brother or sister, properly one of the same family or born in the same house (*netat*, a sister, C.). *nun-nohtónukqus*, my brother; *kenohtónukqus*, thy brother; *wunnohtónukqus-oh*, her brother, the brother of (her). *weetompas-su* (his or her friend), his or her brother or sister (*wetompas-in*, a sister, C.); *neetompas*, my brother or sister; *keetompas*, thy brother or sister (Abn. *nidañbé*, mon frère, seu un étranger que j'aime comme mon frère, Rasles). N. collect. *weemattinneunk*, all the brothers, the brotherhood. *weesumus-soh*, his or her younger brother or sister, the younger of brothers or sisters (*weésummis*, a sister, R. W.; Muh. *ngheesum*, a younger brother or sister, Edw. 91). *mohtommégit*, *mohtomégitche*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *netohcon*, an elder brother; *nmase*, an elder sister, Edw. 91). See sister.

It is doubtful whether Eliot had himself mastered the distinctions in the expression of degrees of relationship between male and female members of the same family. From a comparison of the revised edition of his translation with the translation of John's Gospel printed with the Massachusetts Psalter in 1709 it appears that *weemat-oh* expressed the relation of brother to brother, *wun-nohtónukqus-oh* of brother to sister, *weetahtu-oh* of brother or sister (without distinction of sex) to brother, and *weetompassu* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTÉE, SŒUR.

build a house, *wekitteau*, he builds his house, makes his wigwam (houses himself); *wekuhkau*, he builds a house for (another person).

building, n. *wekitteaonk* (pass. vbl. being built). *-komuk*, which seems to signify an inclosed place, a shelter or covert, was used in the composition of names of buildings other than dwelling houses erected by the English. Thus *qunnunkque-komuk* (*quinuhqui-kōmuk*, C.), a high tower; *mayyeakomuk* [*miyae-komuk*], a meeting house, C.; *mechimukkōmuk* (feeding house), a barn, ibid.; *woskeche komuk*, the top or roof of a house, etc.

burden, *weanun*, *weanin; weassunau*, he bears a burden; *weassuk*, when he bears a burden; pl. *neg weassukeg*, bearers of burdens (*niâutàsh* and *wéawhush*, take it on your back, R. W.).

burn, v. i. *chikohteau*, *chikohtau*, it burns; *nꝏtau chĭkohtop*, the fire burned (*chikkoht*, C.; *chíckot*, fire, R. W.); from *chĕke*, *chikke*, violent, fierce, and *ohteau*, it has itself, it inherently is); *chikohtáe*, burning, on fire. V. t. *chikkosum*, *chikohsum*, he burns (it); with an. obj. *chikkossu* (*nut-chikkos*, I burn, C.). Vbl. n. (act.) *chikkóhsuonk*, *chikkósuonk*, a burning; (pass.) *chikkoswuttúonk*, a being burned. V. i. *nashquneau*, it burns, primarily it rages. Cf. *nashquit* (when it storms violently), a tempest or destructive storm (*nun-nishquet*, I rage; *nashquittin*, a northerly storm or a tempest, C.). Suppos. part. concrete *nashquttag*, that which burns, a fire (*squtta*, R. W.); *nashqunnáe mohkossaash*, burning coals. V. t. *nashqussu* [*nashqun-ussu*, he makes burn], he kindles, sets on fire; sometimes v. i. *nashqunánumohteau*, he kindles fire. See consume.

burnt, *chikkohtauun; chikkosumun* (of inan. obj.), pl. + *ash*.

burrow, *wônogq* (a hole); *ówonogkuog*, *ꝏwonogkꝏog*, they burrow (have holes).

burst, *pashksheau*, it bursts asunder; *paskuhkom*, *pashkuhkom*, he bursts (it) asunder. From *pâhshe*, half; *pohsheau*, it divides in two. See gun.

bury, *posekinnau*, be buries (him); suffix *up-posekin-óuh*, they buried him (*nup-pꝏsŭkin*, I bury, C.; *posakúnna-*

bury—continued. *mun*, to bury, R. W.); *posekinit* (when he is buried), his burial; *posekinitteaonk*, a burial, being-buried. From *poskeu*, he is naked; *poskinau*, he strips (him) naked or is naked.

bush, *nepéunk; chippishinneuhtugk.*

business, affair, *ŭnniyĕuonk* [act. vbl. from *unnaiinneat*, to be so or in such manner], condition, case, circumstances: *ponniyeue ŭnniyeŭonk*, 'rude behavior, manner, way, state, condition', C.; *wunnegen unniyeuonk*, a good cause, ibid.; *matcheniyeuonk*, 'evil case', El.; *wuttinniyeuongash*, his affairs. *pissaumatóonk*, *pissisháonk* (*pissaiyeuonk*, C.), business, employment.

but, conj. *qut* (*qut*, *qut onch*, C.); *webe*, *wepe* (only), but, Mass. Ps.; *qut onch*, *ohnchikoh*, but yet.

buy, *adtôaü*, he purchases from (him); *noh adtôadt*, he who buys, a buyer;

buy—continued. *adtôadche*, bought, purchased; act. vbl. *adtôaonk*, a purchase (*óadtuhkau*, he pays (him); *oadtuhkah*, pay me; *nuttottōwam*, I buy, C.). *manóhamin*, he buys it, R. W.; *kum-manóhamin?* have you bought (it)?; *kum-manóhamoúsh*, I will buy it of you; *kuttattaúamish*, I will buy this of you, ibid. Elsewhere, *manœham*; an. obj. *manœwhau*, he redeems or ransoms. *taphum*, *tabhum* (he satisfies, makes satisfaction), he buys (it); *taphumau*, he buys it of (him); *nut-taphumauop*, I bought (it) of (him). From *tâpi*, it is enough, it suffices.

by, prep. *nashpe*, by, by means of, with (object, agent, or instrument) (*nâshpe*, *nashpēne*, by or through, C.); *wutche*, by, proceeding from.

bye and bye, *náim*, *nàmitch*, R. W.

C

call (v.), *wehkomau*, *weékomau*, he calls (him): *wehkom kahsuk*, call thy husband (*wécum*, R. W.); *wehquetum*, he calls for (it), asks for (it); *wehquetumau*, he calls on (him) for (it), asks (him) for (it); *kœwehquetumoush*, I pray thee (*kœwequetummâush*, I beseech you, C.).

call by a name (appellare), *hettamun*, it is called (*tahéttamen*, what call you this? R. W., = *toh hettamun*, what is it called?): *ne pish hettamun may*, it shall be called the way, etc., Is. 35, 8. *hennou*, *hennau*, he is called (by the name of): *toh kuttehenit?* what is thy name (how are you called)? (*tahéna?* what is his name? R. W.); *hennou*, *áhunóu*, he calls (him); suffix *wuttinuh*, he called him.

call by a name (nominare), *ussowenau*, he calls or names (him): *pish kuttussowen Jesus*, thou shalt call his name Jesus. *ussowetam*, he calls or names (it): *toh ussowetam?* (*tahossowêtam*, R. W.) what is the name of it? *ussowessu*, (he is) called or named; *assœwesit*, called (when he is called), C.; *ntússawese*, I am called or named, etc., R. W.

calm, *auwépin*, the wind ceases (*auwêpu*, a calm, R. W.; *auwepŭe ahquompi*, a calm season, C.; *awêpesha*, it calms, R. W.). Cf. *waban*, wind.

camp, *tuppuksinnœonk* [act. vbl. from *tuppuksinnœog*, *tuppuksinwog*, they encamp].

can (auxil.), *woh*, 'may or can', expressing 'a possibility to be', El. Gr. 20: *uttoh woh yeush en nnih*, how can these things be? John 3, 9; *matta woh wunnampœhamauoh*, he could not answer him. See able; unable.

*__candle__, *wequánanteg* (*wasâquanânĕtick*, C.; *wequanantig*, R. W.). See light.

canoe. See boat.

cap, *hashœnukœ* (*ashónaquo*, or *saunketippo*, cap or hat, R. W.; *onkqueekhœ*, a hat, C. Cf. *onkqueg*, *onkwheg*, that which covers over; a cover).

captain, *mugwomp*, *mugquomp*, pl. *-aog* (*keénomp*, *múckquomp*, pl. *-paûog*, 'captains or valiant men', R. W.; *umukquompāe*, valiantly, C.), = *mogke-omp*, great man (relatively great or by com-

captain—continued.
parison). *keenomp* (*kenompāe*, valiantly; *kenompāonk*, valor, C.).

captive, *missin*, indef. *missinnin* (*missínnege*, R. W.; *num-missinám ewo*, this is my captive, R. W.). *missinnin* primarily signifies a man (homo) of any other (that is, inferior) nation, as distinguished from *wosketomp*, the tribe-man (vir); literally it is 'one of the many', *missininnu*; pl. *missinninnuog*, people (*ninnimissinûwock*, 'folk', R. W.), answering to Greek *οἱ πολλοὶ* etymologically, but more exactly to *βάρβαροι*, 'barbarians', in its applied use; *missinóou*, *missinnœ*, he is a captive, an outside or foreign barbarian.

capture, *missinohkonau*, he takes or carries away captive (him or them); with suffix *nah ummissinohkonuh*, he took them captive. See catch; seize; take.

care for, *wuttœantam*, he cares for, is careful of (it); *wuttamantam*, he is careful, or full of care (*wuttạnantam*, C.; *notammâuntam*, 'I am busy', R. W.). *nanaantam*, he takes care of (it); *nanauantamŏe*, careful, C.

carry, *kup-pumminegkon-ish*, I will carry thee; *nup-pumminneeteam hussun*, I carry a stone, C. (?). *sohhœwuttau*, he carries (it) forth. See bear; bring.

carve, *kogkóhsum*, *kogoksum*, *kuhkussum*, he carves, shapes by cutting, cuts out, engraves (it); *kogoxumœonk*, 'engraving', carving; *kogoksumwe*, carved, 'graven'.

cast (a stone), *togkonat qussuk*, to hurl a stone at an object, from the hand or a sling. From *togkom*, he strikes.

cast away, *pogketam*, he casts (it) away (*nup-pâketam*, I throw away, C.); *pogkenau*, he casts (him) off or away (*n'pakétam* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *noh pagkenont ummittamwussoh*, he who divorces or puts away his wife; *pognit*, (when she is) put away, divorced.

cast down, *unnohkónau*, *nohkonau*, *nœkinau*, he casts (him) down; suffix *wuttinnohkonuh ohkeit*, he cast him to the ground; *nœkshau*, *nohkshaw*, he casts himself down (quickly or violently); *nœkuhkonau*, he casts (him) down (from a high place); suffix *wunnœkuhkonuh*, he casts them down; *unnohteau*, he casts (him) into or to; *unnohteáog nœtaut*, they cast (them) into the fire; *unnóhteam*, *unnuhteam*, he casts (it) down; *penohkonau*, he casts or throws (him) down (*penohkōnat*, to throw down, C.); *penuhkau*, he cast down upon (him); *uppenuhkauoh qussukquanash*, he cast down on him stones, Josh. 10, 11; *penuhteau*, he cast down (it) upon (it): *penuhteau wuhhogkuh en ohkekontu*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *nœkeu*, *nohkeu*, he descends,- *en ohke-au*, goes earthward.

cast into the water, *chauopham* (*chowwoppómmin*, to cast overboard; *chouwophash*, cast (thou) it overboard, R. W.); *chauohpuhteash om*, 'cast a hook', Matt. 17, 27. So, *chauopham*, he boils or seethes (it), i. e. puts it in water. Cf. *chauopsheau*, he casts himself or falls into the water.

catch (ensnare), *puttawhau*, *puttuhhau*, he catches by a snare, ensnares; and pass. (but more usually, *puttohham*, *puttahham*, he is caught, ensnared); *puttahhamwog*, they are snared; *puttuhhuk*, when he is snared; *kuppitham*, thou art caught (in a snare), Jer. 50, 24; *puttahhamwehettit*, when they are caught (as fishes in a net); *puttuhhukquehettit*, when they are caught (as birds by a snare), Eccl. 9, 12. Cf. *petshau*, he falls into (a pit or snare); *petutteau*, he goes into, enters; *pētau*, he puts into.

catch (lay hold of), *tohqunau mosquoh*, he catches a bear; *wutohqunóuh*, they catch him; *tohqunum* (*tohquinum*, C.), he catches, seizes hold of (it). Cf. *togqun nishwe* . . ., 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wuttannun*, he catches or lays hold on (him) by (a part or member); *nuttannun œweeshittœn-it*, I caught him by his beard; *noh anunont anumwoh wehtauogut*, one taking a dog by the ears.

caterpillar, *mœpáog*, *mœpauœk*.

cattle, *netassu* (*netas,* C.), pl. *netassuog,* any domestic or tamed animal.

caught (by inan. obj.), *uppuhkuk sógkuttin,* his head caught (in a tree).

cause; causing. Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of *-wah-* or *-eh-* after the root of the verb, as *pogkenumwog* they are blind, *pogkenumwaheóg* they are made to be blind; *nꝏtam* he hears (it), *nꝏtamwaheh* cause thou me to hear; *wahteau* he understands, *wahteauwaheh* cause thou me to understand; *noh pannéont* he who goes astray, *noh panneahheont* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *wutch,* alone and in compounds, entering into the composition of nearly all verbs which include the idea of source, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See because; father; from.

cave, cavern, *hassunnegk.*

cedar, *chikkup* (*utchukkŭppemis,* C.; *mishquáwtuck* [=*musqui-uhtug,* red wood], R. W.).

change, *ôsꝏwunum wuthogkꝏunash,* he changes his garments; *ôsꝏwunont,* if he change (beast for beast, Lev. 27, 10); *matta nut-ôhósue ussu,* I change not (I do not changeably); *ósꝏwemꝏ,* it is changed, it changes; *pajeh ósꝏwemꝏuk,* till it is (shall be) changed.

cheat, *asꝏkekodteamꝏ,* he uses deceit, deceives intentionally (*nut-assꝏkekodteam,* I cheat, C.); *noh asꝏkekodteamwit,* the deceiver, he who deceives (habitually); n. agent. *asꝏkekodteamꝏen,* one who deceives (actually). See deceive.

cheek, *manꝏnau, m'nꝏnau; nannꝏnau,* my cheek; *wannꝏnau* (*wonnūnou,* C.), his cheek [*nꝏnau,* he sucks?].

cherish, *nussohkommoosꝏ́wam,* I cherish or nourish (*summoonittinneat,* to be cherished or nourished, C.).

chestnut, *wompumus* (*wómpimish,* R.W.), a chestnut tree; *wómpimineash,* chestnuts, R. W.; *waumpmunch* (Narr.), Stiles; Del. *wapim,* chestnut, Hkw. [*wompi-minneash,* white fruit or nuts].

chew, *pasquodtam,* he chews (it)?; *asquam pasquodtamꝏmuk,* before it was chewed, Num. 11, 13 [*pasquag,* fine, minute; cf. *pup-pissi,* dust]. *onchittamau* or *kohkodhumau,* it chews the cud; *onchittamont, kohkodhumont* (suppos. part. an.), chewing the cud. *oncheteauun,* 'revised' or 'corrected', is used on title-page of Rawson's edition of Samp. Quinnup. (Sincere Convert), 1689.

chief, *kehche, kehte, kehtau,* he is chief or relatively great. See old. *missag, mohsag,* relatively great or important; *anue mohsag,* that which is more or most great; *missugke,* great, powerful, important; *masugkenuk,* (when he is) very great, chief; *wame masugkenuk,* 'the Almighty'. *piahqutuk, piahquttumunutche,* chief or principal (man, servant, etc.), Gen. 40, 20, 22. See ruler; sachem.

child, *mukki,* pl. +*og;* dimin. *mukkiēs,* a little child (*mukkoies,* C.; *num-múckiese,* my child, R. W.). *nꝏnuk,* (when he sucks) a sucking child; *nꝏnukáe mukkies* (*nonấnnis, nòonsu,* R. W.; Narr., *nunnese* Stiles; Peq. *núzaus,* Stiles) a suckling. *peisses, peississu,* (he is) very small [an. dimin. from *pea-,* little]; *peississit* [suppos. part. from *peississu*], when he is very small; *noh peississit,* 'he who is least', Matt. 11, 11; pl. *peississitcheg.* Intens. or dimin. of endearment, *papeissesu, papeississit, papéasek* (inan., but applied to children, 'little thing') (*papoòs,* a child, R. W.; *nip-pápoos,* my child, ibid.; Peq., *pouppous* Stiles; Lat. pupa, pusa). *mukkutchouks* (*múckquachucks,* R. W.), a male child, a son. See boy. *nunkomp* (*nónkup,* C.), a boy, a youth; dimin. *nunkompaes, nunkompaemes* (*nonkumpaes,* C.) [*nunkon* (*naûki*), light, levis, and *omp,* man]. *nunksqua, nunksq* (*nonkishq,* C.), a girl, young woman [*nunkon-squa*]; dimin. *nunksquaes, nunksquaemes.* See young. *neechanog,* pl. (they are born) children (without regard to age or sex), offspring; *wunneechan,* his child (Muh.

child—continued.
wnechun, Edw.; *kenechânog*, your children, C.); *wunneechâneunk*, the children, as a body or class, collectively. See daughter; son.

***chimney**, *wanachikomuk* (*wunnachkēmmuk*, C.; *wunnauchicómock*, R. W.), =*wanashque-komuk*, on the top of the house.

chin, *mishœn*, C.

chogset. See cunner.

choke, *nuppashoon*, I am choked, C.; *nupwoshwóog*, they are choked, El.

choose, *pepénam*, *pepeneam*, he chooses (it); *pepenash*, choose thou; *pepenau*, he chooses or selects (him); *mahche pepenăuonche*, after having chosen him, C. From *penœwe*, it is different; *pe-penau*, he differences.

chosen, *pepenœwonche*, *-auonche*, one who is chosen.

circle. See round.

circumcise, *quoshqussau*, *quosquswau*, he circumcises (him); *quoshqussausu*, (he is) circumcised; suppos. part. *noh quoshqussuk*, being circumcised.

circumcision, vbl. n. *quoshqussausuonk*.

***city**, *kehtotan*, *keihtotan*, great or chief town. See town.

clam, *poquaûhock*, R. W.; Peq. *pouhquauhhaug*, *p'quaughhaug*, Stiles; the round clam (Venus mercenaria), from the black or, rather, dark purple margin of the shell, of which the Indians made the '*suckaúhock* or black money', R. W. 104. The first portion of the name, *pooquaw*, is retained in Nantucket; the last, *quauhaug*, in other parts of New England. Rasles gives (Abn.) '*pek8é*, pl. *pek8ahak*, huitres'. The derivation is not clear. Perhaps *pukquag*, that which is bored, and *haug* (*hogk*), a shell; or *pukquag* (*póquag*) may be employed in its derived sense, an inclosure, with reference to the box-like character of the shell as contrasted with the gaping valves of the Mya. *sickíssuog* (*sŭkkissŭog*, C.; Peq. *sucksawaug*, Stiles), long clams, Mya arenaria [=*suhq-*, *sohq-ussuog*, they spit or squirt].

claws, talons, *onkqunnésog; wonkqunnésog*, their claws [*uhquon-ese*, dim. a little hook]. *múhkos*, pl. *múhkossog*, the nails, claws, hoofs [*m'uhkóus*, a sharp point].

clay, *manœnsk*, pl. *manœnskog*, 'bricks'.

clean, *pahke*, *pohki* (*pohkoiyĕue*, C.; *pahkeyĕuê*, cleanlily, ibid.); *pahkesu*, (he is) clean, made clean or pure; *pahketeau*, he cleans (it), makes clean.

clear, *pahke*, *pohki*, (it is) clear (*pahkeyeŭe*, C.; *pâuqui*, R. W.); *pohquáe*, open, manifest, that may be seen through (*pahkee*, *pohkiyeu*, clearly, C.); *póhkok* (when it is clear, transparent), the clear sky (*pâuqui*, *pâuquaquát*, 'it holds up', R. W., i. e. it is clear). Related to *puhqui*, it is hollow, bored through; *póquag*, a hole; hence, that which may be seen through. Cf. Greek *διά*, *διὰ ἄγω*, *δείκω* (*δείκνυμι*), possibly *δαίω*, to divide.

cleave, *pohshinum*, he divides, cleaves in two, literally he halves (it), from *pohshe*, half. *pahpassehtau*, he cleaves it, makes it divide [*pohshe*, with redup. freq. and caus. inan. form].

climb, *kutóntauohtou*, he climbed up, went by climbing; *wutóntauau*, he climbed up to or into a place (*n'táuntawem*, I climb; *atáuntowash*, climb thou, R. W.); *tohkœtaau*, he climbs on (it), as a ladder, a rock, a tree (*nut-tohkœs*, I climb, C.).

close, closed, *kuppohham*, he stops, shuts, closes (it); *noh kobhog*, he who stops or closes; *kobhamuk*, suppos. part. inan. pass. closed, when it is closed (*kúppash*, 'shut the door', R. W.; *kuppōhhash ŭsquont*, shut the door, C.); *kuppi*, thick, close, dense (*cuppì-machàug*, a thick wood, a swamp, R. W.); *kuppahtu*, in a thicket or thick wood; *kuppadt*, *kuppâd* (when it is close), ice (Peq., *kuppat* Stiles); *kuppohhou* (the instrument of closing), a door; *koppómuk*, *kobhamuk*, *kobhog*, a closed place, a harbor or haven; *kupputtœn* [=*kuppitœn*, closed mouth,] a dumb person, etc. See shut.

***cloth**, *mônak* (*maúnek*, R. W.; *monag*, C.), *m'ônag*, *m'onagk*, in compound words *-onagk: womponak* (*wómpinuit*, R. W.), white cloth; *msquonagk* (*mishquinuit*, R. W.), red cloth. *comaunekunnuo*, have you any cloth? R. W., i. e. *kum-maunek-unnuo*. *mônak* was often

cloth—continued.
used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. *kummanóhamin?* have you bought?; *nummouanaquish*, I come to buy (of you); *mouanaqushauog*, chapmen, R. W. Or, with reference to its texture, *monak*, that which is many (?).

clothe, *hogkœ*, he is clothed (with); *hogkush* (*ocquash*, R. W.), 'put on', be thou clothed with; *hogqut*, *agquit* (when he puts on), clothed with; *ne agquit*, *ne áqut*, that which he is clothed with (*squáus aúhaqut*, 'a woman's mantle', R. W.); *ogqunneat*, *hog-*, to wear clothes, to be clothed (*ogquinneut*, to put on, C.); *nut-ógquannehhuam*, I clothe, C., i. e. make clothed. V. t. *ogqunnum*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkœn*, a dressed skin (*acóh*, 'their deer skin' mantle, R. W.); *hogkœonk*, clothing; *hogki*, scales; *onkhum*, he covers (pass. he is covered); *onkqunneat*, to be clothed.

clothing, *hogkœonk* (*aukœonk*, C.), pl. *-ongash*, garments. See dress.

cloud, *matokqs*, *mahtohqs* (*mattáuqus*, R. W.); *wompatokqs*, a white cloud; *matohquodt* (*máttaquat*, R. W.), when it is cloudy or overcast, 'foul weather' [=*m'wuttogki*, moisture, wet?].

coal, *mohkussa*, *mohkos*, a burning coal; pl. *mohkossaash*, coals of fire: *anue mœi onk ne mohkos*, blacker than a coal [=*m'kossa*, that which is hot (?), or *mœikossa*, black-hot (?)]. Cf. Abn. *mkasé*, charbon éteint; *mkasésk8tai*, charbon ardent, Rasles.

***cock**, *monsh* (*mônish*, *nâmpash*, 'a hen, a cock', C.; perhaps intended for *mônish nompashim* (a male); *chicks*, "taken from the English", R. W.).

codfish, *anishămog*, C., from *anussu*, *anishu*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *pauganaùt*, pl. *+amwock*, R. W. (but *pâkonnótam*, haddock, C.).

cold, *sonqui*, (it is) cold or cool (to the touch); *ohke sonkqui*, the èarth is cold, C.; *sonkippog*, cold water (*saunqui nip?* is the water cool? R. W.; *saunkopaugot*, cool water, ibid.); adj. an. *sonkquesu*, he is cold (*annúm sonkquesu*, the dog is cold; *nus-sonkques*, I am cold, C.). *tohkoi* (*tahkì*, *tátakki*, R. W.), it is cold weather (*mœcheke tohkoi*, it is very cold, C.; *tahkèes*, cold, R. W., but rather, cool, a little cold, dimin. of *tahki*); adv. *tohkaeu*, in cold weather; suppos. inan. *tohkag*, (when it is) cold. Cf. *taquònck*, autumn; *taquáttin*, it is frozen, R. W.; *tœpu*, *tohpu*, frost; *tahtippadtou*, he quenches, he cools (it); *úhtappadtam*, he quenches. *quoshquodchu*, he feels cold, suffers with cold (*quosquatchu*, he is cold, C.; *núckqusquatch*, *núckqusquatchímin*, I am cold, R. W.; *annúm quosquatchœ*, the dog is cold, C.).

collect. See assemble; gather.

come, *peyáu*, he comes, oppos. to *monchu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *peyaush* (*peyosh*, C.), come thou; *peyunk*, come ye; suppos. part. *payont*, when he comes, he coming; *paáhettit* (*peyáhettit*, R. W.), when they come, they coming or being come (*tahwhitch kup-peeyaúmen?* what come you for? R. W., =*tohwutch kuppeyaumœ?*). See arrive.

come or **proceed from**, *wutcheu*, *wadchiyeu*, he proceeds or originates from or in (having regard to the origin or source), sometimes *wutjishau*; suppos. part. *wadchiit*, *wajhet*, he who comes from: *toh wadchiit*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchieh*, 'whence I am', John 7, 28; inan. pl. *mushœnash wutjishaash*, boats came from, John 6, 23 (*tunna wutshaúock?* whence come they?; *wetuômuck nóteshem*, I came from the house; *náwwatuck nótcshem*, I came from afar, R. W.) From *wutche*, from. *kachémœ*, *kutchemœ*, it proceeds or comes from (with regard to procedure or progress); *knen kitche*, I begin, C., i. e. I go onward from; or *nukkitcheŭssem*, ibid. See begin; earth; father; proceed.

comfort, *tapehhuau*, *tapheau*, he comforts (him), lit. causes (him) to be content (*nut-tappeh*, I comfort, C.; *tappehhuōnat*, to comfort, ibid.). Caus. from *taupi*, *tâpi*, it is sufficient, or enough; *tapantam*, he is satisfied. See satisfy.

command *annumau*, *annœnau* (he speaks with authority to), he commands (him); *annœnónish*, I command thee (*kut-annœnuk*, he commands thee; *nut-annœnuk*, he commands me, C.); *toh ánont*, *ne ánont*, what he commands; suppos. part. *noh ánont*, he who commands, he when commanding; *wuttinnœwaonk*, (his) saying, command. See say; think.

commandment, *naumatuonk*, pl. *-ongash*, law, commandment. *annœteamœonk*: *wuttannœteamœonk God*, a commandment of God; act. vbl. from *annœteam*, *annœtam*, he commands (inan. obj. or intrans.) *nœwaonk*, a saying (by a superior to an inferior), a commandment; from *nœwau*, he says. See say. *kuhkuhwaonk*, ordering, an order or command [lit. a marking out, from *kuhkenau*, he marks out, sets in order].

common, *mœchekeyeuœ*, it is abundant, it is common; *nanwe missinninnuog*, common people; *nanwe petukquneg*, common bread (*nanwe wosketomp*, any man, C.); '*nanwe wut-Epistleum Jude*', the general epistle of Jude.

commonly, *wekōnche*, C.

commotion, *wogkoueonk* (a stirring up, or setting in motion), a stir, tumult, commotion.

companion, *weetomukqutch* (he who goes with or accompanies); *weetomp*, a companion, comrade, friend. See friend.

compare. See liken.

compel, *chetanuwau*, he compels (him), C.; *chetimau*, El. See force, v.

complain, *quenowáuog*, they complain, R. W. (rather, they are in want, lack something); *tahwhitch quenawáyean?* why complain yeu (sing.)? R. W.

completely, *pakodche* (*paucótche*, 'already', R. W., and *paugcotche*): *pakodche ussenat*, to do completely, to accomplish; freq. *papogkodche*, to the full or uttermost. See finish.

conceal. See hide.

conceive, *wompequau*, *wompequaeu*, *-quóou*, she conceives, is pregnant; *wompequait*, if or when she conceives; adj. *wompequáe* (*wompĕquo*, C.), with child, pregnant; *wompequauonk* (a conceiving), conception.

concerning, prep. *papaume*.

condemn, *pakodchimau*, *pogkodchimau* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkodchummuónat*, to condemn, to convince (?), C.). From *pakodche*, completely, utterly; lit. there is an end of it, he finishes it. *wussumau*, he judges, sentences, or condemns (him). See judge.

condition, **circumstances**, *ŭnnĭyeuonk* (his affairs, matters, res). See business.

conduct one's self or **behave toward**, **do** or **act toward**, *unnéhhuau*, *unneheau*, *unheau*, he deals with, treats, acts toward, does to (him); *ne pish kuttinhen*, that or thus thou shalt do to me; *toh kittinhesh?* what am I doing to thee? how do I act toward thee?; *ne unneheh*, so deal thou with me, 2 Chr. 2, 3; *unnehhuk* (*unneheuk*) *nag*, deal ye with them, deal with them; *ne nuttinheun ne ánhit*, I do to him as he hath done (as he may do, suppos.) to me, Prov. 24, 29. This verb, of very frequent use, is a causative from *neane*, such, so: *unnehheau*, he causes it to be so to him.

coney, *waútuckques*, R. W. In the reprint 'the conck', but in the original 'the conie'. *mohtukquasog*, conies, Ps. 30, 26 (*wuhtukquasuog*, Mass. Ps., Ps. 104, 18).

confess, *sampœam*, *sampœantam*, he confesses (it); *sampœau* (*samppœwau*, C.), he confesses to (him). From *sampwe*, *sampwi*, rectus.

conjuror, *pauwau* (*powwáw*, R. W.), a priest, conjuror, or sorcerer. See priest; wizard.

conquer, *sohkom*, he conquers, overcomes, prevails over (it): *sohkom otan*, he took the town; *sohkash machuk*, overcome (thou) evil, Rom. 12, 21; an. *sohkau*, he prevails over, conquers (him); suffix *wus-sohkau-oh*, he prevailed over him; *noh sohkauont*, he who prevails or conquers (suppos. when conquering); pl. *neg sohkauoncheg*, they when conquerors, the conquerors. *ānnŭau*, *ānnŭwau*, he overcomes or conquers, C. (?).

consider of, **meditate on**, **devise**, *natwōntam*, he considers of (it).

consume, *mohtupohteau*, *mohtuppaeu* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., *mohtuppaèmo*, it is consumed, melted (*mohtupaenate*, to consume; *num-mohtupaem*, I consume or I am sick, C.). With the sense of misfortune or disaster, *mahtsheau*, it wastes away, consumes; so, *mahtsheau*, *mahsheau*, it decays, it fails, it vanishes away. From *mache*. See decay; have; pass away; sick. *nꝏtau mahchekussum*, the fire consumed (it); *nꝏtau mahchekussuau*, the fire consumed (him), = *mahche-chikossum*, made an end of burning. *mohtuttano*, it is consumed; *mahtugquash mohtutta-ash*, the trees are consumed, i. e. burned up. *mahtsuwae*, *mahtsuhhuae*, consuming (as a fire).

contempt, vbl. n. act. *mishananumaonk*, a despising or contemning; pass. *mishananittuonk*, a being despised or contemned. See despise.

contend with, be at difference with, *penuanumau*, he contends or is at strife with (him); *noh penuanumont*, he (when) contending, he who contends; mutual an. *penuanittuog*, they contend with one another. From *penoweu*, there is a difference; *penowe*, different.

contented, *tapantam*, he is satisfied with (it); he is contented, =*tápi-antam*, satisfied, or enough-minded.

contention, vbl. n. act. *penuanumaonk*, having a difference with; recip. and pass. *penuánittuonk* (mutual difference), contention, strife.

continual, *nagwutteáe;* adv. *nagwutteaeu* (it continues or is continual), at all times, always (*nagwutteaeyeuwonk*, perseverance, C.).

***converted**, *quinnuppekompau*, (he stands turned about), he is converted. N. agent. (indef.) *quinnuppekompauaénin*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Sampwutteahae Quinnuppekompauenin*).

cook. See bake; roast.

copulate, *wehpamau*, he has sexual connection with (her), he lies with, as man with woman; with suffix *ꝏwehpomuh*, he lay with her; *wepamꝏe wuskannem*, semen virile; *wepumawáonk*, sexual connection; but the same (?) verb, *wehpumau*, *wepimau*, signifies he eats with, shares a meal with, as *pish kꝏ-wepimimwꝏ*, ye shall eat with me, 1 Sam. 9, 19 (*wehpittituk*, let us eat together, Exp. Mayhew). See couple.

copulate—continued.

cord, string, *pemunneat*, *pemunneoht* (*peminneaht ome*, a (fishing) line, C., = *aúmanep*, R. W.; *peămenyaht*, a cable (?), C.). *tuttupun*, *tuttuppunohtog* (it is twisted), a cord, string, or thread; *hashabpe tuttuppun*, a tow thread; *musquî tuttuppun*, a scarlet thread.

cormorant, *kuts*, *kuttis*, *kuttuhsu*, pl. *-uog* (*kitsuog*, R. W.).

corn, *weatchimin* (the plant or corn in the field); pl. *weatchiminneash* (the fruit) (*eachimmineash*, C.; *ewáchimneash*, R. W.; Peq. *wewaútchemins*, Stiles; Narr. *accoquiss*, Stiles; Abn. *skam8n*, pl. *-nar*, *mesik8tar*, 'blé entier, qui n'est pas pilé'; *8añbighen8r skam8́nar*, or *8añbemenar*, blé blanc; *8̆is8menar*, blé jaune). This name is compounded of *min*, pl. *minneash*, grain, fruit, and a word which is related to *meech*, he eats, and *meechum* (he eats it), food, the primitive form or radical force of which I can not fix. *munnequomin*, green corn (in the field); pl. *munnequaminneash*, green ears of corn; *missunkquaminneash*, dry ears; dimin. *missunkquaminnémesash*, dried up or blasted ears. *appꝏsuash* (and *apwósue*) *weatchiminneash* (contract. *appuminneónash*), parched or roasted corn (*aupúminneanash*, R. W.); from *apwou*, *appꝏsu*, he roasts. *nꝏhkik* (*nocake*, Wood; *nókehick*, R. W.), 'Indian corn parched in the hot ashes, . . . afterwards beat to powder', 'parched meal, which they eat with a little water, hot or cold', R. W.; from *nꝏhki*, it is soft; *nꝏhkik* (suppos.), when it is softened. *pishquèhick*, unparched meal, R. W.; from *pashquag*, that which is fine or in powder, whence caus. *pashquehheau*, he makes it fine; suppos. *pashquehhik* (Abn. *péskes8*, 'il est fleuré'; pl. *-s8ak*, Rasles). *nasàump*, "a kind of meal pottage, unparched . . . From this the English

corn—continued.

call their samp, which is the Indian corn beaten and boiled", R. W.; *aupúmineanawsàump*, 'their parched meal boiled with water', ibid.; from *saupáe, sabáe*, softened by water, macerated (whence *sâbahég*, pottage; *wussabpe*, thin): *ne saupáe* (*nawsaump*, R. W.), that which is boiled soft or macerated in water; hence, *sappaeu* [*sauppae-un*, pass. part. form], 'the crushed corn boiled to a pap', Montanus, Descr. N. Netherland, 1671, = the suppawn, sepawn, of the Dutch (and pone of Pennsylvania and Maryland?). *m'síckquatash*, 'boiled corn whole', R. W., = mod. succotash [*sohquttahhash*, inan. pl. from *sohquttahham*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sohquttahhash* (sc. *minneash*), the shelled corn boiled, instead of boiled ears].

corner, *naiyag, nayag, nahnaiyag*, the external point where two lines meet, a corner or angle externally, a point [*nái*, squared, angled; *naihaue* (*nôeu*), in the middle or between two]: *adt naiyag*, to or at the corner; *yaue naiyag* (or *naee*) *wetu*, the four corners of the house; freq. *adt nahnáiyag*, at the four corners, i. e. at all the corners. *nashik*, =*naiyag* [from *nashāue*, between]: *yau-ut nashik ohke*, at the four corners of the earth; adj. *nashinne*, of or at a corner; *nashinne qussuk*, a corner-stone. *pꝏchekeheg, pꝏtsai, pꝏchóag, pꝏchag*, a retired place, out of the way, a recess, a corner: *ut pꝏchóag, adt pꝏchag*, in a corner, Prov. 21, 9; 25, 24; *aush pꝏtsaut*, go into the closet, Matt. 6, 6 [from *pahchau, pauchau*, he turns aside, deviates; or from *pohcheau*, it divides, separates].

corpse, *ahchunk*, oftener *nafuk* (when he is dead). *mauchaúhom*, 'the dead man', 'the deceased', R. W., lit. he has gone away. See dead; death; die.

corrupt, *anunnꝏ*, it is corrupt, tainted, putrid, rotten; *anunwog, aninwog* [*aninnꝏog*], they are corrupt; suppos. *anìt*, (when it is) corrupt ('it is putrefied', R. W.); n. concrete *aneuk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *aninnꝏ̄onk*, corruption (*weyausue aninnꝏ̄onk*, 'corruption of the flesh', C.); adj. *annittue*, corrupted; an. act. *anussu*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ánue* (?), more, beyond, further, too much. *pussoqua*, rotten, C.: *pussoqua weyaus*, 'corrupted flesh, or rotten', ibid. Cf. *pissagq*, dirt, mire (*pissugk*, C.).

counsel, n. agent. *kenꝏnuaen*, pl. *-aénuog*, counselors, and *kenꝏsꝏwaénin* (*kenꝏsꝏaēnin*, C.), pl. *-aenínnuog* [*kenꝏnaü*, he speaks to with authority, as a superior to an inferior or an elder to a younger]. See advice; advise.

count, *ogketam*, he counts, takes the number of (inan. objects); *ogkemau*, he counts (an. objects); *ogketash* (*akétash*, R. W.), count thou or reckon; *ogketaj ne adtahshik*, let him count the number or the sum of; an. obj. *ogkesu*, he is making a count, engaged in counting; hence, *akésuog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe ogketamunat* (infinit. as noun), 'by count'. From *ogquè*, like to, in the same manner as (?). See read.

couple, infinit. *neesinat*, to couple, to lie two together; *neesin*, he lay with (her), she lay with (him); *neesintuh*, lie thou with me; suppos. part. *neesuk*, when he or she lies with (Abn. *nissȣȣak*, ils sont mariés; *neki tȣdé* (ait vir), *nȣssi* (ait mulier), je suis marié). From *neese*, two. See copulate.

cousin, *adtonkqs* (consanguineus, or affinis?); *kadtonkqs*, thy cousin, Luke 1, 36; *wadtunkqusoh*, her cousins (*watòncks*, R. W., *wodtonkqsin*, C., a cousin; *natóncks*, my cousin; *wattonksíttuog*, they are cousins, R. W.); *nuttonkqsog*, 'sirs', Acts 27, 25 (for Gr. ἄνδρες).

cove, *aucùp*, 'a little cove or creek'; *aucppâwese*, 'a very little one' [=*aucupaēse*, dimin.], R. W. From *kuppi*, closed, shut in. Cf. *kobpog*, a haven.

covenant, agreement, *wunnꝏwáonk* [*wunne-nꝏwáonk*, good talk]; *wunnꝏwau*, he covenants, makes a league or agrees with (him).

cover, *onkhum*, he covers over, hides (it); *nut-onkhum nuskesuk*, I hide (cover)

cover—continued.
my face; vbl. n. *onkwhonk*, a covering, a screen; n. concrete *onkwheg*, that which covers (as the cover to a dish or box); hence *onkqueekhꝏ* [=*onkwhēgꝏ*], a hat. Cf. *ogquuneat*, to wear clothes, to be covered; *ogkꝏ*, he is clothed; *ogkome*, *ongkoue*, beyond, on the other side of (covered). *puttagham*, *puttughum*, he covers up, he hides (it): *puttoghumunāt poshkissūonk*, to cover one's nakedness, C.; n. concrete, *puttagwheg*, a covering [*puttogueu*, he hides himself]. *wuttunkhumun* [*wut-onkhum-un*] *monak*, she covered it with a cloth. Cf. *Waútacone*, pl. *Waútaconúaog*, R. W. (*watâhkŏ̆gno*, C.), 'coat men', 'such as wear coats', a name given to the English. *nuhkuhkom*, it covers over, overwhelms, puts under (as a flood); an. *nuhkuhkauau*, it overwhelms, covers over (him); from *nꝏkeu*, it descends, comes down, with *k'* progressive. *natippau*, *nehtippau*, it is covered with water, Gen. 7, 19, 20.

covering, *onkwheg* (see cover). *uppôhquos*, *obbohquos*, a covering (awning, screen, or the like), something put over or above; *ne ábuhquosik*, its covering (of a chariot, Cant. 3, 10) (*abockquósinash*, pl., the mats used for covering the wigwams, R. W.).

covet, *ahchewontam* (he thinks very much of, desires exceedingly), he covets (it); pl. suppos. *ahchewontegig*, the covetous.

coward, *sohquompꝏo*, C.; *sohquompooonk*, cowardice, ibid. (?); *sohqutteahhaue*, faint-hearted, ibid. (?).

crafty, *wunnompewessu*, *wunnompuwussu*, *nehtómpuwissu*, (he is) crafty, 'subtile' 'with guile', (*wunnupwowae kenosꝏwāonk*, crafty counsel, C.); *wunnompeuhkau*, he beguiles, deceives by craft (him). Cf. *nompatauunat*, to substitute one thing for another.

crane, *tannag* (*taûnek*, R. W.), from *tanne*, hoarse (?). *sassadt*; cf. Abn. *sassaghi-8̇i*, il est droit.

crash, *toshkeonk*, a crashing (noise?), Zeph. 1, 10.

crawling, creeping, *pamompagit*, (when) it creeps; *noh pamompag*, that which creeps; pl. *pamompakecheg;* an. *pamompagin ŏáas*, 'creeping thing' (*nuppummŏ̄tashom*, I creep, C.); freq. and habit. *pápámompag*, pl. *-pakecheg*, and *pápámꝏtcheg*, creeping things.

create. See make.

creature. See animal.

creeping. See crawling.

crooked, *woonki* (*wâuki*, R. W.; *wonkoi*, C.), crooked (lit. it bends); *ne woonkag*, that which is crooked or bent; adj. an. *woonkesu* (*wonkkenâsu*, C.), he is bent or crooked; *wounkagk*, (when it is crooked) error, transgression. *wónkinnum*, he bends (it); *woonkitteau*, he makes (it) bent or crooked [related to *waéenu*, round about, bent or curved around?]. *penâyi*, crooked, R. W. [*panneau*, he goes out of the way, turns aside, errs]. *pemisquâi*, 'crooked or winding', R. W.; freq. *pepemsque*, crooked, tortuous; cf. *pemsquoh* [*pemsqueu*, it whirls or twists], a whirlwind.

cross over, *qushkodteau seip*, he crossed over the river; *seip ne woh mo qushkodtéomuk* (pass. particip.), a river that could not be crossed over or passed.

crossway, *pummeeche may*, Obad. 14.

crow, n. *konkontu* (*kaukont*, pl. *+uog*, R. W.; *kongkont*, C.); *kutchikkonkont* [*kehche konkont*], 'raven'; elsewhere *konkontu* and *weenont*. Onomatopoetic.

cruel, *onkapunnáe*, *áwakompanáe* (tormenting, torturing), cruel, severe (of pain or torture); *onkqueneunkque*, C., *unkqueneunkque*, El., grievous, terrible, extreme [from *únkque* or *úhqueu*, at the extremity, extreme].

crust (of bread), *koshkĭttake*, C. From *kôshki*, rough (?), or *kishke-ohtag*, that which is at the side of (?).

cry (weep), *maü* (*mou*, C.): *nummꝏcheke móh*, I weep much; *nummauop*, *mummôp*, (*nummoup*, C.) I did weep; *mauug*, *mauuk*, when he weeps or cries; suppos. pl. *neg máugig* they who weep; adj. *maue*, *mauwe*, weeping (*mâuo*, 'to cry and bewail', R. W.); freq. *mauemaü*, he cries or mourns. See mourn.

cry aloud, cry out, *mishontꝏwau*, he cries out, shouts (roars, C.); imperat. sing. *mishontꝏwash* (*mishaúntowash*, R.

cry aloud, cry out—continued.
W.), cry out; vbl. n. act. *mishontꝏwaonk*, a crying out, outcry, shouting.

cuckoo, *kiyunk*, Lev. 11, 16; but in Deut. 14, 15, *kukkow* is transferred. It is not certain to what species of bird the name used by Eliot belonged.

cunner, chogset, or **burgall** (Labrus chogset, Mitch.; Crenilabrus burgall, Storer), *cachauxet*, Stiles (Peq.) [*chohchohkesit*, spotted?].

cure, heal, *neetskéhheaü*, he cures or heals (him) (causat., makes him well); *neetskehteau*, he cures or heals (it, as a fever, a wound); *neetskesu*, (he is) cured or restored to health (*nun-neetskeh*, I heal, C.); *neetskehhuwaonk* (a making well), a cure.

current, *kussitchuwan* (it flows swiftly onward); *uk-kissitchuannꝏonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

curse, *mattánumaü*, he curses (him); *matánumꝏk*, curse ye (him); *mattantam*, *mattanitam*, he cursed (it) (*num-mattannĭtteam*, v. i. (?), I curse, C.; *mattanniskōnat*, v. t. an. (?), to curse, ibid.); *matanittuonk* (*mattannuttuonk*, C.), a curse (pass.); *matunumáonk*, a curse (act.); cf. *mattannit*, devil. *matchenaneteau*, v. i. he curses; *matchenantam* (he thinks evil, is evil-minded), he curses (it); *matchenaneteáonk*, cursing; *mamatchenau*, he curses (him) [intens. from *matchenaü*].

custom, *úhshuáonk*, *ushuaonk*, a custom (*ushuwāonk*, *usseonk*, an example, C.; *uhshuwaonk*, example, Danf.), =*usseáonk*, doing (?). See action.

cut, *tummussum*, *tummehtam*, he cuts (it) off: *tummehtamwog uppuhkuk*, *tummussumwog uppuhkuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*nuttummĭssum*, I cut, C.; *tummethamunate mehtug*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne woh tâmetahhamuk*, that which must be cut off; *tummehtamun*, (it is) cut off. *tummehtamau wuhtauog*, he cut off from (him) his ear; with suffix *wuttummehtamauoh*, he cut (it) off from him. *tummigquohwou*, he beheaded (him), =*tummehtamau uppuhkuk* (*timequássin*, to cut off or behead, R. W.). *nehnekikkom*, he tears, claws, rends, cuts in pieces (as by the teeth or claws); with an. obj. *nehnekukkau*; intrans. *nehnekikkissu*, he tears, rends, or cuts (particip. *nenehkissôsu*, cutting, C.); *neekussôsu*, *neegqsôsu*, he cuts himself. *mꝏsum ummeesunk*, he cuts or shaves his hair [lit. he smoothes it; from *mꝏsi*, smooth] (*moosomūnat*, to shear (sheep), C.; *mooswittinneat*, to be shaved, ibid.; *peeghumunat*, to shave, ibid.; *nuppeegham*, I shave, ibid.).

D

dance, *pumukau*, he dances; *pummukónat* (*pumukkōnat*, C.), to dance; *pummukaonk*, a dancing (*pauochaúog*, 'they are playing or dancing', R. W.; *ahque matwâkesh*, do not dance, C.; *mattwakkâonk*, dancing, ibid. This was probably the war dance. Cf. *matwau*, an enemy; *matwaûonck*, a battle, R. W.).

dangerous, *nânukquok* (when there is need to beware), from *nunnukqussu*, he takes heed, is cautious (*nen nunnukqus*, I beware, C.), which is from *nuhquaeu* (?), he looks for, looks out, uses his eyes: *nunnukque aquompiyeuash*, perilous times; *naunukquappu*, *nukquappu*, he is in danger.

dark, *pohkenái* (*paukúnnum*, dark, R. W.; *pohkunni*, C.), when it is dark; as n. darkness; *pohkeni* (?), it is dark; *pohkenahtu*, in darkness; *pohkenittipukꝏk*, 'in the dark night', night-darkness; adv. *pohkenáe*, darkly, obscurely; causat. *pohkenumwáe* [=*pohkenumuhháe*], making dark, made dark, blind. Probably from *pogkenau*, he puts away, a putting away light or the sun. Cf. *wayont*, (going away) sunset. But how related to *pohki*, *pahke*, clear, plain, transparent? See day.

Roger Williams states that the Indians called the constellation Ursa major ("the great Beare, or Charles Waine") *mosk* or *paukúnnawwaw*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *konooh*, a bear.

dark—continued.

The name, as applied to the constellation and the animal, was probably derived from *pohkenai*, signifying 'he goes when it is dark', or by night.

daughter, *wut-taun-oh*, his daughter, the daughter of; pl. *wut-taun-og*, the daughters of, his daughters; indef. *wut-taun-in*, the daughter of anyone, any daughter, a daughter (*wuttonin*, C.); *nut-taunes* (*nittaúnnis*, R. W.; *nuttônnees*, C.), my daughter; collect. *wuttaunéunk*, all the daughters, all who are daughters, the daughterhood; *wuttôneu*, *wuttauniyeu*, he begets or has a daughter, she bears or has a daughter.

Mr Duponceau, in his Notes on Eliot's Grammar (pp. xiii, xiv), expressed his surprise, "after the positive statement of our author that substantives are not distinguished by cases (except [animates when governed by a verb transitive] as above mentioned), to find different terminations of the same word in various parts of his translation of the Bible, of which he makes no mention and gives no explanation in his Grammar." He instances *wuttaunoh Zion*, 'daughter of Zion', Lam. 2, 8; *woi Jerusalemme wuttaunin*, 'O daughter of Jerusalem!' *woi penomp Zione wuttaunin*, 'O virgin daughter of Zion!' Lam. 2, 13; *wutâssuneutunk wuttanoh Zion*, 'the wall of the daughter of Zion', Lam. 2, 8; *woi kenaau Jerusalemme wuttauneunk*, 'O ye daughters of Jerusalem!' Cant. 2, 7; *kah ompetak wuttaneu* (misprinted for *wuttôneu*), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, *nuttanoh*, *kuttanoh*, *wuttanoh* being "the proper nominatives of this word", but the others "can not be accounted for" otherwise than by the conjecture that Eliot "had recourse to different Indian dialects." A very moderate proficiency in the study of the language would have enabled Mr Duponceau to reconcile the seeming incongruity in a manner more creditable to Eliot as a translator and to his own critical sagacity. Thus, *wuttaunoh*, his or her daughter, or the daughter of (corresponding in form with the 3d pers. sing. of the transitional or suffix verb), is really the possessive or genitive-construct form, the termination *-oh* indicating its government by or dependence on the noun following. In *Jerusalemme wuttaunin*, lit. 'any Jerusalem daughter', the first word has the form of an adjective, and the termination *-in* (any) indicates the indefinite use of the word 'daughter'; *wuttauneunk*, in *Jerusalemme wuttauneunk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *ompetak wuttôneu*, 'afterwards she bare a daughter', *wuttôneu*, instead of being, as Mr Duponceau supposed, "in the accusative governed by an active verb", is itself the verb, *ompetak* representing the adverb 'afterwards'. See younger son or daughter.

daughter-in-law (son's wife), *wushimoh*, his or her son's wife, the daughter-in-law of; *kushim*, thy daughter-in-law; indef. *wushim-in*, a daughter-in-law.

dawn, *mohtompan* (*mautàbon*, 'it is day' R. W.); *mohtompog*, when it is morning (used with reference to a past or future morning); *en mohtompanit*, until morning. See day.

day, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, cœlum), day, sunlight: *pasuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl. + *quash*, Is. 24, 22, (*anamakéesuck*, this day, R. W.). Rarely used; see sun. *kesukod* (*kéesakat*, R. W.; *kesŭkod*, C.), a day, the space of a day; suppos. *kesukok*, when it is day; a day past, future, or contingent: *ne kesukok*, on that day when, or while it was that day; *yeu kesukok*, (on or within) this day; *negonne kesukod*, the first day; *kesukod kah nuhkon*, day and night; pl. *kesukodtash*, days; adv. and adj. *kesukodáeu*, *-dáe*, by day, in the daytime (*kesūkkâttae*, C.; *kéesqush*, *kéesuckquâi*, by day, R. W.). After a numeral adjective or the adjectives 'few', 'many', or the like, 'days' was more commonly expressed by *-quinnu* or *-quinne*, a day (or when it was the day), or by the suppos. form

day—continued.

quinōgok or *quinukok: pasuk kesuk, asuh neesuk kesukquáe . . . asuh piogkukquinne*, 'one day or two days . . . or ten days', Num. 11, 19; *nequtte kesuk asuh neesequinnu*, 'a day or two', Ex. 21, 21; *ogguhse-quinne*, few days; *mꝏchetikquinne*, for many days. The suppos. form is used after an ordinal, as *nishikquinogok*, on the third day (*shuckqunóckat*, 'three days', R. W.; *nishikqunnohquod*, three days hence or ago, C.); *yauquinogkok*, on the fourth day (*yowunnóckat*, 'four days', R. W.). So, *mahche mꝏchetik-quinogok*, 'after many days' (*nesŭkquinōgkod*, two days ago, C.; *mamusse quinne kesukod*, all the day long, ibid., which last phrase points to the etymology, from *quinne*, long, the measure of duration).

"They are punctual in measuring their day by the sun, and their night by the moon and the stars", R. W. 67. Besides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (*yó tàunt nipéean*, 'the sun thus high, I will come', R. W.), the seasons of light and darkness were subdivided, under significant names, to a degree that admitted of considerable accuracy in expressing time. The principal of these subdivisions or hours were as follows: *adchuwómpag*, (when it is) morning watch, just before daylight [*ahchu wompag*, he looks earnestly for daylight]; *ketompog*, (when it is) daybreak [*keht-wompag* (?), the beginning of daylight] (*kitompanisha*, break of day, R. W.; *pꝏtouwŭshâ*, C.); *chonóeatch*, about cock-crowing, R. W.; *wompag* (bright light), full daylight (*wompan, mautàbon, chicháuquat*, it is day; *ampatâuban*, it is broad day, R. W.; Cree *wâpun*, Howse 77); *mohtompan*, it is morning (*mautàbon*, R. W.); *mohtompog*, when it is (or was, or will be) morning, in the morning; *nompoáeu*, early in the morning; *nompuhkeik*, 'on the morrow', i. e. when it was (next) morning; *páshpishont* (*up-poshpishaonk nepaz*, C.; *páshisha*, 'it is sunrise', R. W.), sunrise [when he springs forth, suppos. from *pishpeshau* (freq. of *peshau*), he springs forth, it blossoms; cf. *uppeshau*, a flower]; *pohshequáeu* (halfway), noon (*páweshaquaw, paushaqúaw*, R. W.; *yahen pawshaqúaw*, almost noon, ibid.; *pohshequae*, C.); *panicómpaw, nawwâuwqaw, quttùkquaquaw*, R. W., *quâttuhqŭohquâ*, C., afternoon [*pânikompau*, he stands at one side or sidelong; *naûwot-uhquaeu*, he looks afar or from a distance; *quttaueu*, he is sinking, going downward]; *wayont, waont* [suppos. from *wauonu*, he goes astray, goes out of the way, is lost], sunsetting; *wayau* (*wayaàwi*, R. W.), it is sunset (*ꝏwayaonk nepaz*, C.); *ash waaongkup*, before sunset (past time); *paúpakinasik*, Prov. 7, 9, *papésukaeu*, Ezek. 12, 7, in the twilight; *wunnonkquáe*, at evening; *wónonkꝏuk, wannonkꝏꝏk*, (when it was) evening (*wunnáuquit*, R. W.); *túppaco, otematíppocat*, toward night, R. W.; *nukon, nuhkon* (*nukkon*, C.), pl. +*ash*, night [from *nukkonau*, he leaves or forsakes?]; past or future suppos. *nohkog*, when it was night; *nukkonáeu* (*náukocks, nokannáwi*, R. W.), by night; *pohkenittipukꝏk*, in the darkness of night (*póppakunnetch, auchaugotch*, dark night, R. W.; *pohkintippŏhkod*, C.) [from *pogkeni*, it is dark, and *tippaco* (*túppaco*, R. W.), of doubtful meaning; cf. Abn. *taŭni édȣtsitebi°kat?* quel temps de la nuit? etc., Rasles 494]; *nôetipukodáeu*, at midnight; *pajeh nôetipukkok*, till midnight (*nouttippŏhkod*, 'late at night', C.; *nanashowatippocat*, midnight, R. W. [from *nôeu*, in the middle; *nashaue*, between or midway, and *tippaco*?]); *wampanne, wompanne*, all night.

day by day, daily, *ásekesukokish.*

day's journey, *nequtte kesukquashónat* (infin.), to go one day's journey; *n'quittakeesiquóckat, n'quíttakees-pummishen*, 'one day's walk', R. W.

dead, *nuppuk*, pl. *nupukeg* [suppos. part. from *nuppꝏ*, he dies]. Though Eliot employs this word exclusively, it was more customary with the Indians to substitute some euphemistic equivalent, "because they abhorre to mention the dead by name", (R. W. 161), as *chèpeck* [from *chippeu*, he separates himself or is separated; suppos. part., 'the

dead—continued.
separated']; *mauchaúhom*, pl. +*wock*, the dead man, the dead (he has passed away); *michemesháwi*, 'he is gone forever'; *kitonckquéi*, 'he is dead', R. W. 160; *máw*, 'he is gone', ibid. [for *amaeu*, he is gone ?]. See die.

deaf, *kokopsau*, (he is) deaf; suppos. part. *kokobsont*, pl. *-oncheg*, the deaf, he or they when deaf (*kogkopsāe mehtŏuog*, a deaf ear, C.). The radical is *kuppi*, closed, shut up.

deal with. See conduct one's self.

death, *nuppooonk* (El. and C.), participial from *nuppoo*, he dies. Sometimes the infin. *nuppunáte* was used for the noun abstract.

debt, *unnontuhquohwut*, *-whont*, a debt, referring to the debtor (when he owes); vbl. n. pass. *unnontuhquohwhuttuonk*, a being owed. Elsewhere, *ne anontukquohwhont* (what he owes); *óadtuhkau noonamontuhquohukquean*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*nuttinohtukquāwhut*, I am in debt, C.; *nohtuhquahwhittuonk*, debt (pass.), ibid.; *nosaumautackquáwhe*, I am much in debt, R. W. 134; *nonamautuckquahéginash*, debts; *kunnoonamaútuckquaush*, I will owe it you, ibid.). See owe.

decay, *mahtsheau*, he or it fails, passes away, decays. From *mahche*. See fade.

deceive, *assookekomau*, he deceives, cheats (him); v. i. *assookekodteam*, he deceives or cheats (*nuttassookekodteam*, I cheat, C.); suppos. part. *noh asookekodteamwit*, he who deceives, 'the deceiver'; *noh asookekomit*, he who is deceived, the deceived. *wunnompeuhkonau*, he deceives by craft, beguiles (him); *wunnompuwussu*, he is crafty, deceives by craft. See lie.

decrepit, *mohtantam*, (he is) decayed, infirm by reason of age, failing; suppos. part. *noh mahtauntog*, he who is decrepit: *kehchis asuh noh mattauntog*, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.

deep, *moonaeu*, *moonói*, (it is) deep: *moonoe nippeash*, deep waters; *wuttahhamunk moonói*, the well is deep; *moonói onk* ——, it is deeper than ——; *mamoonoagish*, '[very] deep places', Ps. 135, 6. In compound words, *oonói*, without the indefinite particle, which serves to distinguish it, when standing alone, from *oonói*, blue (the color of deep water?); as, *oonóuohkói*, a valley (*oonouwohkōai*, C.). Adj. an. *oonouwussu*, (he is) lean, low in flesh; *oonói-weyaus*, etc. Roger Williams has *wame naûmakiaûog*, they go to hell or to the deep (page 117).

deer, *ahtuk*, *ahtuhq* (*attuck*, R. W.; *attūk*, C.), a deer; pl. *ahtuhquog*, *adtunkquog* (*attuckquog*, R. W.). This word is used by Eliot for 'roe', 'roebuck', and sometimes 'hart'; but in Deut. 12, 15, *nukkonahtuk* (old deer) for 'hart', and elsewhere *aiyuomp*, 'hart' and 'young hart' (*nóonatch*, pl. +*aug*, R. W.; *paucottaúwat*, *paucottâuwaw*, a buck, a great buck, ibid.; *wawwúnnes*, a young buck, ibid.; Peq. *noughitch*, *nōgh-ich*, deer, Stiles; *waughtúggachy*, 'deer, i. e. wet-nose', ibid.; *cunggachie maukijase*, a great deer; *mausshakeet maukkyhazse*, the biggest deer, ibid.). *qunnegk*, a hind or female deer; pl. *qunnegquáog* (*qunnàn*, *qunnèke*, a doe, R. W.; *qunnequáwese*, a little young doe, ibid.). *aiyuomp*, *ayimp*, *eiyomp*, a 'hart', 'young hart', 'roe'; *eiyompáemesog*, 'young harts', 'young roes' (*kuttíomp* [*kehteiyomp*], a great buck, R. W.). *moos*, pl. *moosóog*, 'fallow deer', 1 K. 4, 23 (*moòssóog* (pl.), 'the great ox, or rather, a red deer', R. W.; *moôse*, 'the skin of a great beast as big as an ox, some call it a red deer', ibid.; *moósquin*, a fawn, ibid.; *moos*, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, *moosi*?

deformed, *noh woskesit*, he who hath (he having) a blemish or deformity.

delicate, *waashpu*, *wowushpu*, tender, delicate, effeminate; suppos. part. *noh waashpit*.

deliver, *pohquohwhussau*, he delivers (him), frees, or releases from constraint (*nup-pohquohuhussūwam*, *nuppohquohwhuttoom*, I deliver, C.); from *pohquohham*, he escapes, goes free (i. e. *pohquodchit*, out of doors, where it is open); caus. an. *pohquohheau*, he causes (another) to go free; *pohquohheau-ussu*, he acts or does that which

deliver—continued.
causes (another) to go free. So, *pohquawhus kuhhog* and *pohquohush*, 'escape thou', 'save thyself'. *tomheau*, he delivers, rescues, saves (him), makes him safe; caus. from *tomeu*, he saves himself, escapes; inan. *tomwehteau keitotanash*, 'he recovered the cities', 2 K. 13, 25. See loose.

deliverance, *pohquohwhunnittuonk*, *tomhettuonk* (pass. vbls.), the being saved, being delivered.

den. See cave; hole; pit.

dense. See close; thick.

deny, *quēnœwantam*, he denies (it); with affix *uk-quenœwantam-un*, he denied it (*nuk-quenœ̆wam*, I deny, C.); *quenœwau*, *kohkônœau*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkônœwahettit*, when they denied, gave denial; suppos. part. pl. *neg kohkonœwacheg*, they who deny, they (when) denying.

depart, *amaeu*, he departs, goes away; *amaish* (*amaish* and *amaehtash*, C.), depart thou, go away; *amaehtauau*, he departs from (him); with affix *wutamaehtau-oh*, he departed from him; suppos. *amahtauont*, when he departs (or when departing) from; *amayeuonk*, departure, going away. *sohham* [*sohœm*], he departs, goes forth, sets out (on a journey or the like); *sohhash* (*sáwwhush*, R. W., *sohhash*, C.), go thou forth (*sawhèke*, go ye forth, R. W.); *sohhamœonk*, departure, going forth.

descend. See go.

descent, *wœmsuonk* [act. vbl. from *wœmsu*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*waumsu*, 'down hill', R. W.). Elsewhere *ne ahhut wômussimuk* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *wutontseonk*, descent, lineage (a proceeding from: *wutontseu*, he proceeds, or descends from).

desert. See forest.

deserted, *toueu*, *touweu*, deserted, solitary, desolate; hence, *touappu* [*toueu-appu*], he is deserted or desolate; *touohkōmuk*, a solitary or desert place, the wilderness; *touwiés*, *touiés* [*toueu-ussu*], a fatherless child, an orphan; pl. *touiésog* (*towiùwock*, R. W.). See solitary.

deserve, *nuttâppĕhkŏm*, I deserve; *tâpehkomunate*, to deserve, C.

desire, *kodtantam*, he desires, longs for, has an inclination to (it); *nuk-kodtantam* (*ncattaúntum* or *ncattiteam*, R. W.), I long for, I desire (it); an. obj. *kodtanum-au*, I long for (him); suffix *kuk-kodtantam-oush*, I desire (it) from thee [*kod-antam; kod* is often used with other verbs to express purpose, intention, determination, or desire; sometimes it denotes activity in the immediate future, 'about to' do or to be done; as, *uttoh kod usseit*, what he may be about to do or is about doing, Gen. 41, 28. See intend. Cf. *kodtuppœ*, he is hungry (desires to eat)]. *ahchewontam* [*ahchu-antam*, he thinks very much of, is exceedingly minded], he desires exceedingly, covets.

desist, *ahque*, he desists, leaves off, Gen. 17, 22; Ruth 2, 20.

desolate. See deserted; solitary.

despise, *jishantam*, *jishontam*, he despises, he hates (it); *nut-jishantam* (El. and C.), I despise, I hate; an. *jishanumau*, he despises or hates (him). *sekeneneam* (he refuses, rejects), he despises, hates (it). *mishantam*, he despises, contemns (it); an. *mishanumau*, he despises or contemns (him).

destitute of, *wanne*, not having, being without: *wanne wahteóe*, without knowledge; *wanne wutœshe*, without a father; *wanne nippeno*, there is no water in it, it is destitute of water; caus. *wannehheau*, *wannehteau*, he is deprived of (made to be without), he loses. See without.

destroy, *pagúanau*, *pagwanau*, he destroys (them); inan. *paguateau*, *pagwohteau*, he destroys (it) or (v. i.) he destroys; *paguatoog*, they destroy; suppos. *paguatunk-otanash*, when he destroyed the cities; an. suffix *up-paguanuh*, he destroyed them; *paguanuonk* (vbl. n. act., a destroying), destruction; *pagwahteaen*, a destroyer.

determine, *pakodtantam*, he purposes, intends, is determined [*pakodche-antam*, he is thoroughly minded or clear minded]; vbl. n. act. *pakodtantamœonk*, determination, purpose.

devil, *mattanit*, pl. *mattannitoog*, *-ꝏog* [*mat-anitto* or *matche-anitto*, the negative or opposite of *m'anitto*, god, the not-god or evil god] (Muh. *mtandou* or *mannito*, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. H. C. x, 88. Del. *machtando* or *matshimanitto*, devil, evil spirit, Hkw.). It is probable that this word was formed by Eliot or by his Indian converts. The devil or evil spirit of Indian mythology was called *Habamouk*, *Hobbamoco*, *Abbamocho*, or *Chēpie* (Smith's Descr. of N. E.; Josselyn; Lechford). "*Abbamocho* or *Cheepie* many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation, worshipping the Devil for fear", Josselyn, 3 Mass. H. C. III, 300. "Another power they worship, whom they call *Hobbamock*, and to the northward of us, *Hobbamoqui*. This, as far as we can conceive, is the Devil", Winslow's Relation (1624). The etymology of this name is not apparent; but *chepie* (Peq. *cheeby*, *chepy*, Stiles), is a form of *cheppe* or *chippe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "*tschipey* or *tschitschank*" (sometimes wrongly used for "the soul or spirit of man") as signifying a specter, spirit, or ghost, and having "something terrifying about it." "They call the place or world they are to go to after death *Tschi-pey-ach-gink* or *Tschipeyhacking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Hkw., 2 Mass. H. C. x, 147. Eliot has *chepi-ohke* and *chepioh-kōmuk* for hades, hell (the place of separation or the land of spirits). So, *chèpeck*, 'the dead', R. W. [*chippeog*, they are separated or apart]; *tsee-e-p*, 'ghost, dead man', Nanticoke Voc. in 2 Mass. H. C. x, 139. *Squantum*, another name for the evil spirit (Josselyn; Higginson), is clearly a contraction of *musquantam*, 'he is angry'. Roger Williams says (109), "if it be but an ordinary accident, a fall, etc., they will say, 'God

devil—continued.

was angry and did it; *musquantam manit*, God is angry.'" See spirit; God.

devise. See consider.

devote. See offer.

devour. See eat.

dew, *neechippog* (*néechipog*, R. W.); *neechipagwé pattippeshineash*, dew-drops [*neechau*, it gives birth to or (pass.) is born of, *-pog*, water].

dice, *wunnaugonhómmin*, "to play at dice in their tray" (*wunnonk*, a dish, El.; *wunnàug*, a tray, R. W.); *asaúanash*, "the painted plum stones, which they throw", "a kind of dice, which they cast in a tray with a mighty noise and sweating", R. W., 145, 146.

die, *nuppꝏ*, *nup*, he dies or is dead; suppos. part. *nŭpuk*, when he dies, he dying; pl. *nupukeg*, the dead; *pish kenup*, thou shalt die (*kitonckquéi*, he is dead, R. W.; *nipwì*, *màw* [= *amaeu* ?], he is gone, ibid.; *níppitch ewó*, let him die, ibid.; *niphéttitch*, let them die, ibid.; *pish nunnūp*, I shall die, C.) [related to *neepau*, he rises up, and *nuppoh*, a wing? or to *ahpꝏteau*, *uppꝏteau*, lit. 'withers?']. See dead.

difference, *penꝏwomûi*, a difference or unlikeness. See contend.

different, *penꝏwe*, strange, foreign, different, or unlike [related to *panne*, out of the way; *panneu*, he goes out of the way, errs, is astray]; *penꝏweyeuꝏ*, it is strange, different, or unlike. See foreign; strange; stranger.

difficult, *siogke* (*siokke*, C.; *siúckat*, hard, R. W.); suppos. *siogkod*, *siogkok*, when or if it is hard or difficult; *ne siogkok*, that which is difficult, a difficult matter. From *sée*, *séog*, sour, bitter. See hard.

difficulty, *siogkeyeuonk* (vbl. n. act.), a hard matter, hard case, difficulty; intens. *sasiogok*, pl. + *ish*, difficult matters.

dig, *kuttahham*, he digs into or through, or, he digs for or digs up (anything): *kuttahhamwog wetuómash*, 'they dig through houses', Job 24, 16; v. i. *uk-kuthamuneau*, they digged it (as, a well; cf. *wuttahhamunk*, a well). *wónteau*, he digs a hole; *nꝏwonteam*, I have digged a hole (*nꝏ-wonuhkontam*, I make progress by digging, or go on dig-

dig—continued.
ging; cf. 2 K. 19, 24; Is. 37, 25): *wónteauh kah uk-kuthám-un*, 'he made a pit and digged it', Ps. 7, 15; *wônteaog*, they dig holes; *wónuhkontamœe wuttahhamongash*, wells (which are) digged [from *wónogq*, a hole]. *passâhtham*, *pássôhtham*, he digs a pit [from *passahhteg*, *passohtheg*, a pit]. *qunnupohtamun*, he digs around or about it (as a tree).

dip, *quogkinnum*, *puogkinnum* (?), he dips (it) in or into; *pwogkeü*, *puogkeü*, he dips or immerses himself (*puogkinnónate howan*, to dip or immerse anyone, Wun. Samp. ch. XXIX, 33). *quompham nippe*, he dips up water; v. i. *quomphippaog*, 'they drew water' (*quàmphash*, *quamp homíinea*, 'take up for me out of the pot', R. W.).

dirty, *nishkeneunkque*, unclean, filthy, impure (inherently or by nature); suppos. *nishkeneunkquodtae*, (when it is) dirty or unclean (as, a garment); adj. an. *nishkeneunkqussu*, (he is) unclean, dirty.

dish, *wunnonk*, a dish or tray (*wunnàug*, pl. +*ánash*, a tray, R. W.; *wunnonk*, *mœnaeech*, dish or tray, C.); *wunnongqnit*, in the dish (*wunnauganémese*, a little tray, R. W.). From *wónogq*, a hole (?), *wonogkeu*, it has a hollow, is dug out. Cf. *wunnógkus*, the belly. See bottle; kettle; vessel.

disperse. See scatter.

dissolve, melt, *mohtupohteau*, it melts, is dissolved (passes away); *nummohtupaeem*, I consume, I am sick, C. From *moht* (=*maut*, *mahche*), *-ohteau*, signifying completed and passing-away existence. See consume.

distant. See far.

distress. See pain; want.

disturb. See hinder; trouble.

divide, *pohshinum* (*paushinum*, R. W.), he divides (it) in two, halves it; *pish pohshinumwog*, they shall halve (it); v. t. an. *pohshinau*, he halves or divides (an animal or animate object); v. i. *pohsheau*, *poksheau*, it divides itself, cleaves asunder. From *pohshe*, *pâhshe*, half; cf. *pohqunnum*, he breaks (it) asunder; *pokshau*, it breaks. *chippinum*, he divides or separates (it) from, he makes a division or partition of (it); an. obj. *chippinaü*, he divides or makes division of; *chippinnumœk ompeteaonk*, divide ye the tribute; *chippinnœk neg tohqunogeg*, divide ye the prey (animals taken, or prisoners); v. i. *chippeu*, it separates itself, is separate or divided (*chippachâusin*, it divides, as a path, a stream, R. W.); *chippanœonk* (vbl. n. act., a dividing or division), a tribe; pl. *chippissu-og*, they who are divided or separate, a people or tribe. *chadchaubenum*, he divides, keeps apart, causes to be separate (*nut-chadchapŭnum*, I divide, C.); with inan. subj. *chadchaubemœ*, *chadchapemœ*, it divides; *chadchapemœudj*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *chachabenumóonk*, a division or separation, a bound mark [freq. from *chippinum*].

diviner. See priest.

divorce, *pogkenau*, he casts (her) away, divorces her (*npakétam*, I put her away, R. W.). See cast away.

do, agere, *ussēnát*, to do, act, perform, accomplish, execute; *ussu*, *usseu*, he does (it); v. i. *wut-ussen*, he does (so) (*nuttissem machuk*, I commit evil, C.); suppos. *noh asit*, *aseit*, he who does or performs, a doer; *ussish*, do thou; *ussek*, do ye; *ne asemuk*, that which is done, a thing (when) performed; negat. imperat. *ussekon*, do not do (it), Ex. 20, 10.

The compounds of this verb are innumerable, for it is not only combined with such words as express the quality of action, as *wunnesu* [*wunne-ussu*], he does well; *matchesu* [*matche-ussu*], he does ill, etc., but it serves to express potential activity, as well as action performed; that is, the idea of activity inseparable from that of an animate being. Thus, with an animate subject it was sometimes used as a verb of existence, and in composition it denotes an animate subject (as *ohteau* does an inanimate subject) of the compound verb.

dog, *anùm* (*ax ᴢúm*, C.), pl. +*wog*. Eliot, in noticing the changes which some of the consonants undergo in passing from one dialect to another,

dog—continued.

instances this word, as Roger Williams had before done, as pronounced by the Indians of Massachusetts, *anùm*, with "*um* produced"; by the Nipmucks, *alùm;* by the Northern (and the Quinnipiac) Indians, *arúm*, and, as Roger Williams states, by the Narragansetts, *ayím* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayimp*, *aujimp* (Narr.), and *n'ahteah* (Peq.). "The Delawares say *allum*, the Algonkins *alim*, the Etchemins or Abenakis *allomoos* [*allum-ôaas*]", Barton's Compar. Voc. From a root signifying to take hold of or to hold fast, to hold on to. The animate form occurs not rarely in Eliot's translation; as, *noh anum-woh anunont wehtauog-ut*, 'one that taketh [suppos.] a dog by the ears', Prov. 26, 17; *nut-annun ꝏ-weeshittꝏn-it*, I caught him by his beard, 1 Sam. 17, 35.

doing, action, *usseonk* [vbl. n. act. from *usseu*].

do not! *ahque* (*aquíe*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque wabesish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *wabesehkon* (*aquíe assókish*, be not foolish, R. W.; *ahque amaish*, don't depart, C.); *ahqueh*, 'have patience with me' (Matt. 18, 26), where it is used as a verb in the an. suffix form. Eliot calls it an 'adverb of forbidding', 'beware, do not' (Gr. 21). He uses it as a verb in the indicative in Gen. 17, 22; Ruth 2, 20, for 'he desists, leaves off'. When compounded with the verb to form the imperative negative it has the form *-âhkon*, *-uhkon*, or *-'kon*, as *kummꝏtuhkon*, thou shalt not steal (steal not); *ahchewanumúhkon*, thou shalt not covet; *nusheteohkon*, thou shalt not kill, etc. The vowel sound variously written *âh*, *-uh*, *-oh*, *-eh* was probably nearly like the German *ö*.

door, *squóntam*, *squont*, *squoant* (*usquont*, C.), pl. *-amash*, door or gateway; *appu wusquontam-ut ut wek-it*, he sat in the door of his tent (*squauntâumuck*, at the door, R. W.); cf. *aséquam*, he sews (it) up; *usquontósu*, he is sewing. *kuppuhhou*, a door [inan. caus. from *kuppi*, close: that which makes close].

do to, act or **behave toward,** *unneheau*, he does to (him), conducts himself toward (another); *ne unnehe*, so deal thou with me, do this to me; *unnéhúk nanuk nag*, so do ye to them; *toh kittinhesh?* what have I done (what do I) unto thee?; *wunneneheau*, he does good to (him) or treats (him) well; *wunneneheontuh wame*, let us do good to all men, Gal. 6, 10.

double, *pápiske*, *papasku*, *papskeu*, *papske*, *piskeu: papske ahtôonk*, a double portion; *kup-papasku onkquatonsh*, I will render to thee double, Zech. 9, 12; *pish neesit piskeu ôadtehteau*, he shall pay double, Ex. 22, 4, 7. Related to *piuhsuke*, *pápiuhsuke*, over against or (reciprocally) opposite; or from *pasuk-ꝏ*, it is one, by reduplication *pa-pasuk-ꝏ*.

doubt, be doubtful, *chanantam*, he doubts; *chanantamwog*, they doubted (*nut-chânântam*, I doubt, C.; *ahque chanantah* (do not doubt me), 'you may take it for granted', ibid.).

doubtless, *matta kâhche*, 'no doubt' (*matta kuhche*, Danf.).

dove, *wuskuhwhan* (?). See pigeon.

down. See cast down; downward; go; let down.

downward, *ohkeiyeu* (*ohkeieu*, below, C.), toward the earth, downward (*aukeeaseiu*, downward, R. W.) [from *ohke*, earth]. *wꝏmiyeu*, downward; *wꝏmiyeu wꝏmiyeu*, 'very low', Deut. 28, 43. *nꝏkeu*, he descends, goes or comes down [*n'ohke-yeu*]. *wꝏmussu*, *wꝏmsu*, he goes downward; *nꝏwomussin wadchuut*, I came down from the mountain; suppos. *noh wꝏmsit*, he who goeth downward; vbl. n. act. *wꝏmsuonk*, a going down, a declivity or descent.

draw out, *kodtinnum*, he draws or pulls (it) out; an. *kodtinnaü*, *kodnaü*, he draws (him) out; *kodnꝏk wutch nꝏtautut*, draw (him) out of the fire; suffix *nuk-kodtinuk wutch nippekontu*, he drew me out of the water; *kodtinnum wuttogkodteg*, he drew his sword. *kuhpinau* (=*kodtinau*?) *hashabpoh*, he drew the net.

draw water, *wuttuhuppau*, *wutuhpau*, he draws water; *wuttuhuppaog*, they drew

draw water—continued. water (=*quomphippaog*, 1 Chr. 11, 18); *nꝏthupau, nꝏtuhupau*, I drew water for (him). See dip.

dream, *unnukquom*, he dreams; v. t. *nuttinnugquomun unnugquomꝏonk*, I dreamed a dream.

dress, *hogkꝏonk* (*aukꝏonk*, C.), a garment or covering of skin (*acòh*, 'their deer skin', R. W.); *monak*, cloth (*mônak*, C.; *maúnek*, 'an English coat or mantle,' R. W.), a garment, cloak, coat, etc. (*wâwāmek*, a dress, C.); *petashqusháonk, petaoshqushaonk*, a cloak, outer garment. See clothe; clothing.

drink (n.), *onkuppe, onkup, menuhke wuttattamóonk*, strong drink.

drink (v.), *wuttâttam*, he drinks; *wuttattash*, drink thou (*ahque waúmatous* (=*wameattash*), do not drink all, R. W.; *pàutous notatàm*, give me drink, ibid.; *nꝏtâttam*, I drink, C.); vbl. n. act. *wuttattamꝏonk*, drink; *ꝏtattamꝏonk*, his drink. There was another word, meaning to drink, which is not to be found in Eliot except in compounds. Its radical was *sip-* or *sup-* (perhaps related to *sabáe, saupáe*, soft, thin, macerated; cf. AS. sipan, Engl. sup, sip, soup, etc.), thus, *tâpsuppamwehhittit* (Mass. Ps.), *tápsippámhettit* (El.), 'when they have well drunk', John 2, 10 [*tâpi-sippam-hettit*, when they have drunk enough]; *kogkeissippwaen*, a drunkard [*kogkeae-sippam*, he drinks madly or to madness]; *ohksippamwēan* [=*ahque-sippamwean*], 'if you leave off drinking', C.; *wussaumsippaminneat* [=*wussaume-sippaminneat*, to drink too much], to be drunk, ibid.; *wussomsippamŏe*, drunken, ibid.; *ahque kogkesupamwish*, don't be drunk, ibid.

drive away, *amaꝏhkauau*, he drove (him) away or out [*amaeu*, *k'* progressive, and *au*, he goes]; suffix *wut-amaꝏhkaóuh*, they drove them away; inan. *nanumit amaꝏhkom sokanon*, 'the north wind drives away the rain', Prov. 25, 23.

driven by the wind, *nish tꝏhanash, tꝏunash*, things which are driven or fly before the wind; suppos. *ne tꝏannontog waban*, that which is driven by the wind, flies before the wind; elsewhere, *tꝏunnontog, tohtꝏanontog, ptꝏanuntog*; from *ptꝏeu*, it flies; *ptꝏeuunne*, it moves in the manner of flight; cf. Cree *thóotin*, it blows, Howse 130. *mishꝏn nomshaeu*, the boat is driven or drives before the wind or current; *nunnomshómun*, 'we let the boat drive', Acts 27, 15; *nomshâog*, they 'were driven' v. 17.

drop, *padtippáshin, padtapáshin* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *padtippáshineash*, drops; n. freq. and collect. *pâpâdtinunk* (repeated or continued dropping), showers of rain: *papeeteóu pattippashine nippeash*, 'he maketh small the drops of water', Job 36, 27.

drought, *kóhnkan, kunkan* (when there is dryness), dryness, drought: *en nepunne kunkanit*, 'into the drought of summer', Ps. 32, 4; also, *kunkehteadtau* (it is dry). *nunohteau* (it is dry), a drought [from *nunae*, dry, and *ohteau*].

drunkard, *kogkeissippamwaén;* indef. *-waénin* (*koghesippamwaēnin*, C.); *kakesuppadt* [suppos. part. from *kogkeissippam*], when he is drunk, a drunken man (*ahque kogkesupamwish*, don't be drunk, C.); vbl. n. act. *kogkeissippamꝏonk*, drunkenness [from *kogke*, madly, frantically, and *-sippam*, he drinks]; *wussaumsippaminneat, kogkehoópónat*, to be drunk, C.; *wussomsippamꝏ̄onk*, drunkenness, ibid. [from *wussaume-sippam*, he drinks too much].

dry, *nunabpeu, nunobpe, nanabpi* [for *nun-appu*], it is dry (*unáppi*, dry; *unappaquat*, dry weather, R. W.; *nunnâpi*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *-appu* in composition signifying to be and remain. Otherwise, *nunnobiyeu: ayim ketoh nunnobiyeúut*, 'he made the sea dry land', Ex. 14, 21. *nunohtáe*, dry, that which has become dry [*nun-ohteau*, it becomes dry, dries up]: *nunohtáe mehtug*, a dry tree. *nunnobohke* [*nun-appu-ohke*], the earth, dry land. *nunnobohteáe, nabohteai* [*nunappu-ohteau*], dry ground, earth which becomes dry (comparatively); *nunnobohteáóunt, nabohteaôúut*, on dry ground; *wutch nunnobohteaóuut*, 'from the dust of the earth', Gen. 2, 7. The radical, *nŭn-*,

dry—continued.
is not found except in composition. *kunkohteádteáe*, dry, implied a lack or deficiency of moisture: *kunkohteádteáe ohke*, dry land, i. e. parched by drought. From *kunkan*, *kóhnkan*, there is dryness or drought. The same word, compounded with *'tœn*, mouth, *kohkuttœn*, *kuhkuttœn*, signifies thirsty, lit. 'he is dry-mouthed'. *mussœ*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *mussœunk*, a dry tree; pl. *mussohquaminneash* (*mussunkq-*, *missunkq-*), dry ears of corn [perhaps, as originally applied to a tree, from *mœsi*, bare, stripped of its leaves]. See drought.

duck, *quequécum*, pl. *+máuog*, R. W.; Narr. *quēqueekum*, Stiles; *sēsēp*, *qunŭssŭps*, C.; Peq. *guagueekum*, *quauquaumps*, black duck; *pawquiumps*, 'flat bills'; *a'kotoshah*, 'dipper' (Fuligula albeola, Bonap., spirit-duck); *a'pishaug*, 'widgeons'; *m'shizzeege*, 'sheldrake'; *a'kobýeeze*, 'brants'; *ungowáums*, 'old wives' (Anas glacialis, Fuligula glacialis, Bonap.), Stiles; *menuks*, pl. *+og*, brant, C.

The names *quequécum* ('he quack-quacks') and *ungowáum* (whose call Nuttall endeavors to express by "the guttural syllables *'ogh ough egh*") are clearly onomatopoetic. The others I have not analyzed.

dugs, *sogkodtungash* (pl.), teats, dugs; in the singular, *sogkodtunk*, milk. From *soh-kodtinnum*, he draws forth from; *sohkodtunk* (suppos. part. inan. concrete), that which is drawn forth from.

dumb, *kupputtœn*, (he is) dumb, a dumb person [*kuppi-'tœn*, closed mouth]. *mokakuttœ* [*mo*, negat., and *kakuttœ*, he talks], a mute, one who can not speak; suppos. part. *mokakuttœg*, *mat kakuttœg*, (when he is) dumb.

dung, *anōhke*, *annoke* (*annōhke*, C.): *wutanohke-im*, his ordure [*en ohke* ?]. *mœee*, *moyeu*, *mœi*, dung [*mœeu*, it is black].

dust, *puppissi* (*puppīssi*, C.) [=*papeissi*, it is very small (?); but cf. *pusseog*, *pissagk* (*pissugk*, C.), dirt; *pisseagquane*, miry; *pissogqsheau*, it sticketh, cleaveth to, is sticky; *pussoqua*, rotten, decayed].

dwarf, *noh chenesit*, Lev. 21, 20.

dwell, *ayeu*, he is here or there, he is in this or that place, denoting location, temporary or permanent, though in the latter sense *appu* (he remains) was more commonly used: *noh ayeu kah appu*, 'she dwelleth and abideth', Job 39, 28. Cotton gives *aiinneat* (infinit.) as the translation of 'to be', and Eliot often employs this verb as a substitute for the verb of existence; but it can not properly be used to express existence independent of place. The radical is *yeu*, this (an. *yeuoh*, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. *nuttai*, *nuttaih*, (I am in this or that place), I dwell (in or at); *pish kuttai*, thou shalt dwell; *nuttai-up otanat Joppa*, 'I was in the city of Joppa', Acts 11, 5; *ne aiyit*, *ne ayit*, where he might dwell or be; *noh ayit*, he who dwelleth, Is. 8, 8; 57, 15; *na ayish*, there dwell thou; *ayitcheg* (pl.), the dwellers there, the inhabitants (*yo ntîin*, I live here; *tou wuttîin?* where keep you? *tuckuttiin* [*toh kuttai-in*]? where lives he? R. W.; Moh. *oieet*, he 'who lives or dwells in a place', Edw.). *wutohkeu*, *wadohkeu*, he dwells in or inhabits (a place or country); *yeu nœtohkin*, here I dwell, i. e. am of the land or country; *wutohkish en ohkit*, dwell thou in the land; suppos. part. *noh wadohkit*, he who dwells or is an inhabitant; pl. *neg wadohkitcheg*, the dwellers or inhabitants; *uttiyeu kutohk?* what is thy country? Jonah 1, 8 [*wut-ohke-u*, he is of the land or place]. *weetomau*, he dwells with (him); suffix *aweetomouh*, they dwelt with them; *nœweetom*, I dwell with [from *wetu*, house: *weetomau*, he is of the house of].

dwelling place, *ayeuonk* [vbl. n. act. from *ayeu*], a dwelling in this place. See house.

E

each, an. and inan. *nishnoh*, each, every.

eagle, *wompsikuk*, *womsikuk*, *wompussikꝏk* (*wómpissacuk*, pl. +*quáuog*, R. W.; *wompsukook*, C.) [*wompi-psuk*, white great bird]. The name is more appropriately given to the fishhawk or osprey (Pandion haliætus) than to the bald eagle (Haliætus leucocephalus), but was possibly applied to both birds by the Indians of the coast.

ear, *méhtáuog*, pl. +*quash; nehtauog*, my ear; *kehtauog*, thy ear; *wehtauog*, his ear (*wuttóuwog*, pl. +*quash*, R. W.; Peq. *kuttuwannege*, (your) 'ear, or what you hear by', Stiles.) From *wahteau*, he knows, understands, perceives (*wâteo*, C.); suppos. particip. *wahteunk*, knowing, with termination marking inan. agent, and *m*' indefinite prefixed. Cf. Gr. *ἀΐειν* (*ἀΐω*), to feel, to perceive, to hear; Lat. *audire;* Fr. *entendre*, to hear, to understand.

early, *nompodeu*, *nompodе*, early (next) morning. See day.

earn, *tummuhhouau onkquatunk*, he earns (and obtains) wages; suppos. *noh tamhouadt*, he who earns (it).

earring, *sogkussohou*, pl. +*nash*.

earth, *ohke* (*aûke*, R. W.; *ohké*, C.), the earth, land, place, country (Abn. *ki*, 'terre', Rasles; Gr. *γη*; Lat. *terra*). The primary meaning appears to be 'that which produces or brings forth', corresponding to the an. *ohkas* [=*ohkeóáas*], the bringer forth, the mother. *nunabpi*, *nunobpe*, earth, dry land (as distinguished from water). See dry.

earthquake, *quequan* (there is a shaking or trembling), a shaking; pl. *quequanash: ohke nukkeemo kah quequan*, 'the earth shook and trembled', Ps. 18, 7.

east, *wutchepwôiyeu*, *wutchepwoayeu*, eastward, on or to the east; *wutche wutchepwoiyeu*, from the east; *wutchepwosh* (*wutchepwoshe wittin*, C.), the east wind. For *wutchepwôiyeu* the Massachusetts Psalter substitutes *wompanniyeu*, and Roger Williams has *Wompanand*, 'the Eastern God' (i. e. god of the dawn or morning light), but *nopâtin*, the east

east—continued.

wind, and *chepewéssin* (=*wut-chepwosh* of Eliot), the northeast wind (p. 83) [*wut-chepioh-yeu*, belonging to *Chepy*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chekesuwand* or *Kesukquand* and the southwest to *Kautántowit* or the good god]. *wompanniyeu* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *wompan*, *wôpi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Abenaki* (*Wapanachki*) and *Wampanoags* (*Wampan-ohke*). See north.

easy, *nikkúmme* (*nickūmmat*, R. W.; *nikkumme*, *nukkūmme*, *nukkūmat*, C.), it is easy, not difficult or hard; suppos. *nickúmmat*, when it is easy.

eat, *meetsu*, he eats (v. i.), he takes food; infin. *mētsinate*, *meetsinneate* (*metesímmin*, R. W.; Del., *mitzin* Hkw.), to eat; *meetsish*, eat thou; *meetsuog*, they eat (*ascúmetesímmis* [=*asq kum-meetsinas*], 'have you not yet eaten?' R. W.; Del. *k'dapi mitzi*, have you eaten? Hkw.; *n'mitzí*, I eat, ibid.; *n'dappi mitzi*, I am returned from eating, ibid.; Muh. *meetsoo*, he eateth, Edw.); vbl. n. act. *meetsuonk*, eating, taking food [*meech-ussu*]; v. t. *meech*, he eats (inanimate food); *num-meech*, I eat (Del. *n'mitzi*, Hkw.; *num-mechin*, C.): *woh kummeech weyaus*, thou mayest eat flesh, Deut. 12, 20 (*keen méitch*, 'I pray, eat', i. e. eat thou, R. W.). *mꝏwhau*, *mohwhou*, he eats (him, or animate object): *puppinashim um-mohwho-uh*, the beast devoured him, Gen. 37, 20; *qunnonou matta mꝏwhóou*, the lion had not eaten (him), 1 K. 13, 28 (*cum-móhucquock*, they will eat you; *Mohowaugsuck* or *Mauquàuog*, from *móho*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "*mitzin* signifies to eat, and so does *mohoan*", the latter being used, in the language of the Delawares, when

eat—continued.

what is eaten "required the use of the teeth", and *guntammen* when that which was eaten "needed no chewing, as pottage, mush, or the like." "If he has eaten of both kinds of provisions at his meal he will then use the generic term [intransitive verb?] and say *n'dappi mitzi*, I have eaten" (correspondence with Duponceau). The distinction between the verbs may be more correctly expressed, at least so far as the language of Massachusetts is concerned, by stating that the intransitive verb 'he eats' is expressed by *metzu*, the transitive inanimate by *meech*, he eats vegetable food (whence *weatchiminneash*, *eachimminneash* [=*m'eechum-minneash*, eatable grain], corn, and *meechumuonk*, fruit, vegetable food), and the transitive animate by *mꝏwhau*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *mꝏhꝏwomꝏ* [*mowhau-mꝏ*] *ogque askꝏk-ut*, 'it biteth like a serpent', Prov. 23, 32; suppos. *noh mꝏhhukque*, 'he who eateth me', John 6, 57; *ꝏhquaog ummꝏhwhouh*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *mꝏwhau locusts*, 'he did eat locusts', Mark 1, 6; but *num-meech weyaus*, I eat meat, flesh (as Deut. 12, 20), etc. These three verbs—*metzu*, *meech*, *mꝏwhau*—denote the act of eating or taking food. There was another and older verb, not found in Eliot except in compound words, which signified to feed or to satisfy the appetite, namely *ŭ́ppꝏ* or *upwou*, (cf. Sansk. *pâ*, 'nourrir, soutenir', 'sustentare', Bopp.; Gr. *παω*; Lat. *pā*, in *pâ-ri*, *pâ-bulum*.) Its compounds and derivatives are numerous, as, *natuppꝏ*, *nadtuppꝏ*, it (an animal other than man) feeds or grazes: *pigs-og natuppuog*, the swine feed or were feeding, Luke 8, 32; *neetassuog pish nadtuppꝏog* (*natúpwock*, R. W.), the cattle shall feed, Is. 30, 23; v. t. inan. *nadtuppꝏwontam*, he feeds upon; *kodtuppꝏ* [*kod-ŭppꝏ*, he desires to feed], he is hungry; *wamepꝏ* [*wame-ŭppꝏ*, he feeds wholly or entirely], he is satisfied or fills himself; *tâpuppꝏ* [*tâpi-uppꝏ*, he feeds sufficiently], he has eaten enough, has sufficient; *wussaumepꝏ* [*wussaume-uppꝏ*, he eats too much], he is gluttonous; *mishadtuppꝏ* [*mish-adt-uppꝏ*, he eats when there is much], he feasts, partakes of a feast; *weetadtuppꝏ* [*wetu-adt-uppꝏ*, he eats in company with], he feeds with others; *sogkepꝏ* [*sogk-uppꝏ*], he bites; *mahchippꝏ* [*mahche-uppꝏ*, he has completely fed], he has done eating (*maúchepwut*, when he hath eaten; *maúchepwucks*, after meals, R. W.), hence, he eats up, devours, wholly consumes (*nummahchip*, I devour, C.). *wehpittittuk*, let us eat together, Exp. Mayhew. Cf. *mepit*, tooth.

ebb tide, *maŭchetan*, R. W. See tide.

edge, *kenag* (that which is sharp), *ne en kenag*. *wus*, the edge, border, brim, etc. (*wùss*, the edge or list of cloth, R. W.); pl. *wussash*; the borders of; *ut wussadt*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

eels, *neeshaúog*, *sassammaúquock*, *nquittéconnaúog*, R. W.; Peq. *neesh*, *neeshuaugx*, Stiles; Narr. *neshuongok*, eels, Stiles; *nequttika*, an eel, C. Two of these names, *nquittéconnaúog*, and *neeshaúog*, are evidently compounded with the numerals *nequtta*, one, and *neese*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*nukquttegheu*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *neeshauog*, they couple, go in pairs (*neesuog*, 'two of a sort', a pair, Gen. 6, 19, 20). The origin of these names may be found, perhaps, in the popular belief that the common eel was hermaphrodite, or rather, epicene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "neshaw eel" is still retained by the fishermen of Marthas Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (Muræna argentea of Le Sueur) (Storer's Report on Fishes of Mass.).

effeminate. See delicate.

egg, *wôu*, *wóôu*; pl. *wôanash*; *ꝏwóunash*, her eggs; *ne wampag wóôu*, the white of an egg, Job 6, 6 (*wou*, pl. *wănash*, C.). Cf. *ôáas*, animal; *weyaus*, flesh; *ꝏsh*, he proceeds from; *ꝏm*, *wꝏm*, he goes

egg—continued.
from; *ohke*, earth; *ohkas* [=*ohk-óâas*], mother; *ôontômuk* (*ôtômuk*, E. M.), the womb; Gr. *ᾠὸν* (*ᾤϊον*), egg; *ᾠογενὴς*, produced from the egg; *ᾠοτόκος*, that lays eggs, etc.; Lat. *ovum*.

eight, *shwosuk tahshe* (*shwósuck*, R. W.; *shwosuk* or *nishwó*, C.; Peq. *shwaùsk*, Stiles; Del. *chaasch*, *chasch*, Hkw.); *shwosuk tahsuog*, eight (persons or animate objects); *shwosuk tahshe kodtumwae*, eight years; inan. pl. *shwosuk tahshinash missunkquaminneash*, eight ears of corn (*shoasuck tashínash*, R. W.); *ut nishwosuk tahshe kodtummoo-ut*, in the eighth year; *shwosuk tahshe nepáuz*, the eighth month. From *n'shwe*, three (and *n'ese*, two?), with termination of the suppositive: the second counting or "holding up" (*tahshe*) of the third finger, that is, 5+3.

eighteen, *nabo shwosuk: nabo shwosuk tahsh-isquanogkod*, eighteen cubits (long, high, etc.) (*piucknabna shwósuck*, eighteen, R. W.; Peq. *piugg naubut shwausk*, Stiles.).

eight hundred, an. *shwosuk tahshe pasukkooog;* inan. *-kooash* (*shoasucktashe páwsuck*, R. W.).

eighty, *shwosuk tahshinchag* (*swoasuck tashincheck*, R. W.; *nishwotashinnechak*, C.); with an. noun *shwosuk tahshinchagkodtog;* inan. *shwosuk tahshinchage* or *tahshinchagkodtash*.

either, *nanwe*, C. (?). *nanwe*, any, may have been used in the sense of either, but this is not probable.

elbow, *meesk*, C.

elder, eldest, *kehchiog*, *kutchiog*, *kehchisog*, the old men, the elders; *kehchissquaog*, the elder women. *mohtomégit*, firstborn of sons or daughters, eldest child, eldest brother or sister. Muh. *netohcon*, elder brother; *n'mase*, elder sister, Edw.

embrace, *nuk-kehchĭkquan*, I embrace, I hold by the neck, C.; *nukkehchquannuwamun*, we embrace, ibid. But Eliot has *uk-kechukquan-uh*, 'he took him by the throat' in no friendly embrace, Matt. 18, 28. *moshogqunnittuog*, they cling together, embrace each other [reciprocal from *mosogqueog*, *moshogqueog*, they join, adhere]. *wonkomau*, he embraces (him) in taking leave; *oowonkomuh*, he embraced in taking leave of them, Acts 20, 1; suppos. *wonkuttehhettit*, when we took leave of each other, Acts 21, 6 [an. form of *wonkinnum*, he bends down, bows down].

empty, *mohchiyeu* (*mohchiyēūe*, C.); *méhcheu*, *mehcheyeu*, it is empty, barren, waste [for *matche-yeu*, good for nought, bad]; v. caus. *mohchiehheau*, he empties, i. e. makes (it) empty.

encamp. See camp.

enclose. See close.

enclosure, enclosed place, *kōmuk; kuppohkomuk*, a place closely shut in; *méhtugque kuppohkomuk*, 'a grove', Deut. 16, 21; a harbor or haven, Acts. 27, 40. See building.

end (n.), *uhquaeu*, *uhquáe*, *ohquáe*, (it is) at the extremity or point of, at the end: *uhquáe wutanwohhou*, the end or point of his staff; *uhquáe wut-ogkooun-it*, 'to the skirts [extremity] of his garments'; *qut asquam oohquaeu*, 'but the end is not yet', Mark 13, 7 (*ohquãe*, on the other end, C.). Cf. *úhkos*, *m'uhkos*, a nail, talon, or claw; *uhquon*, a hook; *wut-uhquab*, the skin; *wussuhqun*, the tail; *unkque*, *uhkque*, sore, extreme; *wôhkôeu*, on (its) sides or ends; *wehque*, as far as, i. e. ending at; *noohqueu*, so far, at such a distance, etc. *wehqshik*, *weekshik* [when it is at the extremity or limit, suppos. from *wehquoshau*, it goes as far as, ending at], when it ends, the end of, the utmost limit: *wehqshik ohke* or *weehqshinne ohke*, 'the ends of the earth', 'the uttermost parts'; *ne wehshik waeenu*, 'its [the altar's] edge round about', Ezek. 43, 13. *wôhkukqushik*, *wôhkukquoshik* [when it reaches or attains its utmost limit, suppos. from *wohkukquoshin*, it comes to an end], when it ends (in time or action): *ut wôhkukqushik*, to the end, =*en wohkukquashinit*. *wunnashque*, *wanashque*, at the end of, i. e. the upper end or termination (Abn. *8anask8̂i8i*, le bout, au bout; *8anask8̂ittan*, le bout du nez, Rasles).

end (v. i.), *wohkukquoshin*, it comes to an end, is ended; *wôhkukquoshik*, when it reaches the end; inan. subj. *pish wohkukquoshin-ash*, they shall be ended. From

end (v. i.)—continued. *wehquoshau*, with *k'* progressive, it moves onward to its limit.

end (v. t.). See finish.

enemy, *matwau*, (he is) an enemy; *nummatwom*, my enemy; *kummatwómog*, thy enemies; n. agent. *matwaén*, an enemy, one who acts as an enemy; *nummatwaénu ut kummatwómut*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matwau*, 'a soldier', i. e. an armed enemy. See soldier; war.

Englishman, *Waútacone*, pl. *Waútaconúaog*, 'coat-men' or clothed, R. W. (*watâhkꝏ̆nog*, 'such as wear coats', C.). Morton, in his N. E. Canaan (book 3, chapter v), says, "the Salvages of the Massachussets . . . did call the English planters *Wotawquenange* [for *-auge* ?], which in their language signifieth stabbers or cut-throates . . . a southerly Indian that understood English well . . . calling us by the name of *Wotoquansawge;* what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Wautaconûaog*, coat men, with *Chauquaquock* (see below). *Wautacónisk*, an English woman, R. W.; dim. *Wautaconémese*, an English youth, ibid. *Awaunagessuck*, pl. English men, "as much as to say, these strangers", ibid.; *awanagus-àntowash*, speak (thou) English, ibid. [*awâùn*, R. W. (*howan*, El.), somebody, anybody; *awanick*, 'some come', ibid.; *awàun ewò*, who is that? ibid.] (Peq. *Waunnuxuk*, Englishmen, Stiles). *Cháuquaquock*, 'that is, Knivemen', R. W. (*Chokquog*, *Chogqussuog*, C.; *Englishmansog* or *Chohkquog*, title to Indian Laws, 1705) [*chohquòg* (*chauquock*, R. W.), a knife]. *Englishmánnuck* (pl.), R. W.

enmity, *sekeneâdtūonk*, enmity, mutual hatred [vbl. n. from *sekeneam*, he hates].

enough, *tâpi*, *taupi*, (it is) sufficient, enough (*taûbi*, R. W.; *tâpi*, C.); *nuttapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapach*, let it suffice, let it be enough. Perhaps from *ut-appu*, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop. to rest, to be quiet. *wamut*, (there is) enough; inan. pl. *wamutash*, enough, sufficient (things): *ohke wamût*, there is land enough; *nꝏwameit*, I have enough, there is enough for me; *wamach*, let it suffice; *womohk*, *wamók*, when or if it is enough; *wamenau*, he has enough (*waûmet*, *taûbi*, it is enough, R. W.); from *wame-ut*, to the whole, at the whole.

ensnare. See catch.

enter, *petutteau wetuomut*, he entered the house or tent, he went in; *petutteaog*, they entered in; *pétutteash* (*peetitteash*, C.; *pétitees*, R. W.), come thou in, enter in; *petutteadt*, when he enters (*tawhitch mat petiteáyean*, why come you not in? R. W.); cf. *petau*, he puts (it) into. *petukau*, he goes in or into, he is entering or going to enter [from *pet-au*, with *k'* progressive]. See go.

entreat. See supplicate.

envy, *ishkouanatuonk* (cf. *sekeneadtuonk*, hatred) (*ishkauaussūe*, envious; *iskououssūe*, enviously, C.).

equal, *tatuppe*, alike, equally; *netatup*, *ne tatuppe*, 'like, so', El. Gr. 22 (*netâtup*, 'it is all one', R. W.); *tatuppeyeuꝏ*, it is equal to, like to (*tatŭppéyeu*, 'just so'; *tattuppeyĕue*, 'equally', C.); *tatuppeyeuꝏog*, they are like, equal; inan. subj. *tatuppeyeuꝏash;* suppos. *tatuppeyeuok-ish*, when (things) are equal. From *tâpi*, enough, by reduplication (?).

erect (adj.). See right; stand erect; man.

erect, set upright, *wunnashau nepattuhquonkoh*, he set up an image, 1 K. 7, 21 (*wunnash ohkuk*, 'set on the pot', Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wunnohteau*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wannashque*, on the top of; *wannashikomuk*, a chimney). *neepattam*, he erects or stands (it) up [v. t. inan. from *neepau*, he stands up].

err, *panneu*, he goes astray. See astray.

escape, *pohquohham*, he escapes, goes clear; *pohquohush*, *pohquawhus kuhhog*, escape thou, save thyself. *tomeu*, he escapes, saves himself; caus. *tomheau*, he saves or causes to escape [related to *tꝏeu*, *ptꝏeu*, he flies, and to *tomogkon*, it flows]. See deliver.

especially, *nanpehyeu*, C. See very.

evening, *wunnonkꝏk*, (when it is) evening; *wunnonkou*, (it is) evening; adj. *wunnonkquac*, in the evening, at evening. See day.

ever, forever, *micheme* (*michéme*, R. W.; *micheme*, C.; *michemesháwi*, he is gone forever, R. W.); inan. *michemohtae*, everlasting; *michemappu*, (he is) everlasting.

every, *nishnoh*, each, every: *nishnoh wuttinnꝏwaonk*, (his) every word; *nishnoh wosketomp*, every man (*nishnoh teag*, everything, C.).

everywhere, *quinnupohke* [*quinnuppe ohke*, about the land]; *quinnuppu muttaok*, about the world, in every place; *nishnoh ut*, at every place.

evidence. See witness.

evil. See bad.

exalt, *misheheau*, he exalts (him) [makes him great, caus. an. from *mishe-u;* cf. *mishꝏwau*, he 'brags or swaggers', C., i. e. makes himself great]; *mishehteau*, he exalts, increases, makes (it) great [caus. inan. from *mishe-u*].

example (pattern), *us-huwāonk*, C.; *uhshuwaonk*, Danf. See custom.

exceedingly, *ahche*, very much, very; *muttae* (*mꝏcheke*, much; *mꝏchekeyĕuuk*, excessively, C.); *wussaume*, too much; *muttae mꝏcheke*, 'exceeding much', 2 Sam. 8, 8. See very.

except. See besides.

excite, stir up, *wogkounnau missinninnuog*, he stirs up, excites the people; *wogkoueonk* (vbl. n. act., a stirring up), excitement, commotion.

exert one's self. See strive after.

extinguish, *ontham nꝏtau*, he extinguishes or puts out the fire; *nꝏtau pish onthamun*, the fire shall be put out; *onthamwog mohkussaash*, they extinguish the coals [trans. inan. form, from *ohtaꝏ*, *úhtea*, it goes out, as fire or a light]. See quench.

extreme, *uhquáe*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *unkque*, but sometimes *úhque*, *uhqueu*, etc. From *úhk* or *úhq*, a point or sharp extremity. See end.

eye, *muskēsuk*, the eye or the face; pl. *muskesukquash: nuskesuk*, my eye; *wuskēsuk*, his eye. (*wuskéesuck*, R. W.; Peq. *skeezucks*, eyes, Stiles; Narr. *wiskeznesqush*, eyes, Stiles; Muh. *hkeesque*, eye, Edw.; *muskēsuk*, the eye, the face, C.)

eyebrows, *momónnog* (pl.).

F

face, *muskesuk*, the eye, the face (Narr. *skeezup*, face, Stiles). See eye.

fade, fail, *mahtsheau*, *mahsheau*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahtshaash*, they (inan.) pass away; said of the loss of strength and health, the decay incident to sickness or old age, etc.; *nippe mahtshunk*, when the water fails; *ne mahtshunk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *smahtshunk kesukodtash*, 'at the end of the days', i. e. when they shall have passed away; pass. *nippe mahtshimꝏ* (*mahchimꝏ*), the water shall be wasted, made to fail. Cf. *mahchinau*, he is sick, from *mahche* or *maht-* (*maut*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See old (*mohtantam*).

faint, be exhausted, *kodtinneau*, he faints; *kodtinneaog*, they faint.

faint-hearted, *sohqutteahau*, he is faint-hearted; suppos. *noh sohqutteahont*, he who is faint-hearted (*sohqutteahhaue*, faint-hearted, C.). Causat. from *sohquttahham*, he breaks in pieces or beats to powder (?). But '*sequttôi*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *súcki*, black or dark colored.

fair wind, *wunnagehan* or *wunnêgïn waúpi*, fair wind; *wunnêgitch wuttin*, when the wind is fair, R. W.

faithful, *pâbahtanumwáe*, *-mwu*, faithful, trusty (*pâbahtantāmwe*, honestly, C.). From *pâbahtanumau*, he trusts (him). See trust.

fall, *punneu*, he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely

fall—continued.
used). *penushau*, he or it falls (accidentally or by mischance) (*nup-pinŭsshom*, I fall, C.); *penushaog*, they fall; *penusheau*, it fadeth (as a flower, Is. 40, 7, 8); *penushunk*, when it falls; vbl. act. *penushaonk*, *pinshaonk*, a falling, a fall (El. and C.); from *punneu*, which is nearly related to, perhaps identical with, *panneu*, he goes wrong, errs, goes out of the way. *petshau*, he falls (accidentally or by mischance) into, as *petshau wonogkut*, he falls into a hole; *petshaog âpehhanit*, they fall into the snare; suppos. *petshónit*, *petshunt*, if he fall, when he falls; from *petutteau*, he goes into. *kepshau*, he falls (by mischance), strictly he stumbles and falls, falls by an obstruction in the way, etc.: *kepshau ohkeit*, he fell on the earth; *kepsháog*, they fall; suppos. part. *kepshont*, when or if (he) fall, when falling; *kepshunk*, when or if (it) fall; vbl. act. *kepshaonk*, a falling, a fall. *pogkishau*, he or it falls, inanimately, drops down (as fruit from a tree); inan. pl. *pogkishinneash*, they shall fall; *pogshunk*, when it falls. *kodsheau*, it falls out of, as *togkodtég kodsheau*, the sword fell out of (its sheath); from *kodtinnum*, he draws (it) out. *chauopshau*, he falls into the water (*chauwophash*, cast (it) overboard, R. W.); from *chauopham*, he puts it in water, hence he seethes or boils (it). *kitchisahshau*, he falls into the fire (?), Matt. 17, 15. *nꝏksheau*, it falls, drops, comes down; *meesunk nꝏkshunk*, when the hair falls off (from the head); from *nꝏkeu*, it comes down, descends. *óntꝏnshau*, he falls backward. See waterfall.

false, *pannꝏwāe* (falsely, C.), *pannꝏwau* (*pannꝏ̆au*, C.), he speaks falsely, he lies; *ahque panꝏwah*, do not speak falsely to me, do not lie to me; vbl. n. act. *pannꝏwaonk*, a speaking falsely or wrong speaking, a lie. From *panne*, out of the way, wrongly, and *nꝏwau*, he speaks.

family, *weechinnineunmoncheg* (pl., they who go with him), his family. *teashiyeuonk*, *teashiyeuwonk*, *tateashiyeuonk* (*chashiyeūonk*, C.; *nutteashinninnēonk*, my family, ibid.); *nut-teatteashiyeuonk*, my family; pl. *-ongash*. *wek*, his household (?), El.: *neh wek-it* (those in his house), his household, family.

famine, *mahshagquodt*, (when there is) famine or dearth; *mahshogque kesukodtut*, in days of famine. Related to *mahtsheau*, it fails, perishes, is gone; *mehcheu* (*mohchiyēūe*, C.), empty, barren, etc. From *mahche*, denoting past existence or completed action.

far, *nó*, *nô*, far off, to a distance, associated with the idea of motion. The primary signification is 'to that place', as distinguished from *yeu*, 'here', 'at this place'. Thus, *yeu uhquáeu* . . . *nó uhquáeu*, 'on the end on this side . . . on the end on that side', Ex. 37, 8. *nô pajeh*, until. *nôadt*, *nꝏadt*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nôadt-it*, at a distance (*naûwot*, a great way; *náwwatick*, far off at sea, R. W.; *nauwut*, *noadt*, far; *noadtit*, a great way off, C.); *nôadtuck*, a long time; *nóôhteau*, it is far off; *nôappu*, he is far off; suppos. *nôappit*, *nôahpit*, he who is far off. *nôꝏsukau*, he is far from (it, i. e. from the place to which he is going or from the thing of which he is in quest); *noꝏsukonqueog*, (it) is far from us; *kenaꝏsukom*, thou art far from (it); *nóꝏsukꝏk*, 'get ye far from' (him). *tounúckquaque?* how far? *yò anúckquaque*, so far, R. W.; *uttoh unnuhkŭhquat?* how far? C. *nꝏhqueu*, *nꝏhque*, *unnꝏhqueu*, (it is) so far as; *na nꝏhque*, so far distant [*nô uhquaeu*; see above, *nô*]. *wehque*, as far as, even unto (*yò wéque*, thus far, R. W.); cf. *wôhkôeu*, at the end of; see end. *yean*, *yaén*, to, as far as; *wutch* . . . *yean*, from . . . to [*yâ en*, to yonder, thither].

farewell, *nahómmushagk*, *nohnushagk* (apparently a verb, imperat. 2d pers. pl., equivalent to 'fare you well'), Luke 9, 61; Acts 18, 18 (*hawúnshech*, fare (thou) well, R. W.; *nehunūshshash* or *wunnīish*, C.).

farther, *ongkoue*, *aongkóúe*, farther, beyond (*onkkŏue*, C.); *en ongkoue*, to the utmost, farthest (*áwwusse*, farther, R. W., and *nneickomásu*). *onkaeese* (dimin. of *ongkoue*), a little farther

farther—continued.
(*awwassése*, R. W.). *anea* (*enèick* and *áwwusse*, R. W.).

fast. See fasten; swift; hasten.

fasten, make fast, *menuhketeau*, he fastens, makes (it) fast (*num-mĕnehkeeteo*, I fasten, C.; *menukohtāe*, firmly, ibid.); *mauminikish*, 'tie it hard', R.W. [from *menuhkeu*, it is strong or firm]. *uk-keneepun-un nashpe kenontugwhegash*, 'he fastened it with nails', Is. 41, 7. *kishpinum*, he binds, ties, makes (it) fast (fastens one thing to another); *kuspinush*, *kishpinush*, make thou (it) fast (*kspúnsh*, pl. *kspúnemoke*, 'tie it fast', R. W.; *nuk-kishpĭnnô*, I bind, C.; *kishpinnoônk*, binding, ibid.); *kishpissu*, pl. *kishpissuog*, fastened, bound, tied (an. obj.), and v. i. act. he fastens, ties; *togkuppinau*, he binds (him) fast, makes (him) fast by bonds: freq. or intens. *tahtogkuppinau*, *tattagkuppinau*; suffix *wutohtogkuppinouh*, they bind him fast.

fat, *weës*, *weis*: *ꝏweis*, its fat, the fat of an animal (cf. *weyaus*, flesh; *wehsue weyaus*, fat meat). *wunnogqueu*, *wunogkꝏ*, he is fat (*wauwunockôo*, it (a deer) is fat, R. W.; *wunnogque netassūog*, fat cattle, C.) [*wunne-hogkꝏ*, he is well covered or of good body]: *yo asipaúgon*, 'thus thick of fat', R. W.

father, *ꝏshoh* (lit. he comes from him), his father, the father of (*osh*, a father, R. W.); *nꝏsh* (*nósh*, R. W.; *nꝏsh*, *nꝏshi*, C.; Muh., *nogh* Edw.; Del., *nooch* Hkw.); *kꝏsh*, thy father (*cŏsh*, R.W.), *kꝏshꝏ*, your father; *wutꝏshimau* (he who is a father), the Father ("*wetoochwink* and *wetoochemuxit* both mean the Father", Hkw.).

Edwards, in his Observations on the Language of the Muhhekaneew Indians (page 13), remarks that "a considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say 'my father' (*nogh*), 'thy father' (*kogh*), etc., but they can not say absolutely 'father'; there is no such word in all their language. If you were to say *ogh*, which the word would be if stripped of all affixes, you would make a Mohegan both stare and smile." Mr Heckewelder, "notwithstanding Mr Edwards's observation", "could not help being of opinion that the monosyllable *ooch* is the proper word for 'father', abstractedly [?] considered" (correspondence with Duponceau, page 411). Rev Mr Daggett assured Mr Pickering that "there is no word in any of the Indian languages used in the Foreign Missionary School [at Cornwall, Conn.] by which to express in the abstract the relation of 'father' and most of the other social relations" (2 Mass. Hist. Coll., X, 112). More recent writers adopt the statement of Edwards—as Bancroft (III, 257), who cites Brebeuf (81)—and Palfrey (Hist. New Engl., I, 42): "The most common relations they had no means of expressing abstractedly." This is, in one aspect, correct, for the Indian languages did not admit of the expression of a correlative name abstracted from its relation, nor does the English. But they could approximate as nearly to the expression as does the English word 'father' by *wutꝏshimau* (Eliot; *wetꝏchwink*, Hkw.), 'he is a father', lit. he is proceeded from, is a source. It is surprising—and the fact shows how superficial has been the study of the group of languages about which so much has been written—that the radical significance of the word by which the Indian expressed relation to a father has escaped observation. *nꝏsh*, *kꝏsh*, *ꝏsh-oh* represent the 1st, 2d, and 3d persons singular (indic. pres.) of a suffix animate verb, and signify 'I proceed or originate from (him)', 'thou originatest from (him)', 'he originates from (him)'; intrans. my (an.) origin or source, thy origin or source, etc. Thus the Indian reversed the expression of relationship which we employ in the word 'father'; instead of 'he is my father', they said 'I am his offspring' (cf. *wutch negonne nꝏshik*, 'from my forefathers', from where first I came from (suppos.), 2 Tim. 1, 3). The inanimate form of the same verb is often to be met with in Eliot, as *ꝏtshoh*, *wutjishau*, *wutchu*, he proceeds or originates from or at (a place or inanimate source), and in Roger Williams's Key, as *óteshem*

father—continued.

and *wutshau* (*acáwmuck nóteshem*, 'I came [from] over the water'; *tunna wutshañock?* whence come they?). The animate form is frequently employed in its primary signification—that is, without including the idea of paternity, or rather of the filial relation, as *nꝏchai wohkumaieu*, 'I am from above'; *kenaau kꝏchaiimwꝏ wutch aguu*, 'ye are from below', John 8, 23; *noh wutchu . . . nish wame*, 'of him [as original or source] are all things', Rom. 11, 36; *noh wajhet mittamwossissit*, 'he who is [suppos.] born of a woman', Gal. 4, 4; causat. suppos. *noh wajehayeuut Godut*, 'he who is of God', i. e. is caused to proceed from or to have his origin in, John 6, 46; and in this form it is hardly separable from the so-called preposition, which is in fact the primitive impersonal verb, *wutche*, *wutch*, *ꝏtch* (*wuché*, R. W.), from, because of, etc. See begin; come or proceed from; from.

[Marginal note.—"Since writing the above I see in Maillard's Gram. Mikmaque (page 17) that he has translated *n'8tch*, mon père, as derived from *è8schimk*, être fils".]

fathers (n. collect.), *wutꝏshinneunk*, the fathers, collectively or as a class, the fatherhood.

fear, *qushau*, he fears, is afraid of (him); *qush*, fear thou (him); *qusheuk*, *qushꝏk*, fear ye; vbl. n. act. *qushaonk*, fear (reverence, C.); pass. *qushitteaonk*, fear (referred to the subject). *wabequshau* [*wâbe-qushau*], he stands in fear or awe of, greatly fears (him). V. i. *wabesu*, he fears, is afraid; *wabsek*, fear ye; *ahque wabsek*, fear ye not, do not be afraid (*nꝏ-wābes*, I am afraid, I fear, C.); vbl. n. act. *wabesuonk*, fear (*wapsuontamꝏonk*, 'afraid', C.). *wabesuontam*, he fears or is afraid of (it). *quehtam* (*quittam*, C.), he fears (it); *kukquehtamumwꝏ togkodteg*, you fear the sword; suppos. *noh quohtog*, he who fears (it). See affrighted; afraid; honor.

feast, *mishadtuppꝏ*, he feasts [*mishe-adt-uppꝏ*, he eats where there is much]; causat. *mishadtupweheau*, he makes a feast; *mishadtupwutteuh*, let us keep a feast; vbl. n. act. *mishadtuppꝏonk* (*mishodtuppꝏonk*, C.), a feasting. *nickómmo*, 'a feast or dance', R. W.: "Of this feast they have public and private, and that of two sorts: first, in sickness, or drought, or war, or famine; secondly, after harvest, after hunting," etc.

feast—continued.

feather, *méqun* (penna), a feather, and (2) a pen; *mequnne*, *ummequnne*, feathered; *mꝏchekéqunau*, *mishequnau*, (it is) full of feathers (*meek*. a pen, C.).

feeble. See weak.

feed (v. i.). See eat.

feed (v. t.), *assamau*, he feedeth, giveth food to (him); *assamóuh moskehtuash*, he feeds him with grass; *assamꝏk flock*, feed ye the flock, Zech. 11, 4; *assameh* (*assámme*, R. W.), give me to eat, feed me (see Howse 83). *sohkomau*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kussohkomꝏnuk*, he fed thee; *nussohkomon flock*, I feed the flock, Zech. 11, 7; *sohkommꝏuneh meechum ne tapeneunkquok*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sohkommꝏs nut-shepsemes-og*, feed thou my lambs, John 21, 15. *unnanumeh quompatásh ne sóbahég*, 'feed me with that pottage', Gen. 25, 30, lit. give to me (dipup) that pottage. *meetseheaog wuhhogkuh*, they feed themselves [caus. from *metsu*, he eats].

feel. See touch.

female, *squáas*, *squas*, *squáus*, of womankind, female; *squaiyeuꝏ* (=*squaieu*, she is female, Gen. 6, 19). See woman. *squoshim* (*squáshim*, R. W.), a female quadruped; adj. *squoshimwe*. In the Del. "the males of quadrupeds are called *lenno wéchum*, by contraction *lennochum;* the females *ochque wéchum*, by contraction *ochquéchum*", Hkw.

fence, *wonkônous*, *wonkonꝏs* (*wôkꝏnꝏs*, C.), a fence (also, a fort, q. v.); from *wonki*, *wꝏnki*, it bends around, is crooked. *qussukquaneutunk* (*quissukquannūtonk*, C.), a stone fence, a wall. *pummeneútunk*, a wall or fence.

fetch, *nun-neenskom* (*nun-nemskom*, C.), I will fetch, I fetch (it); *neemskomah nippēmes*, fetch me a little water; *neemskomunach petukqunneg*, let bread be fetched; *neemskomuttuh*, let us fetch (it). See bring.

fever, *weesausháonk, wēsôsháonk* (a pestilential or infectious disease), a fever, John 4, 52 (*wesauashaûonck*, the plague, R. W.); *weesôshau, wesohshau*, he has a fever (but *wesauashaûi*, he hath the plague, R. W.). This name is apparently derived from *weesóè* (*wesaui*, R. W.), yellow, with the affix denoting bad or evil, *-ish*, and describes "the disease which they call the yellow vomit, which", as Heckewelder states, "at times carries off many of them" (Hist. Account 216). Eliot also translates 'fever' by *kussopitae ague* (Deut. 28, 2) [*kussopitae*, very hot]. *kussinohshau*, he has a fever (*wamekussópitanohock*, my body burns, R. W., i. e. *wame kussópitae nohock; n'nanótissu*, I have a fever, ibid., i. e. *nen nóte-esu*, I am on fire). See pestilence.

few, *ogguhsuog* (an. pl.), few (*ogkossꝏog*, C.); inan. *ogguhsinash*, few things; dim. *ogguhsesinash*, very few; *ogguhsequinogok*, in (at the end of) a few days, pl. of *ogguhse* (*ogkosse*, C.), small in quantity or amount.

field, *ohteuk, ohteak* (*ahtĕuk*, soil, a field, C.), pl. *+onash* (lit. that which is owned or appropriated, to which the idea of individual ownership attaches; suppos. inan. part. from *ohteau*, when possessed); *ut ohteakonit*, in the field; *wut-ohteakonit*, in his field.

fierce, *chachépissu*, R. W.; *chatchepĭssu*, *chachepissu*, wild, C. *nishqûtu*, fierce, R. W.; *tawhitch nishquéhettit*, why are they fierce? ibid.

fight, *mekonau*, he quarrels, contends, fights with (him); suppos. *noh mekonont*, he who fights, when fighting; pl. *neg mekononcheg;* recip. *mekónittuog*, they quarrel or fight, one with the other (*mecaúnteass*, fight (thou) with him; *mecáuntitea*, let us fight, R. W.; v. i. *num-mekuhteam*, I fight, C.; *mecaûtea*, a fighter, R. W.; *cum-mécautch*, you are a quarreller, ibid.). *ayeuuhkonau*, he fights with, in battle, prosecutes war against (him). V. i. *ayeuwehteau, ayeuhteahhuau*, he makes war, does battle, fights (*jûhetteke*, fight ye; *juhettittea*, let us fight, R. W.; *ayeuuttŭonk*, 'fighting', C.). Vbl. n. act. *ayeu-*

fight—continued.

teaonk, ayeuwuttúonk, fighting, a fight, war, a battle. N. agent. *ayeuteaen*, indef. *-énin*, one who fights, a fighter, a warrior; pl. *-enninnuog; neg ayeuhteaenuutcheg* (and *ayeuwéhteaenuitcheg*), warriors (habitual fighters) (Muh. *oioteet* (particip.), he who fights, Edw.).

fill, *numwohteau*, it fills, it is filled (inan. subj.), he fills or makes (it) full; *numwohtoüsh kenutcheganit*, fill thou thy hand (*numwohtaj*, let it be filled, C.); from *numwaeu* (it is full) and *ohteau*. *numwappuog wetu*, they (an. subj.) fill the house, i. e. the house is full of them. *numwápanum wutaskon pummee*, he fills his horn with oil; *numwapanumœk*, fill ye (one thing with another, as barrels with water, 1 K. 18, 33). *numwameechum* [*numwae-meechum*], he is full of food, has filled himself (*numwamechimĕhteam*, I fill, C., i. e. make myself full).

filth, filthiness, *nishkeneunkquok* (suppos. part. concrete, when it is filthy), filth, dirt; *nishkeneunkqussuonk*, the doing of uncleanness, filthiness in action.

filthy, *nishkeneunkque*, unclean, filthy (inherently or by nature); *nishkeneunkquodt*, when unclean or filthy (as a garment, etc.); adj. an. *nishkeneunkqussu*, (he is) filthy.

fin (of a fish), *wapwekan* (?); *neg wapwékanitcheg*, they which have fins, Lev. 11, 9; Deut. 4, 9.

find, *namchean*, he finds (him); *naméheog*, if I find them; *ke-namch*, thou hast found me; *kenamhesh*, I have found thee; *namchteau*, he finds (it); suppos. part. *namchteunk*, when finding (it), when he finds (*nun-nâmechteo*, I find, C.). Causat. from *naüm*, he sees: he causes to be seen (?).

fine (in particles or powder), *pasquag*, that which is fine or like dust (*puppissi*, dust; *pishquèhick*, unparched meal, R. W.) [from *peasik*, that which is small ?]; pl. inan. *pishquehthausuash*, 'beaten small', powdered, Lev. 16, 13 (causat. inan., made fine). *sohquag*, that which is fine or powdered, fine dust: *sohquag kah puppissi*, 'powder and dust', Deut. 28, 24; *sohque puppissi*, fine-

fine—continued.
dust, Is. 29, 5. *sukpuiyeue*, in fine powder, finely powdered; cf. *sukquttahham*, he beats it to powder, grinds it small or fine.

finger, *pohchanutcheg, pohchanitch*, pl. *-egash; kuppohchanutch*, thy finger; *negutta-tahshe pahchanitchau*, he had six fingers, 2 Sam. 21, 20. From *pohsheau* (it divides or is divided) and *nutcheg* (hand). *muttinwhunitcheg, nuttinwhunitch*, my finger; *wuttinwhunitch*, his finger; *muttasonitch*, the little finger; *kehtꝏquanitch, keituhquanitch* (the great finger), the thumb; *muppuhkukquanitch*[*eg*], the tip of the finger [*muppuhkukque-nutcheg*, the head of the finger] (*muppuhkquanitch*, pl. *—cash*, fingers, C.; *nuppoohkukquānitchēga*[*sh*], my fingers, ibid.).

finish, make an end, complete, *pakodchteau* (*pakodjteau, pogkodchuteau*) *anakausuonk*, he finished the work; *nuppogkodchehteoh nup-pummáyeuonk*, I have finished my course, 2 Tim. 4, 7; *pakodjteau-un*, it is finished [caus. inan. from *pakodche*, thoroughly, completely]. *pakodche ussu*, he performs (it) completely, finishes or accomplishes (it); v. i. *nuppakodche ussem*, I make an end of it, complete it. *kesteau wut-anakausuonk*, he has finished his work (*kestouŭnat*, to finish, to leavē off, C.); *anakausuonk keste'uun*, the work is finished. *mahtꝏ, mahtoau*, he made an end of speaking; *matoadt*, when he had done speaking (*num-mahteaim*, I cease; *nummohtanūhkus*, I conclude or finish, i. e. I go on to conclude, C.).

fire, *nꝏtau, nꝏteau* (*nòte, yòte, chíckot, squtta*, R. W.; Peq. *yewt*, Stiles; *chikkoht* or *nꝏtau*, C.). *nashquttag* (=*squtta*, R. W.), a violent or destructive fire; inan. concrete from *nashquneau*, it burns, consumes, rages; cf. *nashquttin*, a tempest or destructive storm. *nꝏtau* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chickoht* [*chikohteau*, it burns; *chíke-ohteau*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *nashquttag* or *squtta* was nearly equivalent

fire—continued.
to the expression 'the devouring element'—fire as an enemy or object of dread.

firm, *menuhki, menuhkeu*, (it is) hard, strong, firm (*menuhkohtāe*, firmly, C.). See hard; strong.

first, *negonne* (*necáwmi*, (for *necáwni*)? R. W.), first. This word, though differently written, is identical with *nukkône*, old (original, old, C.), and like *nequt* (one), of which it is the ordinal, is related to *nukkodtam* (*nickáttam*, R. W.), he leaves behind, abandons, etc.: *ayimup negonne nukkôneyeuut*, he hath made the first old, Heb. 8, 13; *ne negonneyeuꝏh*, 'that which waxeth old', ibid. *nukkomau*, he came (or went) first, was in advance. *negonshaen* (indef. *negonshaēnin*), a leader, one who goes first. See one; old.

fish (n.), *namohs* (*nammaùus*, pl. +*suck*, R. W.; *nâmâs*, pl. *namassꝏog*, C.; Del. *namꝏs*, in composition; *-ameek*, Hkw.); dimin. *namohsemes* (pl. +*og*), little fish. The root is apparently *-aumau* or *-âmâu*, from which *namohs* is formed by prefixing the demonstrative or determinative *n'* and adding the animate termination *âs* [for *óâas*, animal]. In compound words this radical, with the suppositive or participial termination, *-aumaug* or *âmaugq*, appears as the representative of *namohs*. pl. *mogkommâquog* [*mogke-âmaugq-uog*], great fishes, John 21, 11; *kehtahhannâmaquog*, fishes of the sea, Num. 11, 22; *howamagqut* [*howan-âmaugq-ut*], to any fish, Deut. 4, 18 (*aumaúi*, he is gone to fish, i. e. he fishes; *aumaūog*, they are fishing; *n'taumen*, I am fishing; *kuttaūmen*, do you fish? *nnattuckqunnūwem* (=*nꝏtamógquam*, John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kego, kégōe*) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, II, 466, we have for sturgeon *nam ai'* (St Marys); *nuh ma* (Gr. Trav.); *naw neigh* (Saginaw); *naugh may* (Mackinaw). So, in the Old Algonkin, *lamek*, 'sturgeon', fish, Lah. *nꝏta-*

fish (n.)—continued.
mogquaen-in, *nꝏtamágwaen-in* (*nattꝏh-quinnuaēnin*, C.), a fisherman. *omáen* (pl. *omaenuog*), one who is fishing; suppos. pl. *neg omácheg* (*aumáchick*, R. W.), fishermen, i. e. they who fish habitually (*aúmanep*, a fishing line, R. W.).

fish (v.), (with hook and line) *ômaen* (*aumaûi*, R.W., he fishes); (with nets) n. agent. *ponashabpaen*, one who fishes with nets or sets nets; *nꝏtamogquaonk*, a draft of fish, Luke 5, 9.

fisher (Mustela canadensis), *pékané*, Rasles; *pekan; wullaneag*, *wallaneg* (mod. *woollaneag*, Judd, in Gen. Register, XI, 219).

fist, *puttukqunnutcheg*, *puttukqunitch* [*puttukqui-nutcheg*, round hand].

five, *napanna tahshe* (*napànna*, R. W.; *napanna*, C.; Peq. *nuppau*, Stiles; Muh. *nunon*, Edw.; Del. (Minsi) *nalan*, (Unami) *palanach*, Hkw.); an. pl. *napanna tahsuog*, five (men or animate objects) (*napannetasuog skeetompaúog*, five men, R. W.); inan. pl. *napanna tahshinash*, five things (in Gram. 14, *tohsuash; napannatashínash wauchóash*, five hills, R. W.); *nabo napanna* (*pùcknab napánna*, R. W.), fifteen; *napanna tahshinchag* (*napannetashincheck*, R.W.), fifty.

flags or **rushes**, *mishashq*, *misasq* [*mishe-askeht*, great grass] (Narr. *muskechãge*, rushes, Stiles). *wekinasq* (*wékinash*, pl. + *quash*, reeds, R. W.) [*wekin-askeht*, house grass, or grass for making houses (?). "Their houses are . . . covered on the roof with sedge and old mats", Higginson, N. E. Plantation, ch. XII. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush", Gookin]. *wusshashquobok*, flag, Job. 8, 11. *uppeanashkinonog* (pl.), flags, Is. 19, 6.

flame, *nꝏnꝏnau*, *nꝏnꝏuneau* [=*nꝏnunau*, it sucks ?]: *en nꝏnonâut*, into the flame; *nꝏnꝏnáe*, *nꝏnꝏunáe*, flaming.

flat, suppos. partic. *nummekitchônont*, having a flat nose (*nenēque mutchan*, flat nose, C.). *puck* is the radical for thin and flat. See Rasles, s. v. *mince*; Howse 27, 35.

flatter, v. i. *papanam*, he flatters; an. *papanꝏau*, he flatters (him); suppos. part. *noh papanamont*, he who is a flatterer; suppos. part. an. *noh papanauadt*, he who flatters anyone; adj. *papanáe*, flattering [freq. from *pannꝏwau*, *pannꝏau*, he speaks falsely]. *waéenomau*, he praises or flatters (him); freq. *wowaenau* [from *waenu-au*, he goes round about]. From this comes another form by the insertion of *k'* progressive: *wâunonuhkꝏau*, he flatters, i. e. keeps praising, goes on praising (*waunonuhkꝏwōnat*, to flatter; *nꝏ-wau-wūnonukꝏwam*, I flatter, C.); vbl. n. act. *waunnonuhkꝏwaonk* (*wowwekꝏwăonk*, C.), flattery. *nanwunyeunꝏwog*, they flatter (?), Ps. 5, 9. See praise.

flax, *hashabp*, *hashap* (*ashàppock*, hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Eliot uses it for 'tow', 'flax', 'a fish net' (*âshâp*, pl. *âshâppog*, C.; *ashòp*, R. W.), 'a spider's web', etc.: *hashabpuhtugq* [*hashabp-uhtugq*, flax stick], a 'stalk of flax', and 'a distaff'; *hashabponak*, 'linen cloth'. Roger Williams gives *ashòp*, a net (or 'nets' 'made of strong hemp'), and the plural *asháppock*, hemp, and *masaûnock*, 'flax'.

flay, an. obj. *pissénuman wuttuhquabeh*, he flays or takes off the skin of.

flea, *papekq*.

flesh, *weyaus*, pl. + *og* (*weeyoùs*, 'venison', R. W.; 'meat', ibid.; *weyaus*, flesh, C.; cf. *ôâas*, an animal); *kꝏweyaus*, thy flesh; *ꝏweyaus*, his flesh, the flesh of; *askeyaus* [*askun-weyaus*], raw flesh; *kesittáe weyaus*, 'sodden flesh', 1 Sam. 2, 15.

flight. See prevail over (put to flight).

flint, *soggohtunkanompsk*, rock of flint, Deut. 8, 15; *môshipsk*, flint, Is. 50, 7.

float, *puhpuhkuhhan*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *puhpuhki*.

flood, *tomógkon*, *tommogkon* (it flows), a flood (*tamóccon*, flood tide, R. W.; *taumacoks*, upon the flood tide, ibid.). See flow.

flour. See meal; fine.

flow, *tomógkon*, it flows, there is a flowing or flood (*nippe tâmogkon*, water flows, C.); *tommogkone*, flowing (abundantly, i. e. flooding). Impers. verb *wuttitchuan*, *wadtutchuan* (or *-ꝏwan*), it flows from: *sepupog wuttichuwan*, 'rivers of water run down' (from), Ps. 119, 136; *nuppe wuttitchuan-up*, 'the water gushed out' (from the rock), Ps. 78, 20. *sohwutchuan* [*soh-wutchuan*], it flows forth, issues from or out of; *sohkhetchuan*, it continues to flow forth or issues continuously, Is. 35, 6. *unnitchuan*, it flows to or toward; *sepuash unnitchuanash kehtahhannit*, the rivers flow to the sea, Eccl. 1, 7. *anitchuan*, *anúchuwan*, *anuwutchuwan* [from *anue-wutchuan*], it overflows, flows excessively. *kussitchuan*, it flows (as a stream or with a current) continuously; as a substantive a current or flowing stream; pl. +*ash*, or in the active verbal form *uk-kussitchuannꝏonk sepuwussash*, 'the stream of the brooks', Num. 21, 15; adj. *kussitchuwane sep*, a flowing river (Cree *keesitchewun*, it is very swift current [*kees* = *keche*, intensive], Howse 175.) Elsewhere, *kussehtanne*, flowing as a stream: *kussehtanne sepuese*, 'the stream of a brook', Job 6, 15; *kussehtanup*, a stream, a current; pl. +*peash*. *woweeyonchuan*, it flows circuitously, winds about [from *woweaushin*, it winds about]. *pamitchuan*, *pomitchꝏwan* (*pamutch-*, *pumitch-*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *pomushau* (he walks, travels, moves along) by substituting the impersonal termination and introducing the *-ch* guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb *nup-pummechêsham*, 'I slide'. In all these verbs the radical is *ꝏch* or *wutch*, it proceeds from. See father.

flower, *uppéshau*, *péshau* (*uppēshau*, C.), lit. 'it bursts forth', 'blossoms' [from *pokshau*, it breaks]; pl. *uppeshaónash*. See bloom.

fly (n.), *ꝏchaus*, *ꝏchaas*, and *mꝏsuhq*, pl. *mꝏsuhquog*, flies; dimin. *mꝏsesáhquog*.

fly (v.), *ptꝏeu*, *ptꝏweu*, *tꝏweu*, it (a bird) flies, moves through the air (*ptowéi*, it is fled, R. W.; *nut-tꝏwen*, I fly, C.); *nag ptꝏweog*, they fly away; suppos. part. *noh tꝏweet*, *tꝏeit*, that which flies. Nearly related to or identical with *pꝏtauau* or *pꝏtaeu*, he blows or is blown. Adj. *ptꝏweche*, flying. *ptꝏémꝏ*, it (inan. obj.) flies away [*ptꝏeu* with the impersonal intransitive particle *-mo*]. *tꝏhan*, *ptꝏhan*, *tꝏun*, it flies or is blown by the wind, as dust or snow; *nish tꝏhanash*, things driven away or made to fly; suppos. *ne ptꝏanúntog waban* (or *ne tꝏuntog*, or *ne tohtꝏanontog*), that which flies before the wind or is driven by the wind [*ptꝏeu-un*, pass. part. of *ptꝏeu*]. *pummunau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *pummun*, shot, pass. part. from *pummu*, he shoots]; suppos. *pámunont*, when he flies, flying; *neg pámunenutcheg* or *pámunoncheg*, they (birds, fowls) which fly; freq. *pápumúnont*, habitually flying; pl. *neg papumunoncheg: pápumúnont psukses*, a flying bird (bird when flying). *ushpeu*, *ushpushau*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushpemo*, *usspemo;* suppos. *onatuh chikkinasog ashpsháhettit*, 'as sparks [when they] fly upward,' Job 5, 7. *wussémau*, he flees or flies (from an enemy); *nꝏsem*, I flee; *pish nꝏsemun*, we will flee (*wussémo*, he flies; *wussemowock*, they fly, R. W.; *wussēmꝏ*, *wussemoŏwi*, (he is) flying away, fled, C.); imperat. *wussemꝏk*, flee ye; suppos. *wussemoan*, when thou didst flee; v. t. an. *wasemwuhteauont mosquoh*, when he flees from a bear. *ussishau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *nâ ussishash* or *ushhash*, flee thou thither [from *ussu*, by the insertion of '*sh* to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *ussisshau* means simply he runs quickly or hastens]. *ushpuhhꝏ* (and *spuhhꝏ*), he flies to for refuge; *nag spuhhꝏwaog*, they fled (for safety); vbl. n. act. *ushpuhhꝏwáonk*, *spúhhꝏwáonk*, a refuge; *uspuhhꝏwáe ayeuonk*, a refuge place, place of refuge.

foam, *pehteau* (it foams), foam, froth; *péhtom,* the scum (of a pot); *pehtaúut-tꝏnau* [*pehteau-wuttꝏn*], he foams at the mouth. Cf. *petau, pehtau,* he puts on or into.

fog, *nishkenon,* (when there is) mist, fog, fine rain; cf. *sokenon,* rain, when it rains; n. coll. *nishkenunk,* 'small rain', drizzle, Deut. 32, 2. *ouwán,* vapor, mist, steam. See vapor.

follow, *asuhkauau,* he follows, goes after (him); suppos. *noh asukiit,* he who follows; suffix an. *wut-ashkauoh,* he followed him (*assuhkouōnat,* to follow, C.); *asuhkaue* (as adj. and adv.), following, going after; *asuhkom,* he follows or goes after (inan. obj.), he pursues (it) [*asuh-'k-au,* he continues to go after or behind; *asuh,* the radical, is related to *n'eese,* two, and to the disjunctive or alternative *asuh,* or]. *nꝏsukauau,* he follows after, goes after, pursues (him); suffix *wuh-nꝏsukau-oh,* he followed him; *nꝏsukau,* pursue thou them; suppos. *noh nꝏsukauont,* he when following, he who follows; so *nꝏswuttahwhau, nꝏsuttahhꝏwau,* he pursues (him), follows after (him); *nꝏsuttahhꝏwaog,* they pursue; n. agent. *nꝏsuttahhꝏwaen,* a pursuer, one who is (actually) pursuing. Cf. *nꝏswetau,* he serves, obeys, yields to.

food, *meechum* (he eats it); *meechummuonk,* fruit, vegetable food; *meechuonk, mameechumuk* (*méchimucks,* victuals, R. W.); *metsuonk* [vbl. n. from *metsu,* he eats], eating, a feeding (*wunne metsuonk,* comfortable food (good feeding), C.; *nompoāe metsuonk* (morning feeding), breakfast, ibid.). See eat; feed.

foolish, *asꝏtu,* (he is) foolish, ignorant; pl. +*og* (*assótu, assóko,* a fool, R. W.; *assꝏtŭe,* foolish, C.); vbl. n. act. *asꝏtuonk,* folly (*tohnꝏcheyeũonk,* folly, C., but rather uselessness, unprofitableness). *mattamog, mattamag,* a fool; pl. *mattamogwog* (*mattamagque,* foolishly, C.); *mattamagquesu* or *-queussu* [*mattamagque-ussu*], he does foolishly, a foolish doer; vbl. n. act. *mattamagꝏonk,* foolishness, the being foolish; *mattamagquesuonk, mattamagqueussconk,* foolishness in action, the doing foolishly. *asꝏtuonk* is natural folly, simplcity, ori ignorance; *mattamagꝏonk,* foolishness with reference to some special matter.

foot, *musseet* [*m'usit*], a foot; *nusseet,* my foot; *kusseet* (Peq. *cuzseet,* Stiles; Narr. *kusseet,* Stiles), thy foot; *wusseet,* his foot; pl. +*ash* (*wussítte,* pl. *-tash,* foot, feet, R. W.; *mĭsseet,* a foot, C.). From *ussu,* he does, acts (agit), suppos. *noh asit, aseet,* he who does or acts, the doer. Cf. *ussishau,* he acts quickly, runs.

for, *wutche* (it proceeds from), for, on account of; *ne wutche,* for, from, because of, therefore; *ne wutche yeu,* for this cause. Elsewhere *newutche yeu waj, yeu wajeh,* etc. (*wutche,* for, prep.; *newaj,* for which cause, conj.; *waj,* for, conj., C.).

forbid, *quihtinau, queihtinau,* he forbids (him); suffix an. *uk-quihtin-uuh,* he forbids him; *ahque queihtus,* do not (thou) forbid; *nag queihtus,* forbid thou them; suppos. part. *quohtinont,* forbidding, when he forbids (*quehtehkōnat,* to forbid, C.); an. and inan. *quihtehteau, qutéhteau,* he forbids (it) to (him): *woh howan qutéhteau nippe?* can any man forbid water? Acts 10, 47 (*noh quehtehteau,* he forbiddeth, C.) Perhaps from *ahque,* 'do not', 'refrain'. The primary meaning is, perhaps, to make afraid, to cause to fear or to stand in awe of. The causative form of the verb *quehtam* (*quttam,* C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.

force, *chekeheau,* he uses force, forces (him); suffix an. *wut-chekeheuh,* he forced him, he ravished her (*nut-chekeyeuwae;* I compel, C.). *chetimau,* he compels him. See compel.

ford, *ponquag* (?), a fording place (=shallow). *tꝏskeonk,* a ford (*toeckétuck,* let us wade; *wut-toeékemin,* to wade; *toyùsk,* a bridge, R. W.).

forehead, *muskodtuk* (*m'scáttuck,* R. W.; *misk* [*-odtuk*?], C.; *kuskodtuk,* thy forehead; *wuskodtuk,* his forehead, the forehead of; *ut wuskodtugqut,* on his forehead.

foreign, *penꝏwe* [*penoeu,* it is different, strange, unlike], strange, foreign; *penꝏwoht, penꝏwot, penuwot,* a foreigner

foreign—continued.
[*penœwe-ohteau*, one who is different]; pl. *penœwohteáog*, strangers, foreigners; *penœwohkomuk*, a strange place, a foreign country. See different; strange.

forest, *touohkomuk* (*touohkōmuk*, C.; cf. Del. *tékenink*, in the woods, Hkw.), lit. a solitary place [*toueu-kōmuk*], the wilderness, the forest, pl +*quash*. In the index to Mr Pickering's edition of Eliot's Grammar (2 M.H.C., IX), among the "select words from the translation of the Bible", the editor gave '*sohsúmóonk*, forest'. This word (the active verbal of *sohsumœ*, it shines forth) means a shining forth; in Eliot's translation, 'glory'. Mr Pickering's mistake is traceable, I suspect, to his erroneous reading of Is. 10, 18: '*wuttouohkomuk-que sohsumóonk*', 'the glory of his forest', lit. 'his forest glory'.

foretell. See predict.

forever, *micheme*. See ever.

forget, *wanántam*, he forgets (it); *wananumau*, he forgets (him); *ahque wunantash*, do not thou forget (it); *wanantamwog*, *wunanatamwog*, they forget (*nœwânantam*, I forget, C.); *nœwanânumukquog*, they forget me, I am forgot by them [*wanne-antam*, he is without thought of, has not in mind]. *wanantamwáheau*, he causes (him) to forget.

forgive, *ahquoantam*, *ahquontam*, he forgives (it); *ahquoantamau*, he forgives (it) to (him); *ahquoantamah* (*ahquontâmah*, C.), forgive thou me; *ahquontamaiinnean num-matcheseongash*, forgive us our sins; *num-mahche ahquontam*, I have forgiven; vbl. n. act. *ahquoantamóonk*, a forgiving, forgiveness; pass. *ahquoantamóadtinneat*, and contract *ahquontamóadtin* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahquoantausúonk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahquoantaussu*, he exercises forgiveness] (*nut-ahquontous*, I pardon, C.). From *ahque-antam*, he ceases or refrains from having in mind, refrains from thinking of.

form, *nussu*, (he is) shaped or formed [*ne-ussu*]: *toh unnussu?* what form is he of? 1 Sam. 28, 14; suppos. *ne anussit*, in the form or likeness of; *muhhogkat nussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *nussuonk*, *unnussuonk*, form or shape (of an. obj.); *wuttinnussuonk*, his form. *neaunak*, the form or likeness (of inan. obj.): *neâunag yeu muttaok*, 'the fash- ion of this world', 1 Cor. 7, 31; *neaunak menutcheg*, in the form of a hand; suppos. form of *neane* [*ne unne*], that which is so or is such as: when it is (or being) such as, of that kind. See shape.

former. See first.

formerly, *negonne*, *negonnae* (*chenohkommŭê*, C.). See first.

fornication, *nanwunnœdsqauonk*, *nanwunwudtsquauonk*, vbl. n. act. from *nanwunnœdsquau*, he fornicates or is given to fornication; compounded of *nanwe*, anybody, common, and *nœdsquau*, he seduces or commits fornication with; *nanwunnœdsquaosuonk*, the commission of fornication, whoring (by either sex); *nanwunnœdsquauaen* (indef. *-squauaēnin*), a fornicator (of either sex), a prostitute; *nanwunnœdsquauausuen* or *-squaósuen* (indef. *-suēnin*), one who commits fornication or acts the whore; *nanwunœdsquaósue mittamwossis*, a whorish woman. *mansquaósu*, *manishquaussu*, *manusquaausu*, (she is) a fornicator or commits fornication: *mittamwossissog manusquaausitcheg*, 'women who break wedlock', Ezek. 16, 38; *kummansquaós*, thou hast committed fornication with, hast played the whore with (him). See adultery.

forsake, *ahquoanumau*, *ohquanumau*, he forsakes or abandons (him); *ahquoanáog*, they forsake (him); inan. *ahquoantam*, he forsakes (it). Same as forgive, q. v.

fort, *mansk*, *manshk*, a fort or place of defense; pl. *manskash* (*aumánsk*, R. W.). *wonkonóus*, *wonkonœs* (*wôkœnœs*, a fence, C.; *waukaunósint*, a fort, R. W.), a fort, i. e. a palisade, a crooked [*woonki*] or curved fence; see fence. *menuhkonogq*, pl. *-ogwash*, *-ogquash*, strongholds; from *menuhkenum*, he holds it fast.

fourteen. See four.

forty. See four.

foundation, *quenohtag*, suppos. part. concrete from *quenohtau*, he founds or lays a foundation; lit. that which is deep (?). Cf. *qunnonteadt*, 'when he had digged deep', Luke 6, 48; *quenchtamun*, he founded it; pass. it is founded.

four, *yau*, *yauwe* (*yòh*, R. W.; Peq. *yauuh*, Stiles; *yau*, C.; Muh. *nauwoh*, Edw.; Del. *newo*, *newa*, Hkw.); *yau-ut nai*, four square; pl. an. *yauog*, *yauꝏog* (*yówock*, R. W.); inan. *yauunash* (*yowúnnash*, R. W.; *yauunash*, C.); *yauut* (*yauwut*, C.), four times. *nabo yau* (*piuck-nab yòh*, R. W.; Peq. *piugg naubut yau*, Stiles), fourteen; *nabo yauwudt*, *nabo yauut*, fourteen times; so, *nabo yauwudt kodtumwae*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *yauunchag* (*yowínicheck*, R. W.; *yauwinnechak*, C.), forty; pl. an. *yauuncháqkodtog*, *yauunchágottog;* inan. *yauunchagkodtash*. *yauwudt pasukꝏꝏog*, four hundred (an.).

fowl, *puppinshaas*. See bird.

fox, *wonkqŭssis*, *wonksis*, pl. +*sog;* dim. *wonkqussissimes*, a little fox (*pequawus*, a gray fox; *mishquáshim*, a red fox, R. W.; Peq. *a'waumps*, fox, Stiles; *wonkqŭssis*, C.).

fragment, *chogq*, a bit, a morsel; *kodchuki*, a piece or fragment of (*cotchekúnnemi weeyoùs*, cut me some (i. e. a piece of) meat, R. W.). See spot; piece.

free (adj.), *chipappu* [*chippe-appu*, he remains apart or by himself], he is free; suppos. *chipininnúmit*, when he is free, being free (*chippinninnūe netu*, (he is) free born, C.); *sunnummatta nut-chippinninnuꝏ?* am not I free? *ompeu*, he is free, unbound. See loose; man (*omp*).

free (v.). See deliver; loose.

freely, *nannowe*, *nanouwe*, *nanowiyeue*, freely (*nanauwe*, *nannáuwe*, C.), = *nannwe*, common, anybody's (?).

freeze. See frost; ice.

Frenchmen, *Punachmonog* (pl.), C.

friend, *wētomp*, a favorite or dear friend; pl. +*áog;* *nētomp* (*nétop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*pēyàush nétop*, come hither, my friend, R. W.); *kētomp*, thy friend; *neetompaog* (*netompaûog*, R. W.), my friends (Del. *n'tschu*, my friend; *n'tschútti*, dear, beloved friend; *nitis*, (my) confidential friend, Hkw.) [*wetu-omp*, house man, companion, of the same household or family; so, *weetompassu*, *wetompas*, a brother or sister]. *tonkqs*, friend, cousin, kinsman (*natòncks*, my cousin; *watòncks*, a [his] cousin, R. W.; *wodtonkqsin*, a cousin, C.): *nuttonkqsog*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *weetuksquoh*, her sister; *netukkusq*, my sister (*wéticks*, a sister, R. W.).

friend—continued.

frog, *tinógkukquas*, *tenogkequas*, *tinogkꝏquas*, pl. -*suog* (*tinnogkōhquase*, pl. -*suog;* *tinnogkohteas*, pl. +*suog*, a toad, C.). *mohmoskuhteasu*[*og*], frogs (*mahmoskohteaseog*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *moskeké*, a toad. Peq. *kopiauss*, *kupýās*, frog, Stiles.

from, *wutche*, *ꝏtch*, *ꝏch* (*wuchê*, *wutchè*, R. W.; *wutche*, C.; Muh. *ochch*, Edw. The *ch* is guttural, nearly equivalent to the German ch soft). Primarily a defective or impersonal verb, *wutcheu* (*wutchu*, *ꝏtchu*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *wutch* . . . *yean*, from . . . to (after verbs of motion); *noh wutchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na ꝏtch sohhamun*, 'there went forth from', Num. 11, 31; *na ꝏch qushken*, he returned there from (hence); *yeu wutche* (*yò wuchè*, R. W.), from hence, from this place; *ne wutche* (from that), for that cause, therefore. This root served to express the origin of motion or source of being, and is to be traced under various modifications of form in a great number of compound words denoting origin, source, motion (animate and inanimate), progression, cause and effect, production, etc. See come from; father; begin. *ꝏm*, *wꝏm*, he goes or departs from. See go from.

frost, *tꝏhpu*, (there is) frost (*toohp*, Mass. Ps.; *tòpu*, R. W.; *missittópu*, a great frost, ibid.; *taquáttin*, frost, ibid. (it is freezing—the effect of frost); *auke taquátsha*, the ground is frozen, ibid.; *séip taquáttin*, the river is frozen, ibid.; *tog-*

frost—continued.
quttinash muhtanōgash, I freeze my ears (my ears are frozen), C.).

froth. See foam.

fruit, *meechummuonk* (*-mūoonk*, C.), pl. *-ongash* [vbl. n. act. from *meechummꝏ*, it is eaten, used as food, the pass. inan. form of *meech*, he eats], fruit, perhaps all vegetable food. *asq, ashq*, pl. *asquosh, ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *wuskeasq*, pl. *wuskeasquosh*, 'tender grass', 2 Sam. 23, 4; Dan. 4, 15; from *wuske*, new, young, and *asq;* with the indef. particle, *m'askeht* (or by reduplication, *oskosk*, C.), grass, that which is green. From the same root is *aske*, raw (*askún*, it is raw, R. W.; *askin*, C.); *wuske*, new, young; *asq, ashq*, or *asquam*, not yet, and *ashkoshqui* (*askosque*, C.), green in color. The word asq was used especially to refer to the fruit of the Cucurbitaceæ, melons, gourds, cucumbers, and what are now known by their Indian name, though the plural has been transformed to the singular, 'squash-es. *askꝏtasq*, pl. *askꝏtasquash*, used by Eliot for 'cucumbers', Num. 11, 5, was "*askútasquash*, their vine apple, which the English from them call squashes" (R. W.), and which Wood mentioned (N. E. Prospect), as "*isquoterquashes*, their best bread"; from *askꝏk*, a snake, and *asq*: snake-like or 'crook-neck' squash. *quonꝏasq*, a gourd [from *qunni*, long]; hence *quánꝏwask*, a bottle, C. *monaskꝏtasq*, a melon (but by Cotton *mꝏnosketămuk*, 'cucumbers'. So, *quinosketămuk*, 'muskmelon', and *ohhosketămuk*, 'watermelon', C., 'or a raw thing'; from *askéhtamun*, he eats it raw). *minne, min*, pl. *minneash*, berries, nuts, small fruit, grain, etc., that which is produced by and is peculiar to each tree or plant [*m'unni*, the kind of, the species of]. In the singular in compound words it denotes kind or species, the growing tree or plant; in the plural, the fruit, as *weatchemin*, corn in the field, standing corn; pl. *-minneash*, corn, grain; *wenominneash*, grapes (*weenom*, a grape; *weenomis*, a vine [from *waéenu*, it goes round]); *wómpimineash*, chestnuts, R. W. [*wompi-minneash*, white-nuts]; *anáuchemineash*, acorns, R. W. (*annahchim*, a nut, pl. *-minash*, C.; Del. *wunachquim*, an acorn, which Heckewelder (correspondence with Duponceau, p. 407) derives from *wunipach* (*wunnepog*, El.), a leaf, *nach* (*nutch*), a hand, and *quim*, a 'nut growing on a tree': 'the nut of the tree the leaves of which resemble a hand'. Here he evidently mistakes the radical force of *min*, as the examples which he gives sufficiently show. See oak.); *wusswaquatómineug*, walnuts, R. W. (*wussꝏhquattômĭn-ash*, C.; *wússoquat*, a walnut tree, R. W.; Del. *m'sim*, hickory nut [*mꝏsi-min*, smooth nut]; *ptucquim*, walnut [*petukqui-min*, round nut], Hkw.); *qussuckomineánug*, the cherry tree, R. W. [*qussukquan-min*, stone fruit]; *wuttáhimneash*, R. W., *wuttahminne*[*ash*], C., strawberries. See produce.

fruit—continued.

full, *numwae*. See fill.

fully, *pakodche*, completely, thoroughly; *wame*, wholly, entirely; *pohshane* (*páshanne*, C.), fully, completely, thoroughly. See completely; all.

future. "The time to come is expressed by a word signifying futurity, added to the indicative mood, as *mos, pish*, shall or will", El. Gr. 20. *pish* (*pitch*, R. W.) with the present (or aorist) indicative forms the simple future, as *pish* . . ., he will . . .; *pish* . . ., I will . . . (*pitch n'keetam?* shall I recover my health? R. W.); *mos*, though sometimes used by Eliot as the equivalent of *pish*, denotes the future potential or conditional 'must' or 'shall': *ne mos nnih*, 'it must needs be' so; *mos nunnup*, I must die (*moce*, R. W.). *paomꝏ̆onk*, the future or to come, C., vbl. n. intrans. from *peyomꝏ*, it is coming. *ompetak*, in the future, in time to come (afterward).

G

gall, *weeswe; nꝏweeswe,* my gall. Cf. *weesóe* (*wesaui,* R. W.), yellow; *weesogkon,* (when it is) bitter; so, AS. *gealla,* gall; *ge-alewe,* yellow; Gr. *χολὴ,* bile; *χλόη, χλόα,* greenish - yellow; Arab. *murr,* bile, bitter.

game (animals hunted), *adchauonk,* vbl. n. from *adchau* (*auchaúi,* R. W.), he hunts. See hunt.

game (gamble). See play.

gape, *tôannēu,* he gapes (*tôanēnat,* to gape; *nut-toiwānneem,* I gape, C.); v. an. *tôannehtau,* he gapes at (him).

garden, *tanohketeaonk,* pl. *tanohketeaongash,* cultivated plants, Is. 17, 10; *ut noeu adtanohketeamuk,* in the midst of the garden, Gen. 2, 9. Cf. *tannettuog,* they grow as plants, are produced; *dtannegen,* it yields or produces.

garment, *hogkꝏonk* (*aukꝏonk,* C.), a covering of skin; *monak* (*mônak,* C.; *maúneck,* an English coat or mantle, R. W.). See dress; clothe; clothing.

gate, *squont, usquont.* See door.

gather (collect), v. t. an. *mianau,* he assembles or gathers (them) together, he causes them to collect. *miyaéog, maiyaéog,* they gather or collect (themselves together), they assemble; from *miyae, moeu* (*moywe,*C.), together; freq. *moh moéog* [i. e. *m' mìyaéog*], they gather themselves together often or habitually. See assemble. *móunum,* he gathers or collects (it); *kum-mòunum,* thou gatherest (*mowinnee,* he gathers (fruit or the like); *mowinneeaũog,* they gather, R. W.); vbl. n. *móunumóonk,* a gathering, i. e. a tribute, custom, toll.

general, *nanwe,* common, q. v. (*nanwe wosketomp,* any man, C.): *nanwe wut-Epistleum Jude,* 'the general epistle of Jude' (=Del. *lenni,* which Heckewelder translates 'original, common, plain, pure, unmixed' (Corresp. 412); more exactly, common, general, normal).

generation, *pometuonk* (vbl. n., a living, i. e. a lifetime): *up-pummetuongash Adam,* 'the generations of Adam', Gen. 5, 1; *pometuongash,* Is. 41, 4. See copulate; couple.

giant, *magoshketomp, mogosketomp* [*mogke-wosketomp,* huge man].

gift, *magꝏónk,* vbl. n. act. from *magou,* he gives, a giving or offering; *ummagꝏônk wosketomp,* a man's gift, Prov. 18, 16. See give.

girdle, *puttukquobpus, puttukquobus* (*nup-puttukquobbesin,* 'it bindeth me about', Job 30, 18; cf. *puttogqueguohhou,* a veil; *puttogwhonk,* a covering; *puttogqueu,* he hides; *wobpe,* the thighs); pl. *puttogquobpissinash.*

girl, *nunksqua, nunksq* (*nonkishq,* C.), a young woman, a girl (adolescens) [*nonke-squa,* from *nonkaneu,* he is light; so, *nunkomp,* a young man]; dim. *nunksquaes* (*squasese,* little girl, R. W.; Narr. *squauhses,* Stiles; Del. *ochquetschitsch,* Hkw.), a young girl, puella; double dim. *nunksquaemes.* See virgin; woman.

give, *magou, magꝏ,* he offers, presents, gives, sells; *magꝏk* (*maugoke,* R. W.), give ye; *magish* (*máuks,* R. W.), give thou; *magunát* (*mágunat,* C.), to give or sell: *magunát sephausuongash,* to offer sacrifices, Heb. 8, 3 (opposed to *attumunnumunat,* to receive, Acts 20, 35); suppos. *noh maguk,* he who gives or sells, a giver, a seller; act. particip. *magunutche,* one who gives, is (actually) giving. See gift. *aninnumau,* he gives to or bestows upon (him) (also he helps or assists (him): *aninnumeh,* help thou me (*kuttánnummi?* will you help me? R. W.)); *aninnumók metsuonk,* 'give ye them to eat', Matt. 14, 16, i. e. give ye food to (them); *aninnumah* (*ken ununŭmah,* C.), give thou to me; *kittinnumoush, kattinnumoush,* I give (it) to thee, I will help thee.

glad, *wēkontam,* he is pleased, he is glad [*wēkon-antam,* he is sweet-minded]; *nꝏwekontam* (*nꝏwekôntam,* C.; *nowecóntam,* R. W.), I am glad; *wekontash,* be thou glad, rejoice; vbl. n. *wekontamóonk* (*-ꝏ̄onk,* C.), gladness, the being

glad—continued.

glad; *wekontamwe*, *-tamwáe* (*-tamŏe*, C.), gladly, willingly; *muskouantam*, he is very glad, he rejoices, lit. he is boastful: *wekontamꝏk kah ahche muskouantamꝏk*, rejoice ye and be exceeding glad, Matt. 5, 12 [*missi-wekontam* ?].

glittering, *wohsippáe*, *wohsippohtáe*. See bright.

glory, *sohsúmóonk* [*soh-wohsumꝏonk*, a shining forth; vbl. n. act. of *sohsumꝏ*, it shines forth. See note on forest].

gluttony, *wussaumepꝏonk* (*wussomuppoŏonk*, C.), vbl. n. act. from *wussaumepꝏ* [*wussaume-uppꝏ*, he eats too much], he is gluttonous. See eat.

gnat, *sogkemas*. From the same root as *sogkepꝏ*, he bites.

go, *ꝏm*, *óm*, he goes from (a place other than that in which the speaker is) or proceeds from; *ꝏmꝏꝏ*, it goes from; *na ꝏmun*, he went thence; *ꝏmwog*, they went on, proceeded on their journey (as in Gen. 35, 16); *tohnoh kꝏm?* whence dost thou come? (*tohhunnꝏ kꝏm kekit?* when did you come from home? C.; *tunna cowaúm?* whence come you? R. W.); *ꝏmup*, he did go or come from; *ahque ꝏmꝏgk*, go ye not from, Acts 1, 4; suppos. *wag*, when he goes or proceeds from.

au, he goes to (a place other than that in which the speaker is); *auog*, they go to; *aush*, go thou to; *ontuh*, let us go to (*yò aúnta*, let us go that way, R. W.); *kuttôu toh kod ôan*, 'thou walkedst whither thou wouldst [go to]', John 21, 18; *aúon*, if I go. The forms of this verb are more irregular than of perhaps any other of the primitive verbs. It is not always possible to distinguish its suppositive and participial forms from those of *ꝏm* under the disguises of Eliot's phonography. This verb is often used intransitively, and its primary signification was, probably, to go: *noadtit aui*, 'he is gone a long journey' (afar off), Prov. 7, 19; *uttoh wamꝏuk*, *uttoh aomꝏuk*, 'whence it cometh, whither it goeth', Mass. Ps., John 3, 8; *ne ayôan*, 'in the way' (when thou goest), Ex. 23, 20; suppos. *uttoh woh áôi* or *ayôi*, whither I may go. Hence *m'ay*, a path: *may tohwoh aáhettit*, 'the way wherein they must walk', Ex. 18, 20; *uttiyeu may aoóg*, by what way ye should go, Deut. 1, 33. See path.

amáeu, he goes away, he departs (without reference to the mode or act of going, but simply expressing the separation or withdrawal of one person or thing from another); *amaish*, go thou away (*nuttamáeen*, I depart; *amaēnat*, to depart, C.); suppos. *amaiit*, *amayit* . . . *amayitch*, if he depart . . . let him depart, 1 Cor. 7, 15.

monchu (*mauchié*, R. W.), he goes (from the speaker or the place where the speaker is supposed to be; opposed to *peyau*, he comes; see come); *nummonchem* (*-eem*, C.), I go; *num-monchip*, I went; *monchish* (*maúchish*, R. W.), go thou; suppos. particip. *noh monchit*, he who goes; freq. *momonchu*, he moves, i. e. continues to go; *nishnoh oaas* . . . *noh mamonchit*, every animal . . . that moveth, i. e. hath power of motion, Ezek. 47, 9.

waápeu, *wābeu*, he goes up (absolutely or without regard to the mode or act of going), he rises; *waapemꝏ*, it goes up, i. e. it is raised up: *nippeash waapémꝏash*, the waters rise up, Jer. 47, 2 (*nꝏwābeem*, I arise, C.). From *waábe*, impers. verb, adv., and prep., it is above, above.

wꝏmsu, *womussu*, he goes down (absolutely); *ꝏmsuog*, they go down; *nꝏwomussin wadchu-ut*, I came down from the mountain; suppos. part. *noh womussit*, *noh wꝏmsit*, he who goeth down; *neg womussitcheg*, they who go down. From *wꝏmeu*, *wꝏmiyeu*, impers. verb, adv., and prep., it is down or beneath.

kuhkuhqueu, he goes upward, ascends by progressive motion. See ascend.

nꝏkeu, he goes downward, descends (from above to or toward the earth [*n'ohke-au*]; cf. *wꝏmsu*, he goes down below the earth or the speaker); *nꝏkꝏp*, he descended, came down; *nꝏch nꝏkem kesukqut*, 'I came down from heaven', John 6, 38; suppos. *noh nꝏkit*, he who descends, goes or comes down; *nꝏkitch*, let him come down; inan. subj. *nꝏkemꝏ*, it went

go—continued.

down or came down; v. t. inan. *nꝏkinum*, he puts (it) down or lets (it) down.

qushkēu, he goes back, returns. See return.

assóushau, he goes backward; *nutassóúsham*, I go backward.

kutchittóushau, he goes forward, proceeds onward; *nuk-kitchittôusham*, I go forward; inan. subj. *kutchittôushomꝏ*, it goes forward [*kutche*]. See begin.

pasꝏtshau, he goes near or comes near; suppos. *noh pasꝏtshadt*, he who goes or comes near; *pásꝏsukau*, he is going or coming near, he approaches (implying, by the incorporation of *k'* progressive, continued motion; *pasꝏtshau* expresses merely the act of getting near to, without necessarily including the idea of voluntary motion).

petukau, he goes in, enters (ingreditur), i. e. he is going in.

petutteau, he goes into or within (init, intrat); *pétutteash* (*peetitteash*, C.; *pétitees*, R. W.), come thou in, enter, go in.

sohham [=*soh-ꝏm*], he goes forth.

negonuhkau [=*negonne-k'-au*], he goes before, precedes, leads; divested of the idea of progressive motion (expressed by *k'*), *negonnau*, *nuk-komau*, he is in advance, he leads or precedes.

asuhkau [*asuhke-au*], he goes after, follows; *asuhkau-au*, he follows (him); suppos. *noh asukiit*, he who goes or comes after; an. suffix *nah wut-asuhkauoh*, he followed them.

nꝏsukau, he goes after, pursues, follows. See follow.

pomushau, he goes on foot, he walks See walk.

ussishau, he goes quickly to, hastens [*usseu*, with *sh'* of violent motion], he runs to (as distinguished from *quogquēu*, he goes by running, runs).

ptꝏeu, he goes by flying (as distinguished from *pummeu*, he flies. and *pummunau*, he flies to). See fly.

nohham, *nohhꝏm*, he goes by water, sails (*comishoónhom?* go you by water? R. W., i. e. by boat, *mishoón*). See arrive.

pummohham, *pomohhom*, he goes by sea [*pummoh-ꝏm*]; n. agent. *pummóhhamwaen*, pl. *-waenuog*, they who go by sea, mariners. See sea.

go—continued.

kemuhkhom, he goes spying, or as a spy [*kemeu-ꝏm*, he goes secretly].

panneau, he goes out of the way, goes wrong; suppos. part. *noh panneont*, he who goes wrong [*panneu*, (he is) out of the way].

wauonu, *wôonu*, he goes astray, wanders; *nꝏauwôin*, I go astray (*nꝏwoowōn*, I wander; *wawonnŭog*, they wander, C.); suppos. part. *waont*, *wayont*, going astray or out of the way, hence the setting of the sun, or his going out of the way. See sun.

aóhsuhqueau, *auhsuhq-*, *ahauhsukq-*, he goes to and fro [*áuhsuhque*, to and fro, 2 K. 4, 35].

águshau, *ágqshau*, he goes below, beneath, or under (it), 2 Sam. 18, 9; Job 24, 8 [*agwe*, below].

Cree *ítoot-ayoo*, he goes there; *kéwayoo*, he goes back, returns; *kóospu*, he goes (from river or lake) inland; *nàsep ayoo*, he goes to the river, etc.; *wúthaweeoo*, he goes out, Howse 81.

god, *manit* (*manĭt*, pl. *manittówock*, R. W.; Peq. *mundtu*, Stiles; Del. *welsit mannitto*, the good spirit); v. subst. *manittꝏ*, *manitto*, (he is) a god; pl. *manittꝏog*, *manitoog*, El. Gr. "We say God is; the Indian of this is *Mannitꝏꝏ*. The two first syllables stand for God; the latter assert his existence", Exp. Mayhew (MS). In his translation of the Bible Eliot has in most instances transferred the name of "God" and of "Jehovah" to the Indian text. He gives, however, *Manit wame masugkenuk*, 'God Almighty', Ex. 6, 3, and *nen Manitto*, 'I am God' Is. 43, 12, etc.; cf. *Manit*, 'the Lord', Ps. 2, 4; *Jehovah*, 'the Lord', v. 7; *God-ut*, '(against) the Lord', v. 2. The possessive form *num-manitꝏm*, my god, Ps. 3, 7; 7, 1; *kum-manitꝏm*, thy god, etc., is sometimes used. The word is derived either from *ánue*, above, with the suppos. part. form and indef. prefix: *m'anit*, he who is above or more than (all) (see more), or from *anheau*, suppos. *ánhit*, he who does to or deals with. It is to be observed that the derivative has the indefinite and impersonal prefix *m'*, 'something above all' or something

god—Continued.

which deals with us (see conduct one's self). *mattanit* (*mat-anit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

manittꝏog, *manitoog* (*manittowock*, R. W.), the gods of the Indian mythology. "They have given me the names of thirty-seven, which I have, all which in their solemn worships they invocate", R. W. 110. *Kautántowwit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', ibid., =*Cawtántowwit*, 'their great God', R. W., Introd.; cf. *Jehovah Keihtannit* [the great god, *kehte-ánit*], 'the Lord God', Gen. 24, 7. "The Massachusetts call their great god *Kichtan* [*Kiehtan*?], . . . the Penobscots, the god *Tantum*," Capt. John Smith, 1631. "They worship *Kitan*, their good god, or *Hobbamoco*, their evil god", Lechford, Plaine Dealing. *Tántum* was a contracted form of *keihtanit-ꝏm*, my great god or our great god. "*Kiehtan* . . . the principal and maker of all the rest [of the gods] and to be made by none . . . who dwelleth above in the heavens . . . far westward, whither all good men go when they die", Winslow's Relation, 1624; and in the margin: "The meaning of the word *kiehtan*, I think, hath reference to antiquity, for *chise* [*kutchise* ?] is an old man and *kiehchise* a man that exceedeth in age". (Del. *Getaunitowit*, God, Hkw.) *Squantam* (=*Kiehtan* and *Kautantowit* ?): "They acknowledge a god whom they call *Squantam*, but worship him they do not" (Josselyn, 3 M. C. H., III, 300). Contracted from *musquantam*, he is angry; *musquantam Manit*, God is angry, R. W. "If it be but an ordinary accident, a fall, etc., they will say, God was angry and did it", ibid. *Hobbamock* (Capt. John Smith), *Hobbamoco* (Lechford), *Abbamocho* or *Cheepie* (Josselyn), 'their evil god', 'that we suppose their devil'; see devil. *Keesuckquànd* [*kesuk-anit*], 'the Sun God', R. W., "a name of the sun, by which they acknowledge the sun, and adore for a god or divine power". *Chekesuwànd*, 'the Western God', R. W. (*chékesu*, the northwest wind, ibid., from *chĕkes*, violent, fierce, with the animate active termination). *Wompanànd*, 'the Eastern God', R. W. [*wompan-anit*, the god of the dawn or of daylight, Eōs]. *Wunnanaméanit*, 'the Northern God', R. W. [*wunnanumau-anit*, the god of blessing, or who blesses, confers benefits (?); *nanumiyeu*, the north]. *Sowwanànd*, 'the Southern God', R. W. [=*sowanáyeu*, *sóaniyeu* (*sowaniu*, R. W.), southward, to the south, in Eliot, but to the southwest according to Roger Williams. "They have a tradition that to the southwest, which they call *sowwaniu*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sowwanànd* [*sowaniu-ánit*] another name of *Kiehtan* or *Kautántowit*? *Wetuómanit*, 'the house God', R. W. [*wetuꝏm*, my house, *-anit*]. *Squàuanit*, 'the Womans God', R. W. [*squa*, woman, *-anit*]. *Muckquachuckquand*, 'the Childrens God', R. W. [*muckquachucks*, boy, ibid.]. *Nanepaûshat*, 'the moons God', R. W. *Paumpágussit*, 'the Sea-God', R. W; "that deity or Godhead which they conceive to be in the sea', ibid.; see sea. *Yotáanit*, 'the fire God', R. W. [*yòte*, fire, ibid.]; see fire.

god—continued.

gold. "These Indians call gold *wassador*, which argueth there is thereof in the country" (Archer's Account of Gosnold's Voyage, 1602, 3 M. H. C., VIII, 77). The Indians were those of the mainland near Elizabeths island (i. e. Cuttyhunk).

good, *wunne*, *winne* (*wirre*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *wunnegen*, (it is) good, a good thing, good, pleasant, fair (in the concrete, the actual, or objectively); pl. *wunnegenash*, good things; suppos. part. inan. *wunnegik*, (when it is) good; a good thing, that which is good: *wahteouun wanegik kah machuk*, to know (that which is) good and evil, Gen. 3, 5 (*wunnégin*, welcome! R. W.; Del. *wulik*, the good, Hkw.). *wunne* is largely used in the composition of

good—continued.
words to express goodness, happiness, good fortune, beauty, etc.: *wunnetu*, (he is) good, a goodly man, a handsome, rich, or prosperous man (*wunnetoŏê*, good, C.; *wunnêtu*, proper and personal, R. W.).

goods (effects, property, res), *maumachiash: teaguash asuh maumachiash*, 'money or stuff', Ex. 22, 7 (*maumacníuash* [typographical error for *maumachíuash*], goods, R. W.)

goose, *hònck*, pl. *hònckock*, R. W.; Narr. *ŏ'onkh*, Stiles; Peq. *kohunk*, Stiles; *wompŏhtuck*, a goose, C. See brant goose.

gourd, *quonꝏasq* (*quánꝏwask*, a bottle (made from a gourd?), C.). From *qunni*, long, and *ask*, green vegetable or fruit.

govern, *nanaumun*, *nanawunnum*, he governs, rules, protects (it); v. i. and v. t. an. *nanawunnau*, *nánaumnau* (*nanaunonau*, C.), he ruleth, governeth (*nânâwunnumeeh*, keep thou me, C.; *nunnaunauwingenwam*, I govern, ibid.); n. agent. *nanaunwaen*, *nanawunnuwaen*, *nanaunuaen*, a ruler, a governor (pl. *nanaunuachēg*, magistrates, rulers, C.); *nanaánoncheg*, *nanawunoncheg*, they who rule. See ruler.

grain. See corn.

grandfather, *wuttꝏtchĭkkĭnneasin*, C. (father's father ?).

grandmother, *okummes; kokummus*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokummes*, 'thy aunt', Lev. 18, 14 (*wuttꝏkummĭssin*, C.).

grape, *wenom-in*, pl. *wenominneash* (*wenómeneash*, R. W.). See vine.

grass, *moskeht*, *maskeht*, for *maskehtu*, *m'ask-ehtu*, that which is green, or suppos. *m'ask-it*, (when it is) green; pl. *moskehtuash*, grass, pasturage, hay (*mosketŭash*, hay, C.; *maskituash*, grass or hay, R. W.; *oskosk*, grass, C.); v. subst. *moskehtuꝏ*, it is grass; dim. *moskehtuemes*, El. Gr. 12; *mishaskeht*, much grass. From *aske*, unripe, immature, raw (*askún*, 'it is raw', R. W.), from which by duplication comes *ashkoshki* (*askáski*, R. W.; *askosque*, C.), green. See flags; green; meadow; medicine.

grasshopper, *chansomps* (*chânsops quꝏ̄shau*, a grasshopper jumps, C.). *quaquequeshont*, suppos. part. an. from *quaquequeshau*, a double freq. from *queshau*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chonsomps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

grave (adj.), *manunnu*, (he is) grave. See slow.

grave (n.), *weenohke: woskeche weenohket*, on or above his grave; *posekinausu weenohkeit*, laid in his grave, John 11, 17; *tuppáskinongash*, graveclothes. See bury.

gravel, *mamossompsquehtu* (?), Is. 48, 19.

gray, *wompishocki*, C.; *wompoquonat*, *wompuhquonat*, infin. to have gray hair or be gray-headed; *wompuhquou*, he is gray, has a gray head; *nꝏ-wompuhquom*, I am gray-haired; suppos. *wompoquoi*, when I am gray; suppos. part. *noh wompuhquont*, he who is gray (*noh womppuhqua*, he is gray, C.) [*wompi*, white, and *k'* progressive, becoming white].

great, *mishe*, *missi* (*mussi*, *mishee*, C.; *mishi*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missiyeuash*, (they are) great, inan. obj. *mishe* is the usual form in Eliot of the adj. and adv., *missi* for the verb: *mishe wetu*, a great house; *wetu missi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Eccl. 9, 13. Comparative *ánue mishe*, *ánue missi*, or *mohsag* (see below), greater [*m'sh*, the indefinite particle with the radical *'sh*, expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingue*, large; *chingue* or *m'chingue puschis*, a large cat; *m'chonschican*, a large knife; "still, it is easy to see that *m'chon* in the latter word is derived from *chingue* (?), large or great" (Corresp. 448). Elsewhere he gives *meechek achsinink*, at the big rock (Words and Phrases 459). The *m'* certainly does not belong to the root, which is identical with or nearly related to the *-ash* of the inan. pl.]. *missag*, *mohsag* [*m'sag*, *m'shik*], suppos. concrete, a great thing, i. e. a thing when it is great, great rela-

great—continued.

tively, great of its class or kind, of things inanimate: *mohsag wetu*, ‘the greater house’, 2 Chr. 3, 5; *mohsag matcheseonk*, ‘so great a sin’, Ex. 32, 21; *ut mishikkomukqut*, in a great house, 2 Tim. 2, 20; cf. Del. *m'chingue*, above. *mogki*, *mogke*, *mukki*, (it is) very great, huge, ingens, immanis* (usually of things inanimate); pl. *mogkiyeuash*, Gen. 41, 5 (*mamockiuwash wêquanantiganash*, ‘great lights’, i. e. the sun and moon, R. W.); as n. *môgagish*, *magagish*, great things; cf. *mogkinnum*, *mukkinum*, he gathers together; *ogketam* (*áketam*, R. W.), he numbers, counts, adds up; see *mogke keitotanash*, great cities, Deut. 6, 10. The root is *k'* progressive or cumulative. *missugke*, *masugke*, great, powerful, mighty (of animate beings, with relation to position, importance, power, etc., but not to magnitude); *noh masugkenuk*, he (who is) great; *wame masugkenuk*, the Almighty (Peq. *mausshakeet mundtu*, the greatest god, Stiles); pres. part. *noh masugkenutche*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *missugkenœonk*, greatness, as of a king, a warrior; see plenteous. *kehche* (old, superior in age, therefore chief), in compound words *keht-*, chief or greatest, as in *kehtequasseet* [*kehtewusseet*], the great toe; *kehtœquanitch*, the thumb; *keihtotan* [*keht-otan*], a great city; *keihtannit* [*keht-ánit*], the great god (the Lord God, Gen. 24, 7); hence *kehtoh*, the sea. See old; sea.

[*NOTE.—“This requires correction; *mogke* signifies great by aggregation, as its related words show: *mishe wetu*, a great house; *mogke keitotan*, a great city.”]

great (to make), *misheheau*, he makes (him) great; suffix an. *num-misheh*, I exalt him; *kum-mish-esh*, ‘I magnify thee’, Josh. 1, 7; inan. *mishehteau*, he makes (it) great (*mishœwānat*, to brag or swagger, C.).

green, *ashkashki*, *ashkosqui*, *oshkoshque* (*askáski*, R. W.; *askosque*, C.), green (it is green): *onatuh oshkoskq-ut*, ‘as the green herb’, Ps. 37, 2; *ashkoshquhkontu*, in the green, ‘in green pastures’, Ps. 23, 2; pl. adj. and inan. pl. of verb subst. *ashkoshkiyeuash*, (they are) green, Esth. 1, 6.; dimin. *ashkosquese*, greenish. *ashkuhquame*, green (of a tree, as opposed to dry or dead), flourishing: *ut askuhquam-ut . . . ut-nunohtá-ut*, ‘in the green tree . . . in the dry’, Luke 23, 31. *nishnoh askuhuk*, ‘every green tree’; *askunkq*, a green tree, Ezek. 17, 24 (*askkosquesĭnneat*, to be green, C.). From *aske* (*askún*, R. W.; *askin*, C.), raw, immature, unripe; by duplication *askask-i*, which is nearly related to *asq*, *ashq*, *asquam*, not yet, and *wuske*, new, young, first in time. See grass.

grieve, *neuantam*, he grieves, is sorrowful (*nun-nœhŭam*, I grieve, C.; *n'noantam*, I am grieved, R. W.); *ahque neuantamœk*, do not (you) grieve; vbl. n. act. *neuantamóonk*, a grieving, sorrow, grief (*nœwantamœ̆e*, sad, sorrowful, C.). *unkqúanumau*, *onkquanumau*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *unkquanumœonk*, *onkq-*, excessive grief or affliction [*uhquáe*, *unkque*, at extremity, from *úhq'*, a sharp point. See end.].

grind, *togkuhwhosu*, *togguhwhosu*, he grinds in a mill (*togguhhum*, he grinds, C.; *tackhùmmin*, to grind corn: *tackhumiinnea*, beat me parched meal, R. W.) [*togk'*, radical, he strikes or beats, and *ussu*, verb of an. action]. *sohquttahham*, *sukquehttahham*, *sogguttahham*, he breaks it into small pieces, beats (it) to powder, grinds (it) small or fine; causat. inan. from *sohqunum*, he breaks in pieces, and that from *sohqui*, (it is) fine, in powder. See beat; mortar; strike.

groan, *misháńámau*, *mishonómœ*, he groans; *num-mishannómunun*, we groan. *áúwohkontówau*, *owohkóntœôu*, *auwakontœau*, he groans (*nuttouahkontŏam*, I groan, C.); vbl. n. act. *auwakontœwaonk*, *áuhkóntowaonk*, *ahhaohhámœonk*, *auwohhámœonk*, a groaning.

ground, *ohke*; *munnobohke*. See dry; earth.

grow, *tannetu*, it grows, is produced, as a plant from the seed: *asinekôsog pish tannetuog*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *na pish tannegen . . . mehtugquash*, ‘there

grow—continued. shall grow . . . trees', Ezek. 47, 12. *nekin*, *nekun*, it grows, is grown, as a plant increases by growth: *nœche nekin*, it began to grow; *pajeh . . . nekik*, until . . . (when it was) grown; *nish nehewonche nekukish*, things which grow of themselves spontaneously, 2 K. 19, 29. *nekin* means also he is born; suppos. *nekit*, (when he is) born; infin. as subst. *wutch nekinneat*, from the birth; see birth; born. *adtanekin*=*nekin; adtanegek*, Matt. 6, 28, =*negik*, Luke 12, 27. *neetu*, he or it grows, as a plant or an animal: *mishasq neetu*, the rush grows Job 8, 11; *nag neetuog*, they grow (*neetu*, he is born, Prov. 17, 17; Job 5, 7); vbl. n. act. *neetuonk*, birth, =*neekuonk*. *kenuppétu*, he grows, increases in stature (grows rapidly): *mukkies kenuppétu*, the child grew. *kesittu*, he is grown, has attained full growth. *kesukkīn*[*neau*], he is growing up, is attaining full growth; suppos. *pajeh . . . kesukit*, till he . . . is grown up. Cf. *keesaqúshin*, high water, R.W.; see produce; ripe; sun. *sonkin*, *sonkun*, it springs forth, shoots up, as a plant. See spring up.

guard. See watch.

guide, *monchanau* (he carries away, an. obj.), he guides (him); suffix an. *ummonchanuh*, he guided them (*kummóuchan-ish*, I will conduct you; *maûchase*, be thou my guide; *moúchatea*, a guide, R. W.). *sampwushanau*, *sampshanau*, he guides (them), conducts (them) aright; suffix an. *wussampshanuh*, he guides them; n. agent. *sampwoshássean*, a guide; part. pres. *neg sampshanoncheg*, they who guide, guides, leaders [*sampwe*, right].

guilty, *kesantam*, he is guilty; *nuk-kesantamunónun*, we are guilty. *kesohkôontam*, he is guilty; suppos. *kesohkôontog*, when he is guilty (*kesuhkotamœonk*, guilt, Danf.; *keesantamŏe*, guilty, C.; *kesohkōadtāmwe*, guiltily, ibid.).

gull (a bird), Peq. *uhpúckachip*, Stiles.

gun, *péskunck*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *péskunck*, and to discharge *peskhommin*—that is, to thunder", R. W. *neimpâuog peskómwock*, thunderbolts are shot, ibid. Abn. *nepéskam*, je tire du fusil sur quelqu'un; *a8enni péskak?* qui tire?, Rasles. The root is the same as in *pashksheau*, it bursts asunder with violence, through *pohsheau*, it divides in two, and *pâhshe*, half. Cf. Cree *póoskoo-pŭthu*, it bursts (from within), as a gun, Howse 146; *páskesiggun*, a gun, Howse 266–267.

gunpowder, *saûpuck*, R. W.; *sabuck*, C.

H

had (auxil.), *mahche*, *mamahche*, are sometimes employed to form a pluperfect tense. See have.

haddock, *pákonnótam*, C. See codfish.

hail, *mussígon*, Ps. 78, 48; 148, 8; *missegun*, Rev. 16, 21 [*missi-kœn*, great snow ?].

hair, *meesunk*, *meissunk*, *meyausunk* (*mesunk*, C.; *wésheck*, R. W.), human hair of the head, *quœnuhquoau*, he has long hair, is long haired; pres. part. *quanúhquoant*, *quánonuhquóant*, having long hair; vbl. *quanonukquóonk* (*múppacuck*, R. W.), a (long) lock of hair. *weshágan*, *wishagkin* (*wésheck*, hair, R. W.), hair on the body or limbs of man or animals, wool (*noohke shakănash*, soft wool, C.); verb subst. *œweshaganu*, he is hairy; pl. *weshakinnúœash*, (his hands) are hairy. Cf. Sax. *sceacga*; Engl. shag, hair; Ethiop. *sha-ky*, haircloth. Mr. Pickering, in his Index to Eliot's Grammar, gives "*weshagan*, hair of animals". The meaning can not be thus restricted. See beard. *wishshuwussuonk* (?), hair growing on the body, Lev. 19, 20, 21, 25, etc.

half, *pohshe*, *pâhshe*, *pohque* (*poquêsu*, half [of an. obj.], R. W.; *paúshe*, some, opposed to *wàme*, all, R. W.). *pohshinum* (*paushinùm*, R. W.), he divides in two, he halves (it); *pohsheau*, it divides asunder, cleaves in two. Cf.

half—continued.
Sansk. *paksha*, a side, a half; Zig. *pas*, *yek-pash*, one-half; Engl. piece.

hand, *m'nutcheg*, *menutcheg* (*menitcheg*, C.); *wunnutcheg*, *wunnutch* (*wunnícheke*, R. W.), his hand; *nun-nitchek*, my hand, Exp. Mayhew; pl. *wunnutcheganash* (*wunniskégannash* (?), R. W.), his hands; *ut wunnutchegan-it*, in his hand. From *anit*, primary form of *anunit;* pl. *neg anitcheg*, they that take hold of; suppos. part. of *anunau* or *anau*, he takes hold of (him). *nohkóu*, the right hand; *wuttinnohkóu* (*unninuhkōe menitcheg*, C.), his right hand; *nuttinnohkóu*, my right hand; see right hand. Perhaps for *noh kóunuk*, he who carries. *menadchu*, the left hand (*menātche menitcheg*, C.); *ummenadchu*, his left hand; *ut ummenadcheanꝏut*, in their left hands (*yo nmúnnatch*, to the left hand (side of a path, etc.), R. W.); *menadchue*, *-chée* (*nummatchu*, C.), left-handed. *puttukqunitch* [*petukqui-nutch*, round hand], the fist; *anomanutch* [*anóme-nutch*, within the hand], the hollow of the hand; *nogqunutch*, the palm of the hand.

handful, *yânitchan* [*yânunum-nutch*, he shuts the hand; suppos. *yânitnutch*, when he shuts the hand].

handle, *mohmussunnum*, he handles (it); freq. from *mussunnum*, he touches (it).

handsome, *wunne*, *winne* (*wussinnu*, he makes handsome, adorns, C.; *nꝏsin*, I adorn, ibid.). See good.

hang, *kechequabinau*, he hangs (him); *pish kukkechequabinuk*, he will hang thee (*kuk-keechequaûbenitch*, you shall be hanged (I will hang thee), R. W.; *nukkechĭquabes peminneat*, I am choked with a halter, C.); suppos. part. concrete, *adt kechequabenittimuk*, that upon which or by which (he) is hanged, a gallows. *waashanau*, he hangs (him); *ne waashunꝏk*, hang ye (him) thereon; suffix an. *ꝏwaáshanóuh*, they hanged him. *waáshau*, he hangs or is hanging; *woh ꝏwaáshun*, he may hang or be hanged; suppos. part. inan. *waashunk*, *woóshunk*, if it hang (upon him); *nag woushaog mehtugqut*, they hang on the trees, Josh. 10, 26. *ogkꝏchin*, *hogkꝏchin*, it hangs or is suspended, he is suspended from [*agwe-wutcheu*]. *wáóshadtau*, he hangs (it) on (him); *ne wunoohshadtaunnat wisq*, to hang a vessel thereon, Ezek. 15, 3.

happen, *aspunau*, *ashpunau*, *spunau*, *shpunau*, *usp-*, *ushp-*, he encounters by chance, he is happened to. The forms of this verb are irregular; it is generally used intransitively after an animate subject, which in an English translation becomes the object: *ne ashpunahettit wosketompaog*, *ne wut-ushponóneau puppinashimwog; pasuk ushpunáog wame*, 'that which befalleth men, befalleth beasts, one thing befalleth them [all]'; *tatuppe uspunáog wame* (all are happened to alike), 'one event happeneth to them all', Eccl. 2, 14; *nagwame . . . ushpunaog*, 'chance happeneth to them all', Eccl. 9, 11; *tohwutch wame yeu spunnaog*, why is all this befallen us? Judg. 6, 13; *shpunnadti toh kod shpunnai*, 'let come on me what will', Job 13, 13. *miskauau*, *mussuhkauau*, he encounters by mischance, he is happened to (restricted to the encounter of evil or mischance): *machukish . . . pish ummiskeuóuh*, evils shall befall them, Deut. 31, 17.

happy, *wunniyeu*, *wunnaiyeu* [*wunni-eu*], he is happy; *anue wunniyeu*, happier (*sun . . . wunniyeuog?* are they well? C.); *kꝏni*, thou art happy; *onk woh nꝏni wutch ken*, that it may be well with me for thy sake, Gen. 12, 13; *kꝏnaiimwꝏ*, ye are happy; suppos. part. pl. *neg wunniitcheg*, they who are happy. See good.

harbor. See haven.

hard, *siogke* (*siokke*, C.; *siúckat*, R. W.), hard, difficult; *siogkok*, if it be hard or difficult; pl. *siṓgokish*, hard matters or things; vbl. n. *siogkeyeuonk*, a hard matter, 'hard saying', John 6, 60. *menuhki*, strong, unyielding, hard. See sour; strong.

hare (?), *môhtukquásog* (Ps. 104, 18), *ogkoshquog* (Prov. 30, 26), 'conies', but in Lev. 11, 5, 6 'cony' and 'hare' are transferred from the English. *ockqutchaun* [*ogkushki-'tchan* (?), wet nose], described by Roger Williams as 'a wild beast of a reddish hair, about the

harc (?)—continued.

bigness of a pig and rooting like a pig', was probably the woodchuck (Arctomys monax).

harlot, *nanwunnœdsquawaen-in*, a harlot or prostitute; *nanwunnœdsquaausuen-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *nanwunnœdsquau-ussu*]. *manissquaósu*, *mansquaósu*, she commits fornication, acts the harlot. See fornication; adultery.

harm. See hurt.

harvest, *kepenum*, he harvests or gathers the harvest (*kepenúmmin*, to gather corn, R. W.); *kepenush*, 'reap thou', Rev. 14, 15; vbl. n. act. *kepenumœonk*, the harvesting, harvest; suppos. impers. and part. pass. *kepenumuk* (when it is harvested), the time of harvest (*núnnowa*, harvest time; *anoúant*, at harvest, R. W.; from *nunáeu*, it is dry (?); '*ninnauwāet*, fall, autumn, C.). See seasons.

hasten, *kenupshau*, he makes haste; *kenupshaush*, hasten thou, make haste; suppos. part. an. *kenupshont*, when hastening; freq. *kakenupshont*, making great haste, going very swiftly; *nag kakenupshonitcheg*, the swift (potentially) [*kenuppeu*, it is swift or quick, with the particle of violent action '*sh*]. *wapantam*, he is in haste; *nœwâpântam*, I am in haste, C.

hat. See cap.

hatch, *pwohkuhhowau*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

hatchet. See ax.

hate, *sekeneam*, *sekenam*, he hates (it); an. *sekeneauau*, he hates (him); suffix *wussekenaóuh*, *wussekeneauóuh*, they hate him; vbl. n. act. *sekeneauáonk*, a hating, hatred; *sekeneausuonk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekeneaadtuonk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekeneamœonk*, a hating of (inan. obj). Primarily *sekeneam* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *suhkou*, he spits (*nis-suke*, I am spiteful or mischievous, C.). Del. *kschingálel*, I hate you, Hkw. *jishantam*, he loathes, despises, hates (*nut-jishantam*,

hate—continued.

I hate, I despise, C.); an. *jishanumau*, he hates (him).

haughtiness, *qunuhqunneunkqussuonk*, by reduplication from *qunnunkqui*, high, and *ussu*, verb of action, he acts very high; vbl. in *-onk*, very high acting. See proud.

have (auxil.), *mahche* (after, thereafter). A word which expresses completed action or the end of action, that which has been, was employed as an auxiliary to the verb in forming the perfect and pluperfect tenses (*maut*, *maht-*, *mauch-*, *mésh-*, R. W.; *num-mahche*, I have; *kummache*, thou hast, etc., C. Cree *ghee*, 'have'; Chip. *ke* or *ge*): *ne mahche*, that which hath been, Eccl. 3, 15; *unmahche ussen*, he hath done it, Is. 44, 23 (*tashin mésh commaúg?* how much have you given? R. W.; *màt mésh-nawmónash*, I did not see those things; *num-mautaukeeteaúmen*, I have done planting, R. W.). Cf. *mahtsheau*, it decays, fails, comes to an end; *majish*, *maumachish*, at last (*mauchaúhom*, a dead man, R. W.); *mahchinau*, he is sick, etc. See had.

have (v.), *ohtau*, he has, i. e. possesses or owns (*nuttohtô*, I have, I possess (it); *nutahtou*, I have; *kutahtoup*, thou hadst; *noh ahtou*, he has; *nag ahtoog*, they had, C.); suppos. *noh ohtunk*, he who has, the owner; *neg ohtunkeg*, the owners or possessors; vbl. n. *ohteóonk*, *ahtóonk*, a having, a possession; vbl. n. pass. or suppos. part. inan. *ohteuk*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*ahtĕuk*, soil, a field, C.). See belong to.

haven, harbor, *kobpog*, *kobpaonk*, *kuppohkomuk*, *kuhpóhkomuk*, *koppômuk*, *kobpaonk*, etc., all derived from *kuppohham*, *kobham*, he shuts close, closes up, which is from *kuppi*, *kuppiyeu*, it is close, thick, dense; suppos. *kobpog*, when it incloses or closes up; act. vbl. *kobpaonk*, a closing or making close; *kuppohkomuk* [*kuppi-komuk*], a closed place, a covert, etc.

hawk, *quanunon*, Lev. 11, 16; *owôhshaog*, Deut. 14, 15; *mashquanon*, Job 39, 26 (*wushówunan*, R. W.). Cf. *qun-*

hawk—continued. *nonœ*, ‘lion’; *quohqunnonou*, ‘greyhound’.

he, she, *ewò*, R.W. (Muh. *uwoh*, Edw.); *noh*, he, she; *nágum*, him, her, El. and C. (Del. *neka*, *nekama*, Hkw.). Strictly regarded, *noh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *ne; ewò* [*üo*] is the proper personal, represented by *w'*, *u'*, or *œ'* as a prefix, and *'oh* or *'uh* as a suffix, in the 3d pers. sing. of verbs, etc.: *nen unoh* [*nen ne-noh*], I am he, Is. 41, 4; *noh anakausit*, he who laboreth [*anakausu* (without prefixed pronoun), he laboreth]; *uttiyeuwoh?* where is he? John 7, 11; *noh neen*, I am he, i. e. I am that man of whom you speak, John 9, 9; *howan noh?* who is he? i. e. that he, v. 36 (*ut noh*, in him; *ut nâgum*, to him; *nashpe nâgum*, with him, C.; *matta ne*, *matta no*, not that (house), not that (man), ibid.; *yo áppitch ewò*, let him sit there; *awaùn ewò?* who is that? R. W.; Del. *na nipauwit*, he that stands there, Hkw., = *noh nēpau*, El.). *wuhhog*, his body, himself [*w'hogk*, his body] (*wuhòck*, the body, R. W.): *nashpe wuhhogk-uh*, by himself, Heb. 6, 13. *nuttaiheh*, he belongs to me, he is mine: *nen wuttaiheuh*, I belong to him, I am his, Cant. 2, 16; pl. *nish wuttaihe-ash*, the things which are his; *wuttaihe*, his. See this.

head, *muppuhkuk*, *muhpúhkuk*, a head; *uppuhkuk*, his head; *kuppuhkuk*, thy head [*m'púhkuk*, the hollow; from *puhki*, *puhpuhki*, it is hollow]. *-ontup*, head (summit, top), in compound words, as *chepióntup* [*chippe-ontup*, separated head], a skull (*tsipanaïtep*, tête de mort, Rasles); elsewhere, *wuskonóntup* (bone head), a skull (*muskonontip*, C.); *wompontup* (white head), a white or hoary head; *kodtantup*, the top or crown of the head (the scalp?) (*uppaquóntup*, the head; *nuppaquóntup*, my head, R. W.; Abn. *metep*, tête; *netep*, ma tête; 3d pers. *8tep*).

headdress (?), *chetuhquab*, ‘a crown’.

heal, *neetskehhuau*, he heals or cures (him). See cure.

health, vbl. n. pass. *neetskehettuonk*, health produced or restored, a being cured; act. *wunnanumáonk*, health, well-being; *sun wunnuhketeaonkānnu?* is it a healthy time, is it healthy? C. See well.

heap, *kohkuhquag*, *kuhkuhquag* (when it is heaped up, made high), a heap, a summit, the top [from *kuhkuhqueu*, he goes up, ascends]. *numwonkquau* (it is made full), *nomunkquág* (when it is made full), a heap; *nanomwonkquaeu nano nunquaash*, ‘heaps upon heaps’, Judg. 15, 16 [from *numwaeu*, it is full, and *unquaeu*, it exceeds, or extremely]. *sokenug*, a heap of corn, R. W. “The women of the family . . . dry the corn in round broad heaps”, ibid. [pass. part. suppos. from *sokenum*, he pours (it) out: when it is poured out].

hear, *nœtam* (*noh nœtam*, C.), he hears (it), *nunnœtam*, I hear (*nunnœ̆tam*, C.); *nœtash*, hear thou; an. *nœtah* (*ken nœtah*, C.), hear thou me; *nœtau*, he hears (him); suppos. *nœtiit*, when he hears; *noh nœtiit*, he who hears, may hear; vbl. n. *nœtamœonk* (*nœtamŭonk*, C.), a hearing.

hearken, *kukkeitau*, *kuhkeihtau*, he hearkens to (him), he listens with attention to (him); suffix *kukkehtah*, hearken thou to me; *noh kukkeitok*, to him ye shall hearken (*nétop kíkkita*, friend, hearken to me, R. W.; *kuhkehtam*, he hearkens (to it, inan.), C.).

heart, *metah* [*m'tah*], a heart; *nuttah*, my heart; *kuttah*, thy heart; *wuttah*, his heart (*wuttàh*, R. W.; Muh. *utoh*, Edw.; Del. *w'dee*, Hkw.; Minsi *uchdee*, Barton; Alg. *othai*, McK.). Pronounced, says Duponceau, as “the German *dee* or *tee* (English *day* or *tay*)”, Notes to El. Gr. xi, xii.

heat, *kussittau* (it is warm), the heat of the sun, natural heat. *kussopittag*, *kossoppag* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppissuonk* [from *kussoppissu*, he is hot], heat, an inflammation (*kissopettcahâŏnk*, fervency or heat, C.). *kussampskussum*, he heats (it), makes it hot; suppos. part. inan. *kussampskussuk*, when it is heated. See hot.

heath-cocks, *aunckuck-quánog*, R. W. Probably the Tetrao cupido or pin-

heath-cocks—continued. nated grouse, formerly very common in New England, though now rare, but possibly Tetrao umbellus, the ruffed grouse, pheasant, or 'partridge' of Massachusetts and Connecticut. So named for the beauty of its plumage: *aunaken*, he is painted, decorated with paint; pl. *aunakeuck*, they are painted, R. W.

heaven, *kesuk* (*késuck*, R. W.; Peq. *keesk*, Stiles; Hkw. *gischuch*, Del.), the visible heavens, the sky: *kesuk kah ohke*, the heaven and the earth, Gen. 1, 1. See sun.

heavy, *tohkequn*, *tuhkequan*, (it is) heavy; *tuhkequog*, that which is heavy (*tuhkēquan*, heavy, C.; *kuckqússaqun*, *kukqússuckqun*, you are heavy; *qussúcqun*, heavy, R. W.).

heed, *nunnukqussu*, he takes heed, acts cautiously (as if in danger); *nunnukqussish*, take heed to thyself, beware; *nunnukqussitch*, let him take heed (*nen nunnūkqus*, I beware, C.; act. inan. *nunnukqussuontash keitoh*, beware of the sea, C.); act. an. *nunnukqussuonau*, he takes heed of (an. obj.). Cf. *nánukque*, (it is) dangerous; *nunnúkquodtut*, in peril, in danger. See dangerous.

heel, *mogquan* (*mogquón*, C.), a heel; *wogquan*, *wogquoan*, his heel; pl. +*ash*. From *mogquen*, it is enlarged, is more great, swells, protuberates. Hence, too, *mogquén*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek *κήλη*, a tumor).

height, *sohkunkquok*, *sohkunkquodt*, adv., in height (with measure of elevation or altitude), *ne sohkunkquok*, its height. *ne anœhque spanogkog*, *ne anœhquen spongok* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, =*ne sohkunkquok*, Ex. 25, 23, =*ne anœhque spohtag*, Ex. 27, 1, =*ne ashpohtag*, Ex. 37, 1, =*ne ashpúhtag*, Ex. 37, 10, =*ne kódtunkquag*, Ex. 30, 2, =*ne ohshpohtag*, Ex. 37, 25, =*ne sohkonkog*, 1 K. 6, 2. *sohkonkqussuonk*, height of a man or an. obj.; *wussohkonkqussuonk*, his height [*sonkuk*, when it shoots up, as a plant]. See high.

hell, *chepiohkomuk*. See devil.

helmet, *uppuhkukqut* (on his head); *muhpuhkukqut* (on a head).

help, *annuman*, *anninnuman*, he helps (him); suffix *wut-annúmaoh*, he helped them; *anninnumeh*, help thou me (*kuttánnummi?* will you help me? *neen-kuttánnum-ous*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

hemp. See flax.

hen, *mónish*, *nâmpash*, a hen, a cock, C.; *monsh*, a cock, El.

her. See he.

here, *yeu*, *yeuut*, in this place; opposed to *naüt*, there, in that place. See this.

hereafter, *ompeták*: *nish pish ompetak ónagish*, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 1 (*ompetag*, shortly, C.).

herring (?), *ómmis*, pl. *ommissuog*, herring, C.; *aumsûog*, a fish somewhat like a herring, R. W.; Peq. *umpsuauges*, alewives, Stiles. See menhaden.

hide (n.). See skin.

hide (v.), *adtahtau*, *adtahtou*, he hides (it); *nut-adtahtau-un*, I hide it; *adtahtaush*, hide thou it (*attahtouŭnat*, to hide, C.). *adtashaü*, he hides or conceals (himself or another person); *adtash*, hide thou (them); suffix *wut-tattashuh*, he hid them. *puttogqueu*, he hides himself, is hid; *puttogquesh*, hide thyself; vbl. n. *puttogwhonk* [=*puttogqueu-onk*], a covering or hiding; *puttogquequohhou*, that which serves to hide, a veil. *puttagham*, *puttugham*, he hides (it), lit. he covers it over (*puttoghumunat poshkissuonk*, to cover one's nakedness, C.). *onkhum*, he covers (it), he hides (it): *nut-onkhum nuskesuk*, I hide my face; vbl. n. *onkwhonk*, a covering (screen or curtain, etc.); an. *onkwhau*, he hides or covers (him).

high, *qunnunkque*, (it is) high, tall (*quinuhqui wetu*, a high house, C., *quinūhque*, highly, ibid.); *qunnunkque qunnunkque*, very high; *qunnunkquohteau*, he is high, i. e. elevated. *qunnunkqussu* (*qunnaúqussu*, R. W.; *quinukquĕsu*, C.), he is high or tall. From *qunni*, long.

high place, *kodtuhkóag*, *kodtohkóag*, *koduhkóag*, a high place, the summit of a mountain or hill; as adj. *ut kodtuhkóe*

high place—continued.
wadchu-ut, on the top of the mount [*kodt-ohke*? Cf. *kodt-ontup*, the top of the head]. *kogkussohkoag*, a high place; pl. +*ish*, 1 Sam. 13, 6 [suppos. redupl. of *kussohkói*]. *kussohkói*, *kussohkoiyeu*, a (high) peak or point of rock or earth; *kussohkoiompsk*, 'a sharp rock', 1 Sam. 14, 4; *en kussohkoiyeue wadchu-ut*, into a high mountain, Is. 40, 9 [from *kóus*, *ukqs*, anything sharp or pointed].

hill, *wadchuemes*, pl. +*ash* [dimin. of *wadchu*, mountain]; *en wadchue ohkeit*, 'to the hill country'; *wadchuekontu*, 'in the hill country' (Del. *wachtschúnk*, on the hill, Hkw.).

himself, *wuhhog;* see he. *wuttin*, *wuttinne*, he himself, ille ipse. Though Eliot mentions *tin*, *tinne* as 'suppletive syllables of no significance, but for ornament of the word' (Gr. 23), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From *ewò*, the pronoun of the third pers. sing., was formed the verb *wuttinnaiinneat* [*wut-unneainneat*], to be like or such as [*unne*] himself; see kind (n.). *nehewonche*, of himself, sua sponte.

hinder, *wuttamcheau*, he troubles, disturbs, hinders (him); *ahque wuttamheh*, do not trouble me (*kotámmish*, I hinder you; *cotammúme*, *cotamme*, you trouble me, R. W.; *kœtamehish*, I hinder you; *nœtamehhŭwam*, I hinder, C.). See trouble.

hind parts, *wutamiyeu* (*wuttomiyeu*, behind, as prep., C.); *œtámiyeu*, his hind parts; *ut wutamiyeu*, 'into the draught', Matt. 15, 17. See behind.

hip, *mobpee* [*m'obpi*], a hip, upper part of the thigh, ham (*ôapuas*, a hip, C.; *apòme*, the thigh, R. W.); *kobpiáog*, *kuppiáog*, thy thighs; *wobpe*, his thigh. Cf. *mehquau*, a thigh.

hire, *onkquotteau*, *onkquatau*, he hires (him), pays (him) wages: *kut-onkquatoush*, 'I will give thee hire', 1 K. 5, 6 (*kut-taúnckquittaunch*, I will pay you, R. W.). *annœnau*, he employs in service, he hires (him) (*kuttannœmsh*, I will hire you, R. W.). See recompense.

his, *wuttaihe*. See he.

his own, *nehenwonche*, his own, their own, of himself, sua sponte (*wunnehenwonche*, their own, C.).

hiss, *maunnwōnat*, to hiss; *noh mônoŏwau*, he hisseth, C. *queksœ* [*quek-ussu*], he hisses; *queksœog*, they hiss, Lam. 2, 16 [lit. they make quacking, *quek-ussuog*, onomatopoetic]; *queksumau*, *quekussumau*, he hisses at (him).

hither, *yeu nogque* (toward this place, in this direction): *yeu nogque in kah yâ in*, hither and thither (*yeunogque*, this way, C.; Del. *yu úndachqui*, this way, to this side, Hkw.).

ho! *chuh!* interjection of calling: *chuh! ken, quskish!* 'ho! such a one, turn aside!' Ruth 4, 1 (*chuh namuk!* behold! C.).

hoarse, *tanne ontowáonk*, a hoarse voice, C.

hoe, *anaskham*, he digs, he hoes (*anáskig*, pl. +*anash*, hoes; *anaskhomwáutowwin*, a breaking-up hoe; *anaskhómmin*, to hoe or break up (the earth); *anaskhomwock*, they hoe, R. W.). See weed.

hog, *ockqutchaun*, pl. +*nug*, R. W., 'a wild beast of a reddish hair, about the bigness of a pig and rooting like a pig, from whence they give this name to all our swine'. The animal named by R. W. is the groundhog or woodchuck (Arctomys monax). Mr Judd, in Gen. Register, XI, 219, identifies the '*woodshaw*', '*woodschock*', and '*wejack*' of the early fur traders with the 'fisher' or '*wallaneag*' (Mustela canadensis). See fisher. I suspect that 'woodchuck' is corrupted from the aboriginal name, and that the dictionary reference, 'See chuck', as a guide to the etymology, is wrong.

hoist, *ushpunnum*, *ashpunnum*, he hoists or lifts (it) up: *ushpunnumwog sepághunk*, they hoist the sail. *wunaúpunish*, hoist up (the sail), R. W. See hold.

hold, *kóunum*, he holds in the hand, carries, bears (it). See bear (v.). *kinunau*, he holds or carries (an. obj.): *ukkinunoh*, she beareth them, Deut. 32, 11; suppos. part. an. *kónunont ahtompeh*, 'handling the bow'; *kónunont anogqsoh*, holding the stars (in his hand, Rev. 2, 1). *kogkóunum* [freq. and intens. from

hold—continued.
kóunum], he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menuhkinum*, he holds (it) fast, takes a strong hold of (it); *nummenuhkinnum*, I hold fast (I hold, C.); *menuhkenish*, hold thou it fast [*menuhki*, (it is) hard, strong, firm]. *summágunum wunnutcheg*, he holds out (stretches out) his hand; see stretch out. *ushpunum wunnutcheg*, he holds up (lifts up) his hand; suppos. *aspunug wunnutcheganash*, when he held up his hands, Ex. 17, 11. *wuttinnum wequananteg ut wunnutchegut*, he holds a lamp in his hand. *waapinum wunnutcheg*, he holds up (raises up) his hands.

hold (to take), *tohqunau mosquoh*, he catches a bear; see catch. *wuttannun wusseetut*, he takes hold of (catches him by) his feet; *noh anumwoh anunont wehtauogut*, he who takes a dog by the ears, Prov. 26, 17.

hole, *wônogq*, pl. *wonogquash* [*wonogku*, *ôwonogku*, he burrows, has a hole]; *wonogquash*, pits, holes, or dens of wild beasts; excavations. *pukqui*, (there is) a hole, an orifice; suppos. inan. *pukquag*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppuhquag*. See bore.

homage. See tribute.

home, *ut wekit* (at his house, to his house), at home, to home (*wettuômuck*, at home, R. W.). *mat appu*, he is not at home (*mat apeù*, R. W.). *nickquénum*, I am going home, "which is a solemn word amongst them, . . . confessing the sweetness even of these short temporal homes", R. W. (Del. *n'matschi*, I will go home, Hkw.).

honor, *quttiánum*, *quehtianum*, he honors, shows honor to; *quttiânumook ketassoot*, honor ye the king; with an. obj. *quttiânumau*, he honors (him); *quttiánum koosh*, honor thou thy father (cf. *quehtam*, he fears). *quttiántam*, he honors (it), i. e. regards it as honorable (*quttiantāmwe*, honorable, C.); vbl. n. pass. *quttiánittuonk*, the being honored, honor received.

hoof, *múhkos*, *múhkas* [*m'uhkóus*, a sharp point]; pl. *muhkossog*, nails, claws, hoofs: '*horsesekossog*', horses' hoofs, Judg. 5, 22; *wuhkossog*, his (or its) hoofs (*mokassuck*, nails, R. W.; *moohkos*, a hoof, C.). *neesukossau*, he parts the hoof [*neese-uhkos*, two-nailed]; part. an. *neesukossont*, parting the hoof. *passúkkossau*, 'he divides the hoof' (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pasukuhkos*, single nailed or having an undivided hoof (?). See claws; nail.

hook, *uhquân*, *uhquoan*, *uhquon*, a hook, a fishhook (*uhquō̂n*, C.; *hoquaùn*, pl. *-aûnash*, R. W.; Del. *aman*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sohsogkinnittumoo* (it hooks or fastens), pl. +*ug*, 'hooks', 'taches', Ex. 26, 6, etc.; *sohsogkittikeu*, it is hooked or fastened; from *sogkunum*, he catches or clasps it, hooks on to it. Cf. *sogkepoo* [*sogkuppoo*], he bites; *sogkemas*, a gnat. See end.

hope, *annóosu* (*noh annoásu*, C.), he hopes; *nut-annóus* (*nut-annŏous*, C.), I hope; suppos. *annóosit*, when (or if) he hopes; vbl. n. act. *annóosuonk*, *annoaúsuonk* (*annoôssŭonk*, C.), a hoping, hope, expectation.

horn, *askon; wutaskon*, his horn. Not distinguishable from (if not identical with) *áskon* or *askon*, a raw hide or undressed skin, as well as *muskon* [*m'askon*?], a bone; *wuskon*, his bone. Cotton gives *oskón*, a hide; *weween*, a horn. The latter is evidently from *waéenu*, it winds around, is curved. See bone.

hornet, *aohkéaumoos*, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

horse, *nahnaiyeumŏoadt*, a horse, a creature that carries, C. Eliot, for the substantive, transfers the English 'horse', '*horsesog*', but has *noh naoomukqut horsesoh*, he who rides a horse, and *naoomukqutcheg*, *nayeumukqutcheg*, horsemen, riders (*wunnia naynayoúmewot*, he rides on horseback, R. W.), from *nayeutam*, he carries or bears it (upon his person); an. *nayeau*, he carries (him); pass. part. *nayeumuk*, carried; hence, actively, riding. See bear. Del. *nanayunges*, a horse, formed from *awesis*, a beast (?), from which the last syllable is taken (?), and *nayundam*, to carry a burden on the back or shoulders, Hkw. Corresp. 402.

hot, *kussittau* (*kussúttah*, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; *kosittag*, *kâsittag*, *kôsohtag* (suppos. part. inan., when it is hot), the heat of the day (*kesœsinneat*, to be warm; *nuk-kesœap*, I am warm, C.; *kúusitteks*, hot weather, R. W.). *kussopásit*, when it is warm [suppos. from *kussopeasu*, dim. (?), a little hot]. An. subj. *kussoppussu* [*kuss-apwosu*], he is hot (*nuk-kissâpis*, I am hot; *nuk-kisseeppeis*, I itch; *kussuppesinneat*, to be hot, C.); vbl. n. *kussoppissuonk* (a heating of the person), inflammation. *kussopittaeu*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussópittáe*, *kussópetáe*, hot; suppos. inan. *kussoppag*, (when it is) very hot (vbl. n. *kissopetteahâonk*, fervency or heat, C.; this is formed from a causat. verb *kussopetteahhuau*, he makes it to be hot). *kussampskussum*, he heats or makes hot (a furnace, oven, or the like). The root in all these words is *ohkus* (*ökus*), as in *m'kussa*, a burning coal, from which, too, in the suppos. an. form, may perhaps be derived *kesuk*, the sun; see sun. Cf. Gr. *καίω*; *καύσω*; *καῦσις*; *αἴθω*, to burn; *αἰθήρ*, the empyreal region, the sky; *ἕλη*, *εἵλη*, heat of the sun; *ἥλιος*.

house, *wétu*, El. Gr. 11; *neek*, *nek*, my house; *keek*, thy house; *week*, *wek*, his house: *ut wekit*, in his house; *ut weekuwout* or *wekuwomut*, in his (their) house; "hence we corrupt this word, *wigwam*", El. Gr. 11 (*wêtu*, a house; *wetuômuck nóteshem*, I came from the house; *wetuômuck*, at home; *nékick*, my house; *kékick*, your house, R. W.); *weetu ne weetimuk*, 'a tent to dwell in', Is. 40, 22; pl. *wetuomash; ut weetuómut*, on the house, in the house or houses. *wétu* is evidently the 3d pers. sing. indic. of a verb which can not be accurately translated into English, but to which 'he makes his home' approximates, and *week* (*weeg*) appears to be the suppositive form of the same verb. From this last comes *weekinneau*, he lives in or occupies a house; *weekitteau*, he builds a house; an. *wekuhkau*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *weekitteaonk*, a building. Nearly related are: *weetomau*, he lives with (another); *weetomp*, a friend, kinsman; *weetahtu*, a sister (*weetauoog*, they live together, Ind. Laws); *wéetauómau*, he takes (her) as a wife, i. e. to his house; *weetauadteog*, they marry or are married (*awetawátuock*, they make a match, R. W.); cf. *neetu*, he is born, he is produced, he or it grows; *neetuonk*, birth; *nekit*, (when he is) born, etc. *komuk* (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: *woskeche kōmuk*, the top of the house, on the roof; *qunnunkque komuk* (a high building), a tower; *maumachie komuk asuh meechumeekomuk* (*meechimukkomuk*, C.), 'store house or barn', Luke 12, 24 (*maayeakōmuk*, a meeting house; *chippikōmuk*, a chamber, C.).

house—continued.

how, *toh*, *tohhen: tih kitteáshe? toh kutteashish?* how many times?; *tohhen nohnompu?* how often?; *tohuttœche?* how long? (*tou?* R. W., a general interrogative, where? how? what? etc.: *tou anúckquaque? tounúckquaque?* how much?; *tounúckquaque yò wuche?* how far from hence? R. W.; *uttoh unnuhkŭhquat?* how far?; *uttoh* [*ut-toh*] *missi?* how great?; *uttoh unni?* what manner? C.). *tohsu? tahshe? tohshe?* how much?; pl. *tohshinash? tahshinash? tohsúash?* how many?; an. *tohsúog?* how many persons? (*tohshe*, so much; *ne tóhshit*, so often; *tohtohshinnash kesŭkōdash?* how many days? C.; *tashín?* how much?; *tashínash papónash?* how many winters?; an. pl. *tahshincheck?* how many? R. W.). *uttoh* [to what, *ut-toh*], how, as adv. of comparison: *uttoh en wunnegen*, how beautiful (*uttoh missi*, how great, C.).

howl, *mishontooōnat*, to roar; *mishontooahpuhsinneat*, to howl; *num-mishontōoahpuhs*, I howl, C. (?). *œnœ*, he howls or yells; *œnwog*, they howl; vbl. n. *œnœonk*, howling. See shout; roar.

humble (adj.), *hohpáu*, he is humble; *hohpáe* (*hohpœe*, C.), humble; n. agent. *hohpáénú*, one who is humble; suppos. part. pl. *nag hohpacheg*, *hohhohpacheg*, *ahhohpácheg*, *ohhohpánutcheg*, the humble; vbl. n. *hohpaonk*, humility.

humble (v.), *hohpahehheau*, he makes (him) humble, he humbles (him).

hundred, an. *pasŭkꝏog*, inan. *pasŭkꝏash: nequt pasukꝏog*, one hundred (persons); *yauut pasukꝏe kodtumwáe*, for four hundred years, lit. yearly to the four-hundredth (*nquit pawsuck*, one hundred, R. W.; *nequt passŭkoo* or *passŭkoog*, C.).

hungry, *kodtuppꝏ*, he is hungry; *nuk-kodtup*, I was hungry (*n'càttup*, I am hungry, R.W.; *nuk-kodtup*, C.); suppos. *noh kodtupwit*, he who is hungry, pl. *nag kodtupwutcheg*; n. agent. *kodtupwen* [for *kodtuppꝏēn*], a hungry man [from *kod-uppꝏ*, he desires to eat]. *paskánontam*, he is extremely hungry, he starves or is starving; *noh nahen nuppꝏe paskanontam*, he is like to die with hunger; vbl. n. *paskánontamꝏonk*, starving, extreme hunger. See eat; starve.

hunt, *adchaeu*, he hunts, is hunting (*auchaûi*, he is gone to hunt or fowl; *n'tauchaûmen*, I go to hunt; *auchaûtuck*, let us hunt, R. W.; *nuttahchun*, I hunt, C.; Del. *yuh' allauwitan*, come, let us go a-hunting, Hkw.); vbl. n. *audchaonk*, hunting (the game taken by hunting, Prov. 12, 27); n. agent. *adchaen*, *audchaen*, a hunter (*adchâēnin*, a fowler, C.). V. t. an. *adchanau*, he hunts (animals or live game); *adchanaog*, they hunt; suppos. part. *adchanont*, (when) hunting; *noh adchanont*, he who hunts; with inan. obj. *adchontam wunnehtuonk*, he hunts his prey, Job 38, 39. See strive after.

hurl, *togkonat qussukquanash*, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. *togkau*, *togkꝏ*, he hurls, he strikes. See strike.

hurry. See hasten.

hurt, *woskheau*, *woskéheau*, he hurts, injures, does harm to (him); suppos. part. an. *woskeheunt*, harming, hurting (when he hurts); *mat pish kꝏwoskhukkꝏ*, he shall not hurt thee; negat. imperat. *woskeheúhkon*, do him no harm (*woskehheaog wuhhogkāuh*, they hurt themselves, C.; *nꝏwoskheum*, I hurt, ibid.); pass. *nꝏwoskhit*, I am hurt; adj. *woskehhuwáe*, hurtful; vbl. n. act., *woskehuwaonk* (a hurting), hurt, violence; vbl. n. pass., *woskehittuonk*, violence suffered (a being hurt), a wound; n. agent. *woskehhuwaen*, one who hurts or harms, 'the spoiler'. Cf. *wusqheonk*, blood.

husband, *wasukeh*, *wahsukeh*, the husband of, (her) husband (*wâsick*, R. W.; *wasŭkkion*, *wasĕkkīen*, a husband, C.); *nasuk*, my husband; *kasuk*, thy husband; *kahsukowoog*, your husbands.

husks, *wuhhogkomminneash; ut wuhhogkomunit*, to the husk.

I

I, *neen*, *nēn;* prefixed *n'*, *nut* (*nèn*, R. W.; *nen*, C.; Del. *ni*, Hkw.): *nēn noh*, I am he. The characteristic *n* of the first person fills the place that in several other languages, Semitic and Aryan, is assigned to the principal consonant of the pronoun of the second person. It may be denominated *n'* demonstrative. With the Indian all action began or centered in self. *nēn*, the reduplicated demonstrative, was the emphatic 'this one'; hence *enin*, man; *ninnu*, male; *nuni*, any (one person or thing of the kind spoken of), as well as *ne*, this (thing); *na*, these; *noh*, he who, that person; *nag*, they; *neane* [*ne-nuni*], so as, thus; *nan*, *nenan*, the same; *n'nih*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *nuttinne*, I myself, ego ipse. See kind (n.).

ice, *kuppadt*, *kuppâd* (*capàt*, R.W.; Peq. *kuppat*, Stiles); suppos. from *kuppieu*, it is closed: when it is closed up or stopped.

idle, *sesegenam*, *sasegenam*, he is idle (habitually, by reduplication from *segenam*, he is indolent, slothful; see slothful, slow); n. agent. *sesegenamwen*, an idle man; vbl. n. *sesegeneamꝏonk* (*sâsekeneamŏŏonk*, C.), habitual idleness.

idle—continued.

nanompanissichick (pl.), idle persons, R. W.; vbl. n. *nanompanissūonk*, idleness, C. [from *nanompanwau*, he begs?].

idol, *nunneukontunk*, *nunnúkontunk* (*ninnukóntonk*, C.), an image, an idol.

if, *tohneit: tohneit nenag*, if it be so.

image. See idol.

imitate, *nuttiannâu*, I imitate; *aiannauonate*, to imitate, C.; cf. *eiyane* (*aiănne*, C.), kinds of, or of the kind of. See like; likeness.

immediately, *teanuk* (*teâno*, R. W.), quickly, suddenly, immediately.

immerse, *touopham*, he puts (it) into the water, hence he soaks, he seethes, etc. (*touwopskhómmke*, 'cast anchor', R. W.). Cf. *chauopham weyaus*, he boils flesh (*chouwóphash*, cast it overboard, R. W.); *nepataush sabaheg*, he seethes pottage.

impossible. See possible.

in.

[Note.—Left unfinished. See *ut*.]

increase, *mishehteau*, he increases (it), he makes (it) great; *pish mishehteauun*, it shall be increased, made great. *mꝏchekohteau*, he increases (it), he has very much of (it). More commonly increase is expressed by *nano*, signifying 'more and more' (El. Gr. 15): *nano missi*, it increaseth (is more and more great); *nano waantam*, he increaseth in wisdom (is more and more wise); *nano mꝏnatash* (inan. pl.), they increase in number.

indolent. See slothful; idle.

infant, *peisses* [for *peississu*, he is] very small, an infant (of either sex); intens. *papeissu* (*papoòs*, R. W.; Peq. *pouppous*, Stiles); suppos. *peississit*, *papeissit*, when he is very small: *noh peississit*, the smallest child, 'he who is least', Matt. 11, 11; *peississit ketompas*, thy younger sister, Ezek. 16, 46; suppos. part. (pl.) *nag papeississitcheg*, infants, very small children. From *peawe*, *peaeu*, it is small; dim. *pease*, *peasin* (suppos. *peasik*), and *papéase* (suppos. *papéasick*), it is very small; *papéase-ussu* (contr. *papeissu*), he is very small. See child, boy, girl, etc. (Del. *pilawesis*, a boy; *pilawetit*, a male infant babe; *quetit*, a female infant babe, Hkw.)

inform, *nahtinau*, he shows (it) to (him), he informs (him) of (it); *nahtus*, show thou (it); *nahtusseh*, show thou (it) to me (*nunnōhtin*, I show, C.); causat. inan. from *nâau* (he sees): he makes him see it; cf. *nehtau*, show thyself to (him), 1 K. 18, 1. *wahteauwahuau* [causat. inan. from *wahteau*, he knows], he makes (him) know it (*wahteauwah*, make him to know, C.). *kuhkꝏtamau*, *kukkuhtomau*, he informs (him) of. See teach.

inhabit. See dwell.

inhabitant, *noh ayit*, pl. *nag ayitcheg; noh wadohkit*, pl. *nag wadohkitcheg*. See dwell.

inhabited, *ohke na wadohtimuk*, a land inhabited (i. e. where it was possessed or occupied); *ohke matta wutohkein*, an uninhabited land; *ohke pish wutohkein*, the land shall be inhabited; *chipohke* [*chepiohke*], uninhabited land.

injure. See hurt.

inquire, *natꝏtomau*, he inquires of (him), questions (him); *natꝏtomuhkau*, he prosecutes inquiry, seeks information from (him); *nadwushitteau*, he inquires into (it), investigates (it) (*neen pitch nnadsittamen*, I will inquire into it; *wunnadsittamútta*, let us search into it, R. W.). See question.

instead of, *nompe*, *nohnompu: sun nen nompin*, am I in (his) stead? Gen. 30, 2 [*nompeu*, it is in the place or stead of (it); *nompenau*, he is in the place or stead of (him)].

instruction, *kuhkꝏtamwehteaonk*, instruction, teaching. See teach.

integrity, *sampwuttahháonk*; *sampwehteauáonk*, vbl. n. from *sampwehteau*, he makes it straight or right.

intend, *unnantam*, *anantam*, he wills, thinks, purposes, intends, has in mind: [*matta*?] *ne anantam nen, qut ken ne anantaman* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne anontag*, according to his will (what he may will or intend). This verb expresses simple mental activity—volition, passion, thought. It is the primary and type of a large class of verbs (corresponding to Zeisberger's third form of conjugation, in the Delaware, "in *elendam*, indicating a disposition of the

intend—continued.

mind") which Eliot regards as "a sort of verb substantives" formed from "adnouns of virtue and vice," etc. (Gr., p. 16), and of which he gives, as an example, a paradigm of the verb *wäantam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *waantam*; but *waantam* is primarily a verb and not an adnoun or adjective. I have called *unaantam* or *anantam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *antam*, which expresses mental and emotional activity, as *ussu* expresses physical activity, and is correspondingly employed in composition (see *unnantamŭnát*). *kesontam*, he purposes, intends, forms a resolution or resolves. *pakodtantam*, he determines, intends.

intention, *unnantamꝏonk* (*unantamooonk*, C.); vbl. n. from *unnantam:* an intending (*n'teatammowonck*, that is my thought or opinion, R. W.).

into. See put into.

investigate. See inquire.

iron, *mꝏ̂shog*, *moushag* (*mowáshuck*, R. W.), from *mꝏi*, black; cf. *wompohshog*, brass (?), from *wompi*, white. *misséhchuog*, iron, from *missi*, great (*misséhchꝏ̆og*, mines, C.). See steel.

is, *sun?* is it?; *sunnamatta*? is it not? See *appu; ayeu; na; nont; ohteau.*

island, *munnóh*, *munnohhan* (*munnohonk*, C.). Strictly *munnóh* signifies an island; *munnohhan* [*munnoh-anni*], any island or whatever is island (cf. *kehtóh*, *kehtohhan* [*ash*], the sea, seas); pl. *munnohhanash; munnóhhanit*, *menohhannet*, on an island. For *m'nunnu*, *m'nunꝏ*, a dry place (it is dry) (?). *aquidnet*, *ahquednet*, *ogquidnet*, (at the) island: *kishke ahquednut*, near an island, Acts 27, 16; pl. *ogquidnash*, islands, Is. 40, 16.

J

jaw, *wutompeuk*, *wuttompek*, his jaws; *wutompeukanꝏꝏash*, their jaws; *mutompeuk*, a jaw, anyone's jaw.

jealous, *mꝏsummuam* (?), (he is) jealous; suppos. part. an. *mꝏsumont*, when he is jealous; vbl. n. pass. *mꝏsitteamꝏonk*, jealousy.

jerk, *teadche wuttotŭkkon*, " it jerketh or suddenly twitcheth", C.

join, *môsogqueog*, they join (lit. stick, adhere) (*nummŏsogeem*, I join, C.); inan. pl. *môsogquohtaash*, they are joined together, adhere closely. See stick (v.). *missussin*, (it touches) it adjoins, reaches or extends to. See touch.

joint, *anaquesuonk*, *ónoquesuonk*, pl. *-ongash*, joints.

journey. See day's journey; go; walk.

judge, *wussum*, he judges, passes judgment on; with an. obj. *wussumau*, he judges, condemns, sentences (him); suppos. part. *noh wôssumont*, *wasumont*, he who judges, he (when) judging; suffix an. *ꝏsumuh*, he judged him. *wussittum*, he judges (it), he passes judgment on (it); sometimes intrans.

judge—continued.

nꝏsittum, I judge; suppos. part. *wussittuk*, when he judges; *noh wussittuk*, he who judges, the judge of; vbl. n. act. *wussittumꝏonk*, a judging, judgment, sentence; vbl. n. pass. *wussumitteaonk*, judgment, sentence (referred to the object), being judged; n. agent. *wussummwaen*(*-in*), a judge; pl. *-enuog*, judges.

jump. See leap.

just, *sampwi*, (it is) just or right; an. *sampwesu*, (he is) just, i. e. he does justly; vbl. n. act. *sampweusseonk*, just doing, justice. See right.

justify, *sampweogquanumau*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *sampweoguanittuonk*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *sampwi*, right, just; *ogquanum*, he counts (an. objects), with the pass. vbl. form, denoting abstract activity, but with regard to, or rather from

justify—continued.

the point of view of, the object of the verb. Elsewhere (as in Rom. 5, 16, 18) Eliot employs the causat. form of

justify—continued.

the vbl. n. pass. *sampwenéhittuonk*, being made just or right, from *sampwenehheau*, he makes (him) to be just.

K

keep, *wadchanum*, he keeps (it); *ꝏwadchanum-un*, he keeps it; suppos. *noh wadchanuk*, he who keeps (it), a keeper; *wadchanish*, keep thou (it). See paradigm of this verb in El. Gr. 24–27. It signifies not merely to keep, but to keep safely, to preserve, to save. *wadchau*, he keeps (him), protects, keeps safe (him); suffix an. *ꝏwadchanuh*, he keeps him; *nꝏwadchanuk*, he keeps me; *wadchaneh*, keep thou me; *wadchanumeh*, keep thou it for me (*wauchâuwama*, R. W.) See paradigm in El. Gr. 28–63. This verb is largely employed by Eliot in the composition of words new to the language, but not the less intelligible to his Indian hearers; as, vbl. n. pass. *wadchanittuonk*, a being kept safe, 'salvation'; n. agent. *wadchuwaen-in*, one who keeps safe, a saviour (*wáuchaūnat*, a guardian, R. W.). *nânâwehteoūnat*, to keep (?), C.; *nun-nânaueehtꝏ*, I keep, ibid. *nanâwanumeh*, keep thou me, C.; *nun-nanauwinnit*, I am kept, ibid. See protect.

kernel, *wutch ubbuhkumunit yeán wuhhogkomunit*, 'from the kernels even to the husk', Num. 6, 4.

kettle, *ohkuk*, *ohkuhk*, *ahkuhq* (*aúcuck*, R. W.; *ohkuke*, C.), an (earthen) pot or vessel, a kettle; pl. +*quog* [from *ohke*, earth]. *míshquockuk*, a red copper kettle, R. W. [*mishq'-ohkuk*, red earthen]. See dish.

kick at, *togkishkom*, he kicks at or against (it); *kut-togkishkomun*, thou kickest against it (contract. *togskom*); from *togku*, he strikes, with *'sh* of violent action. V. i. *tittinnogshau*, he 'kicked', Deut. 32, 15.

kidneys, *muttꝏunnussog* (pl.), the kidneys, the reins; *nuttꝏunnussog*, my reins, Ps. 26, 2.

kill, *nushau*, he kills (him); *nunnush*, I kill or killed (him); suppos. *noh nush-*

kill—continued.

ont or *nashont*, he who kills; *nush* (*niss*, R. W.), kill thou; *nushꝏk* (*nissoke*, R. W.), kill ye; pass. *nushau*, *nusheau*, he is killed; *pish nun-nushit*, I shall be killed; *nag nushitcheg*, the slain (Gr. νεκρῶ, νέκυς; Lat. *nex*, *necis; necor*, *neci*). *nushuhkau* (he goes on killing, continues to kill), he slaughters (*nishehkōnat*, to kill, C.) [*nushau*, with *'k* progressive]. V. i. *nushehteau*, *nushteau*, he kills, he is a murderer (*nun-nishteam*, I kill, C.): *nushehteaog ut mayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *nushehteuhkon*, thou shalt not kill.

kind (adj.), *womonausu* [*womonau-ussu*, he acts lovingly], he is kind to; vbl. n. *womonausuonk* (love in exercise), kind acting, kindness. See love.

kind (n.), *unni* (*aiānne*, C.; *iane*, Mass. Ps.), *eiyane*, of the sort or kind of; as a suffix *-in*, *-enin*, *-ane*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *neane*, *neyane*, such as, of this or that kind [*ne-unni*]; suppos. inan. *neaunak* (*neânag*, such, C.), when it is of the kind, like; and as substantive, likeness (see like). *unnaieu*, *unnayeu*, it is such or so, it is of the kind of [*unne-ayeu*]: *ne wunnegen unnaiinneat* (infin.), 'it is good so to be', 1 Cor. 7, 26, i. e. to be in such a state or condition (*ayeuonk*). An analysis of this verb furnishes the key to Eliot's translation of Ex. 3, 14, which proved so inexplicable a puzzle to Mr Pickering and Mr Duponceau, and which Heckewelder concluded, after long research, must, "if it means anything, be either 'I am a man, I am a man' or 'I do so, I do so'," and which his correspondent, Dencke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on

kind (n.)—continued.
Eliot's Grammar, 2 M. H. C. 9, xxiv–xliv). Mr Pickering, at the point where his investigations promised success, was misled by Cotton's vocabulary, where the verb *unniinat* is given with the translation 'to become' and "*nuttinni*, I am become". This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *ꝏnnaumoniinneat God* [*wunnaumon-unnainneat*], 'to become the sons of God', to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tit*, *tin*, *tinne* were syllables of "no signification, but for ornament," and only "in way of an elegancy" received the affix of the verb, "as *nuttinne*, *kuttinne*, *wuttinne*." The manner in which these augments are employed in Eliot's translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *nut-unni*, *kut-unni*, *wut-unni*, marking the contrast or relation of 'such as' I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *nut-tinniin*, I am of the kind of, I am such as; *ne nuttinniin* (*ne nuttumniin*, Mass. Ps.), I am such as that, I am of that kind or class, 'so I am', John 13, 13; *yeu nuttiniin* (*yeu nuttinnaiin*, 'thus I have been', Gen. 31, 41), thus I am; *nen nuttinniin nen nuttinniin*, I am such as I myself am such as, I am of my own kind, 'I am that [which] I am', Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *neâne unnantog . . . ne wuttinniin*, 'as he thinketh . . . so is he', Prov. 23, 7; *wuttinnin howan*, whosoever, i. e. of what kind soever, he be, Matt. 16, 24, 25; *ne pish wuttinniin*, 'so will be his manner', 1 Sam. 27, 11; *neaniit wuttinneumin, ne wuttinniin wussontimomun*, 'as with the servant so with his master', Is. 24, 2. *neanussit* (*neahhenissit*, 'such a one', C.), 'after its kind', suppos. from *neanussu* [*ne-unni-ussu*], the an. form of *neane*; suppos. *neaunak*, of the an. kind or species of, resembling, like. *wame ciyane*, all kinds of (inan. obj.). See like.

king, *ketassꝏt*, pl. *ketassꝏtamwog*, kings (=*tahsꝏtamwog*, Gen. 35, 11). The first syllable is *kehte*, great or chief, which is occasionally omitted, as above, and also in the verbal *ketassꝏtamꝏonk* (sometimes *assꝏtamꝏonk*, as in Dan. 5, 28, 31, and *tahsꝏtamꝏonk*, Zeph. 3, 8; Matt. 4, 8, etc.), a kingdom. I have not met with the verb form *assꝏtam* or *tahsꝏtam*, and can not with certainty determine its primary signification. See sachem.

kinsman, *neetomp*, my friend, my kinsman; pl. +*aog*; *weetomp*, his friend or kinsman; *weetompain*, a friend, a kinsman, i. e. the kinsman of anyone. *wuttinnunkumôin*, a kinsman of a female, Ruth 3, 12; 4, 1; *nuttinonkumóog*, my kinsman, Acts 9, 3. *wuttonkqs-oh*, his kinsman; *nutonkqs*, 'my kinswoman', Prov. 7, 4 (*natóncks*, my cousin, R. W.; *wadtonkqsin*, a cousin, C.). *ouwatũonk*, kindred, C. See cousin.

kiss, *chipwuttꝏnapwau*, he kisses (him); *wut-chipwuttꝏnapoh*, he kisses or kissed him; *chipwuttꝏnápweh*, kiss me (*nut-chipwuttꝏnap*, I kiss, C.); reciprocal *chipwuttꝏnápwuttúog*, they kiss each other; vbl. n. *chipwuttꝏnapwaonk* (a kissing), a kiss [*chippe-wuttꝏn*, separated mouth].

kite, *qussukquanush*, Lev. 11, 14; *weenont*, Deut. 14, 13; but *weenont*, a raven, Lev. 11, 5.

knave, *aiontogkomp*, a knave; pl. +*aog*, C. (?).

knee, *mukkuttuk* (*mukkũttuk*, C.), a knee; pl. +*quog* (*wonke kittuk*, a crooked knee, C.) [*m'quttauuk*, that which sinks down, from *quttaueu*, it sinks down, goes down]. Cf. Engl. knee; AS. *cneow*; *hnigan*, incurvare, inclinare, to bow, to bend, to incline.

knife, *chohquog* (*chauq*[*u*]*ock*, R. W.; "whence they call Englishmen *Cháuquaquock*, that is, Knive-men"; see Englishman); *kenehquog* (*keeneehquog*, C.), a sharp knife [from *kēnai*, it is sharp] (*chequâdweehquog*, a razor, C.). *wiaseck*, *mocôtick*, *punnêtunck*, *eiassunck*,

knife—continued.
chauquock, a knife, R.W.; *cteaussonkash* (pl.), knives, C.; Peq. *punnéedunk*, *wiyauzzege*, knife, Stiles; Del. *pachkschican*, a knife. "All words ending in *-ican*, *-hican*, or *-kschican* denote a sharp instrument for cutting", Hkw. Corresp. 413.

knock, *chuhchunkquttahhám*, he knocks (at the door); *nutchohchunkquttahham*, I knock.

know, *waheau*, he knows (him); suffix *kœwáhush*, I know thee; *kœwahéúmwœ*, ye know me; suppos. part. *noh waheont*, he who knows; pl. *nag waheoncheg*, they who know (an. obj.); pass. *waheau*, he is known (*kœwahhish*, I know thee; *nœwaeh noh*, I know him; *nœwahik*, he knows me; *kœwãhik*, he knows thee, C. Cotton devoted more than three pages of his Vocabulary to

know—continued.
examples of the forms, an. and inan., of the verb *waheau*, *wahteau*); vbl. n. *wahheonk*, knowledge (of persons). *wahteau*, he knows, perceives, understands (it); with inan. obj. or intrans. *wahteoum*, he knows it; *wahteauog*, they know (it) (*nag wahteoog*, C.); *nœwahteoum*, I know it (*nowaûtam*, I understand, R.W.; *nœwâteo*, I know, I understand, C.); suppos. part. *noh wahteunk*, he when knowing, he who knows; vbl. n. *wahteonk*, *wahteauonk*, knowledge (of things). Caus. an. *wahteouwaheau*, he makes (him) known to (him), he makes (him) know (him). *wahteauwahhuau*, he makes (it) known to (him). *tatta*, I know not (*nétop tattà*, my friend, I know not, R. W.; *tattá pìtch*, I can not tell, it may so come to pass, ibid.; *mat nœwahteooo*, I can't tell, C.). See no.

L

labor. See bear children; work.

lack. See want.

ladder, *tohkœtauonk* (*tahkœsowontuk*, C.). From *tohkœtaau*, he climbs upon; *tohkœsu*, he climbs.

ladle. See spoon.

lake. See pond; water.

lame, *quaquenukqshau*, *kukqunukshau*, he halts or is crippled, freq. from *qunnukquesu*, he is lame (*nickqússaqus*, I am lame, R. W.), denoting temporary or casual lameness; suppos. part. *noh quanukesit*, *quinnukquesit*, he who is lame; pl. *nag quanukesitcheg*, the lame (*quinnukquesukekeshkhœwae āōas*, a lame creature (animal), C.). *kehkechau*, he halts, Gen. 32, 31; suppos. part. pl. *nag kehkechwhutcheg*, they who halt. *wéhwēpétu*, he is lame, is a cripple (from birth, Acts 3, 2; 14, 8). *nœchumwesu* [an. from *nœchumwi*, it is weak], he is weak, impotent, lame, etc.: *nœchumwesu ut wusseetit*, he is 'impotent in his feet', Acts 14, 8; he is lame, 2 Sam. 4, 4; *noh nœchumwesit*, he that is lame, Prov. 26, 7.

lamprey, *qunnamaug*, pl. *+-suck*, 'lampries, the first that come in the spring

lamprey—continued.
into the fresh rivers', R. W., but *qunnammag*, bass, C.

land, *ohke; wunohke*, good land, Deut. 3, 25 (*aûke*, *sanaukamuck*, earth or land; *nìttauke*, *nissawnâwkamuck*, my land; *wuskâukamuck*, new ground, R. W.). See earth; field.

landing-place, *nunóhkómuk*, a landing place ('shore', Acts 27, 39): *ketahhanne unnunohkomuk*, the sea shore, Jer. 47, 7. From *nunae*, dry; *ohke*, land; *komuk*, inclosed place (?).

language, *unnontœwaonk: unnontœwaog Canaane unnontœwaonk*, they speak the language of Canaan, Is. 19, 18 (*Indianne ŭnnontœwaonk*, the Indian language, C.; *awanagusantowosh*, speak (thou) English; *eenàntowash* (=*unnontœash*?), speak Indian, R.W.). *penœwantœwaonk* [*penœe-unnantœwaonk*], a strange language (*nippenowàntawem*, I am of another language; *penowantowawhettúock*, they are of a divers language, R. W.). *siogkontœwaonk*, a hard language. *hettœwonk*, language, speech peculiar to a nation [vbl. n. from *hettuog*, they talk with one another].

lasciviousness, *kogkeusquawonk* [*kogkei*, mad, *squa*, woman: 'nymphomania'].

last, *majish*, *machish*, at the last, lastly: *majish ne kesukok*, in the last day; *ogguhsemese majish*, 'yet a little while' (to the end), John 13, 33; *peissit majishyeuꝏ*, 'there remaineth the youngest', 1 Sam. 16, 11; from *mahche* (see have, aux.); it denotes time future. *maumachish* [redupl. from *machish*], the very last, at last: *nen maumachish*, I am the last (*ut mōmăūsh ne kesukok*, at the last day, John Cotton; *momachisheue*, lastly, C.; *momachisheyeue*, Danf.).

lasting, *michemohtau*, *machemohtau* (it is for ever), *michemohtae*, *machemohtae*, everlasting [*micheme*, forever, and *ohtau*]; suppos. *michemohtag* (*micheme ohtag*, Ps. 145, 13), that which is (when it is) everlasting.

late (in the day or night), *chéke*, *checheke* (slow). *wussâume tátsha*, it is too late, R. W.

lately, *paswu* (*paswēsē*, soon, in a short time, C.; *paswu*, *nateah*, *kumma*, lately, ibid.) [*paswꝏ*, *pasꝏꝏ*, it is near]. *kuttumma*, *kittumma*, very lately, El. Gr. 21 (*kittummây* or *-máish*, even now; *kittumyái tokéan*, as soon as I wake, R. W.).

laugh, *ahanu*, *hahanu* (*ahânu*, R. W.; *ahhânu*, C.), he laughs; *ahanuog*, they laugh; *kenaau hahaneogish*, ye who laugh (*ahânuock*, they laugh; *tawhitch ahânean?* why do you (dost thou) laugh? R. W.; vbl. n. *ahanŭonk*, *hahanuonk* (*ahhanŭonk*, C.), laughing, laughter (*winne tahansha* or *ahanshāonk*, a pleasant laughter, C.). *ahanehtam*, he laughs at (it); *ahanehtauau*, he laughs at (him).

law, *naumatuonk*, pl. *-ongash*. See commandment.

lazy, *segenam*, intens. *sasegenam*, *sesegeneam*, he is habitually or by disposition idle, he is slothful (*segeneamŏe missinnin*, lazy folks, C.). *nânnogquesŭe*, lazily, C. See slothful.

lead (n., a metal), *mohmuttahtag*, *mâmuttattag*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.

lead (v.), *sagkompanau*, *sagkompagunau*, he leads (them); suffix an. *wussagkompanópoh*, he did lead them; *ahque sagkompagunaiinnean* (*sagkompaginnean*, Luke 11, 4; *sagkompagininnean*, Ind. Prim.), do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *noh sagkompagunont*, one who leading; n. agent. *sagkompagunuaen-in*, a leader, = *sagkompaginnuen*, Is. 54, 4 (*nus-sogkompaginnŭwam*, I lead, I rule, C.). See sachem. *negonshaeu*, he leads, is in advance [from *negonne*, first; see run]; n. agent. *negonshaen-in*, a leader (but not implying authority or command). *monchanau*, he leads (them), shows the way as a guide. *sampwushanau*, *sampshonau*, he leads (them), makes them go right; n. agent. *sampwoshassaen*, a leader, a guide; suppos. *noh sampshanont;* pl. *neg sampshanoncheg*, they who (may) lead or guide. *nohtomp*, in compound words, one who leads or directs; *nohtompeantog* [from *peantog*, when he prays], a leader in prayer, a minister; *nohtompuhpequodt*, one who leads in music, 'chief musician', etc.

leaf, *wunnepog*, pl. +*quash* (*wunnèpog*, R. W.; *wunnēpog*, C.; Del. *wunipach*, Hkw.), from *wunne*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *neepau*, it rises up, stands erect. Cf. *nepéunk*, a bush; *nēpun*, summer.

league, *wunnꝏwaonk*. See covenant.

lean (adj.), *ónouwussu*, he is lean (*nanóuwussu*, R. W.; *ónauwussŭe*, C.); *ianáuwussu*, Gen. 41, 3; *ꝏweeyauseé wees pish ónauwusseumꝏ*, 'the fatness of his flesh shall wax lean', Is. 17, 4.

lean on, *ompatussin*, he leans on (it); pl. *ompatussinwog*, they lean on; suppos. *ompatussuk*, when he leans. *quenohtau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quenohtag*, a foundation.

leap, *queshau*, *quehshau*, he leaps or jumps (*chânsops quꝏ̄shau*, a grasshopper jumps; *nuk-queeshshom*, I leaped, C.); freq. *quequeshau*, he goes leaping, continues to leap; *queshadtam*, *queishontam*, he leaps over (it).

learn, *nĕtúhtau*, *nehtúhtau*, he learns (it), or v. i. *nun-netúhtou-un*, I learned it (*nunnéchtŭhtou*, I learn, C.); vbl. n. act. *netúhtaŭonk*, learning (*kodnehtŏhtōōnk*, C.).

leave (to take), *wonkomau*, he embraces (him). See embrace; farewell.

leave (v. i.), *amaeu*, he leaves, departs. See depart.

leave (v. t.), *nukkonau*, he leaves, forsakes, abandons (him); suppos. *nukkonont*, when he leaves, when leaving (*mat kunníckansh*, I will not leave you); recipr. *nukkónittuog*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nukkodtum* (*nukodtum*, C.), he leaves (*nickáttash*, leave thou, depart; *nickáttammoke*, leave ye, R. W.; *ne teag nogkodtūmuk*, a thing left, C.). See remain.

leave off, *ahque*, he leaves off, desists, refrains from.

left (participle), *nakkodtumuk;* see leave. *sequnau*, *sequnneau*, he is left, remains; suppos. part. *noh sequnit*, he who remains; pl. *nag sequnutcheg* (*nag asqunutcheg*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequnuk*, *ne ashqunuk*, that which is left; vbl. n. pass. *sequnittuonk*, being left, a remainder, that which is left; see remain. *sequttahwhau*, *asquttahwhau*, *ushquehtauwhau*, etc., he is left or remains (with regard to others who are not left or are gone): *matta pasuk usquehtahwhóun*, not one is left; suppos. part. pl. *nag sequttahwhutcheg* (*asqut-*, *ashqueht-*, etc.), they who remain; suppos. part. inan. *ne sequtteâmuk*, what is left; pl. *nish sequtteâmukish*, the remnants, the leavings.

left hand, *menadchu*, the left hand; *ummenadchu*, his left hand (*menātche menitcheg*, the left hand, C.; *nummatchu*, left-handed, C.; *yo nmúnnatch*, to the left hand, R. W.); *menadchue*, left-handed; *menadchée wusseet*, his left foot; *menadchéinniyeu*, on the left, to the left. See hand.

leg, *muhkont* (*mohkònt*, R. W.), a leg; pl. +*ash; wuhkont*, his leg.

leggings (?), *muttásash*, *metasash*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*muttāssash*, stockings, C.). See stockings.

lend. See borrow.

length, *ne sáhteag*, its length (extent of material object from end to end); *aéhtaeu nesahteag*, on the two ends, Ex. 25, 19, i. e. on both ends or sides of its length, on both ends, longways; vbl. n. *sohteaonk*, (abstract) length. From *soh*, the particle signifying forth from: *sohadt*, to so far forth. Cf. *nôadt*, afar off, to a distance. See measures of length.

lest, *ishkont* [=*asequnit*, *ushqunit*, there remains, is left (?); see left].

let down, *nꝏkemꝏ*, it is let down; *nꝏkompanau*, he let (him) down, lowered (him) as by a rope; *punnompanau ut manꝏtat*, he let (him) down in a basket; *nun-nꝏkompanit*, I was let down; suffix an. *wun-nꝏkompan-uh*, she let them down (by a cord), Josh. 2, 15; *nꝏkinum*, he lowers (it), takes (it) down.

let me, let us "may be expressed by adding this word, *pâ*, unto the indicative mode, as *pânꝏwaantam*, let me be wise", El. Gr. 25 (*pâ-nꝏwaeh*, let me know him, C.); but Eliot very rarely employed this particle to form the 1st pers. pl. of the imperative, which in all transitive verbs was regularly formed in *-ontuh* or *-uttah: ayeuontuh manꝏnskog*, let us make bricks, Gen. 11, 3; *hah nushontuh*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *ayimuttah wetuomash*, let us build houses, Mark 9, 5 (=*ayimontuh*, Gen. 11, 4); *ontuh*, let us go to; v. i. *monchetuh*, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, *-etuck* or *-ituck*, as *cowwêtuck*, let us sleep; *toketuck*, let us wake; *metesittuck*, let us go eat; *petiteaûta*, let us go in; *wussauhemútta*, let us go forth; *nickattamútta*, let us depart; *mecáuntitea*, let us fight; *aquetuck*, let us refrain, etc.

liberate. See deliver.

lice, *yeuhquog*, *yeukꝏg*.

lick, *nꝏsquodtam*, *nꝏsquatam*, he licks (it); freq. *nꝏnꝏsquodtamwog puppissai*, they lick the dust.

lie, *pannꝏwau*, he lies, deceives (*noh pannꝏ̆au*, C.); *ahque pannꝏwah*, do not lie to me; *matta nup-pannꝏ̆wam*, I lie not; vbl. n. act. *pannꝏwaonk*, lying; n. agent. *pannꝏwaen-in*, a liar (suppos. pl. *pupannouwâchick*, liars, R. W. 117). From *panne-nꝏwau*, he speaks wrongly.

lie down, *seepsin*, *sepsin*, he lies down; *nus-seepsin*, I lie down; *sepsish*, lie down; from *sepe*, long, extended, and *ussu*, verb of an. activity: he makes himself long. *sesepáeu*, he lies stretched at full length, he stretches himself; freq. from *sepe*, (it is) long, extended.

lie with. See couple.

life, *keteaonk*, living, the life principle, life; *pomantamœonk*, living, life as a state of being; *pometuonk*, a lifetime, a generation. See live.

lift up, *ushpunum*, *waapinum*, he holds or lifts (it) up; see hold. *tahshinum*, he lifts (it) up, he raises (it); *nut-tahshinum nunnutcheg*, I lift up my hand; *tahshinash* (or *tohshinush*) *kenutcheg*, lift up thy hand; suppos. *tahshinuk*, when he lifts it up; inan. subj. *kuttah tahshémœ*, thy heart is lifted up. *tahshinau*, he lifts (him) up, raises (him); *tahshin kuhhog*, lift up thyself; *nut-tahshin*, I lift up myself.

light (adj.), *nunkinnu*, *nonkaneu*, he is light (*kun-naùki*, you are light, =*kunnaukon*, *náukon*, light, R. W.; *nonkkĕ weánun*, a light burden, C.); *anue nunkinwog onk*, they are lighter than, Ps. 62, 9; *nunkomp*, a young man [*nunkane-omp*], dimin. *nunkompaes* (*nônkup* or *nonkumpaes*, a boy, C.).

light (n.), *wequai* (*wequâi*, R. W.; *wequáshim* (dimin.?), moonlight, ibid.), it is light; *mô wequai*, there was light; imperat. 3d pers. sing. *wequaiaj*, let there be light. *wompag*, (when it is) light, bright light, daylight; opposed to *pohkenahtu*, in darkness [suppos. inan. from *wompieu*, it is white or bright]; see day. *wequánanteg* (*wequanantig*, R. W.; *wasâquonânetick*, C.), a light, candle, lamp, torch, etc. (*wékinan*, a light fire, R. W.; *wequánânetuckonnāuhtuk*, candlestick, C.).

lightning, *ukkutshaumun* (it lightens), lightning; infin. as noun *kutshamunāt*, lightning, Zech. 9, 14 (*cutshâusha*, R. W.; Abn. *sa‘saũbigȣ̂ak*, l'éclair, Rasles).

like, *ogquè*, *agque*, *wutogque* (*ogqueu*), like to, resembling; *ne ogquè*, like it or like that. See liken; likeness. *unneu*, it is of the same kind as, it is of like kind (see kind, n.); suppos. *aunak*, *áunag*, *ónag*, etc., (when it is) of the kind, (when it is) like. *neane*, *neyanne* (as, El. Gr.), *ne unneu*, that kind of, such as that, in that manner, so, such, like; *neyanneyeu*, *neyanneu*, it is like, he is like; suppos. *neaunak*, *ne áunag*, (when it is) like that, in the likeness of, 'according to': *n'naj neaunak unnaumatuonk*, let it be done according to the law, Ezra 10, 3; *neáunag yeu muttaok*, 'the fashion of this world', 1 Cor. 7, 31; *neaunak menutcheg*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *neanussu*, *neyanussu*, he is of the kind of or is like to, he is such as [*neunneu-ussu*]; suppos. *neanussit*, *neyànussit*, (when he is) of the kind of or is like to: *neanussit . . . n'nih*, as is . . . so is; *neanussit wosketomp*, 'in the likeness of man', Phil. 2, 7 (*neahanīssit wosketomp*, such a man; *neahhenissit*, such a one, C.). See so; likeness; such. *netatuppe*, that which is equal to or alike (like, so, El. Gr. 22); *neane . . . netatuppe*, like . . . so (*netâtup*, it is all one, R. W.); from *ne* and *tatuppeu*, it is equal; see equal. *tatuppeyeuœ*, it is like, i. e. it is equal to or the same as; pl. *tatuppeyeuœog*, they are alike. *onatuh*, as, like: *onatuh . . . netatuppe*, as . . . so (used only with the suppos. mood, for *unne toh*, as though, as when, as if).

like—continued.

liken, *ogquontam*, he likens or compares (it) to (it) (*ogquantam*, he supposes, C.). *ogquanumau*, he likens (him) to (him or it); *ahque ogquánum*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *howan ogquanumóg God-ut*, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *nut-ogquéheonau*, I compare (them) to, make (them) like; elsewhere *ogquneau*, he compares or likens (him) to; vbl. n. *ogquenneunk*, likening, a likeness. *ogquenneunkqussu*, he is like, resembles, he is made like to (by life or action [*ussu*]); inan. *ogquenneunkquodt*, (when) it is like, is likened to; sometimes as n., a likeness or comparison.

likeness, *ogquenneunk*, *agqueneunk*, likeness, resemblance; or suppos. form *ogquenneunkquodt*, *agqueneunkquok*, when (it) is like. *neanussit* (when he is like),

likeness—continued.

in the likeness of. *unnussuonk*, a likeness (of person to person), resemblance: *ut nehewonche wuttinnussuonganit*, ‘in his own image’, Gen. 1, 27; *wuttinnussuonk*, his form, appearance, Is. 52, 14 [vbl. n. from *unni* and *ussu*]. See like.

line. See mark.

lineage, *wutontseonk*. See descent.

linen, *hashabponak*, ‘linen cloth’; *wanegik hashponak*, ‘fine linen’. See flax.

“**lion**”, *qunnonꝏ*. “For beasts, there are some bears, and they say lions also; for they have been seen at Cape Anne”, N. E. Plantation, ch. XII. Cf. *quöhqunonou*, ‘a greyhound’; *quanunon*, a hawk. Probably the ‘catamount’ or ‘panther’.

lip, *mussissittꝏn* (*missŭstꝏn*, C.), pl. +*ash; wussissetꝏnash*, his lips.

liquid. See soft.

lisping, *sekontꝏwau*, C. (?).

little, *pewe*, *peawe*, C., for *peäu*, it is little or small*; more commonly (dimin.) *peasin*, (it is) a little thing; suppos. inan. *peasik*, *peyâsik*, *peesik*, (when it is) little: *anue peasik onk ne moteag*, less than nothing; double dimin. *peamesan*, a very little thing; otherwise *papeásin*, suppos. *papeasik*, (when it is) a very small thing, a very little thing; an. *papeasu*, suppos. *papeasit*, *papeissit*, (he is) very little; and *peississu*, suppos. *peississit*, by redupl. *papeississit*. See infant. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhsuog*, few (persons); inan. *oggusinash*, few (things); dimin. *ogguhsemese nippe*, a very little water. See few.

[*Marginal note.—In the Dahomey language “the addition of *pee-wee*, or small, is sufficient to express an almost entirely different meaning in our idiom; thus *toh*, a city; *toh pee-wee*, a village; *hoh*, a house; *hoh pee-wee*, a hut” (Forbes's Dahomey, I, 219). See Pee-wee in Bartlett's Dictionary of Americanisms.]

live, *pomantam*, he lives; *nuppoman tam*, I live; suppos. *noh pamóntog*, he who lives; pl. *neg pamontogig*, the living, they who live; pres. part. *pamontamutche*, living, alive; adj. *pomantamwae*, living; vbl. n. *pomantamóonk*, life (*asn'paumpmaúntam*, I am very well; *aspaumpmaúntam sachim*, how does the sachem? R. W.; *asq nuppomantam*, I am yet alive, C.). The form of this verb in *-antam*, denoting mental activity, with the prefixed particle of indefinite motion or activity, *pă*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; cogitat, ergo est. Heckewelder gives, from the Unami, *ili k'lehelleya*? are you yet alive?; *ili n'papomissi*, I am yet able to walk about; and states that “*pommauchsin* implies action or motion connected with life, which is still the principal idea” (Corresp. 392).

live—continued.

liver, *mushqun; wushqun*, *wusqun*, his liver.

living, *keteae*, having life; vbl. *keteaonk*, living, the life principle, vitality, life: *uk-keteaonk weyaus ohteau wusqueheonganit*, ‘the life of the flesh is in the blood’, Lev. 17, 11. *keteau*, he is well, he is recovered from sickness, he is in life and health; causat. *keteahheau*, he makes (him) live.

lo! behold! *kusseh!*

lobster, *ashaūnt*, pl. +*teaūg*, R. W.; Peq. *muschúndaug* (pl.?), Stiles; *au so haunauc hoc*, Wood.

log, *quttōw*, a log, C.

long, *qunni* (it is) long; *qunni onk*, longer than (*anĕqunnag* [for *anue qunnag* ?] longer, longest, C.). *sepe* [*sepeu*] (it is extended, stretched out), long, extended through time or space, ‘a good while’, Gen. 46, 29: *sepe mahche*, long after, Josh. 23, 1; hence, *sepu*, *sēp*, a river; *sepagenum*, he spreads or stretches (it) out; *sepághunk*, (*sepâkehig*, R. W.) a sail; *sepepomantam*, he lives long, he is long lived, ‘stricken in years’, Gen. 24, 1; *sēpsin* [*sepe-ussin*], he lies down, makes himself long, stretches out, etc.

long as, *tohsahke* (*tô sahke*, C.); time future, *nô pajeh*, so long as, until; *nisáhke; ash*: *ash pamantam*, while I live.

long time ago, *nôadt*, *noádt it*, *nꝏadt* (when it is far off), ‘in old time’, Josh. 24, 2; *nôadtuck*, a long time, El. Gr. 21. *newutch cheku*, ‘after a long time’, Matt. 25, 19. See far.

look, *nuhquaeu*, he looks or directs the eye (with reference to the act of

look—continued.

looking and without regard to the object or purpose); *nuttinuhquain nogque*, I look toward (it); *unuhquáeu*, *ahaósukqueu*, 'he looks this way and that way', Ex. 2, 12; *unnuhquash ketahhaniyeu*, look thou toward the sea, 1 K. 18, 43; from *nogque*, toward (?); cf. *nœhqueu*, *nœhque* (*nó uhquaeu*), so far as; *na nœhque*, so far distant (*nenœhque*, so, C.); *anœhque*, so, thus; *wehque* (*wéque*, R. W.), so far as, etc. The compounds are numerous; as, *ompamuhquaeu*, he looks backward or behind; *sohhœquaeu*, *sonkœquaeu*, he looks forth; *ushpuhquaeu*, *spuhquáeu*, he looks upward (*pânikquâ*, squint-eyed, C., i. e. *panne-uhquaeu*, he looks wrong or astray).

nadtauwompu, *natawompu*, he looks (in order to see something); *neg nadtauwompuog*, they look; *nadtauwompip*, I looked; v. t. inan. *nadtauwòmpattam*, he looks for (it); an. *nadtauwompamau*, he looks for (him). The primary verb *wom̃pu* or *óm̃pu* is not found by itself in Eliot, but is preserved in other Algonquian dialects; cf. Chip. *oowáhbunden*, he seeth it, John 11, 9; *nin ge wáhbahmah*, I have seen him, John 1, 34; Cree *wâppu*, he sees; *ne wâppamou*, I see him, Howse 43, 53. *womómpu*, he looks down; *womompish*, *womómpsh*, look thou down. *wussampu*, *wussompu*, he looks out from (a window or other opening): *nœsamp nukkenogkeneganit*, I look out from my window (*wussaumpatámmin*, to view or look about; *wussaumpatámooonck*, a prospect, R. W.). *pœsampu*, *posampu*, he looks into or in: *pœsampit*, when he looked in (to the tomb). *pœnampu*, he looks away; an. *pœnampamau*, he looks away from (him); *pœnampameh*, look thou away from me, Is. 22, 4.

moneau, he looks on or at (him); suppos. part. *moneauont mittamwussissoh*, (when) looking at a woman; *monneah*, look on me; pass. infin. *wunnetu en moneauwóneat*, beautiful to look upon, Gen. 26, 7; intens. *monunneau*, he looks at with attention, he regards attentively (him); inan. *moneam*, he looks on or at (it); intens. *monunaum ohke*(Gen. 6, 12), *moninneam ohke* (Ps. 104, 32), he looked on the earth; *moneaumunāt*, *monunneaumunat* (infin. as noun), sight, appearance, looks.

natinneham, he looks for (it); *natinneawhau*, he looks for (him). See search for.

looking-glass, *pepenautchitchunkquonk*, *pepenawutchitchuhquok*, a mirror (*pebenochichauquânick* and *kaukakineamuck*, a looking-glass, R. W.). Exp. Mayhew (MS) gives an Indian word of 61 letters signifying 'our well-skilled looking-glass makers': *nup-pahk-nuh-tó-pe-penau-wut-chut-chuh-quô-ka-neh-cha-neh-cha-e-nin-nu-mun-nô-nōk* (!).

looks (appearance), *nogqŭssuonk*, appearance or looks; *nunnogquis*, I appear, C. *ánukquok*, *nóquok*: *onatuh nóquok nœteau*, 'as the appearance of fire', Num. 9, 15, =*nógquodt*, v. 16; *woskeche nokquok*, (its) outward appearance, 2 Cor. 10, 7. *unnussuonk*: *woskeche unnussuonk*, (his) outward appearance, 1 Sam. 16, 7. See look; like; likeness.

loose, *ompeu*, *ompu*, he is free, loose, unbound; infin. *ompénat*, to be free, to be unbound, 1 Cor. 7, 27; suppos. *ompéan*, if thou be free; v. t. an. *ompeneau*, *ompinneau*, he looses, unbinds, frees (him); *wut-ómpinneuh*, he loosed him; *ompinneuk*, loose ye him; inan. *ompenum*, *ompeneum*, he looses, unbinds (it) (*aumpaniímmin*, to untie a knot; *aúmpanish*, untie this, R. W.); *ompeneausu*, he is loosed, set free, unbound [*ompeneau-ussu*, denoting the act of loosing or unbinding]. *ponanau*, he lets (him) loose, sets (him) free: *pish ponanau psuksesoh*, he shall let loose the bird, Lev. 14, 7. See scatter.

lose, *wanneheau*, he loses (him); suppos. *noh wanneheont*, he who loses (an. obj.). *wannehteau*, *wanteau*, he loses (it); suppos. *wanteunk*, *wannehteunk*, if he loses (it); pass. part. *ne wanteómuk*, *ne wanteamuk*, that which is lost. Caus. from *wanne* (there is not), destitute of, without.

lot (hazard), *tanohtóadtuonk*, determination by lot, a casting of lots.

loud, *mishontœwaeu*, *mishontœaeu* (there is a loud noise, lit. a great voice); *mishantœwash*, shout, cry out, speak loud.

loud—continued. (*mishaúntowash*, speak out, R. W.); as adj. *mishontœwae*, loud; *nano mashantœwagk mœcheke*(?), 'it waxed louder and louder', Ex. 19, 19. See noise.

love, *womantam*, he loves, he loves (it); *nœ-womantam*, I love; *womantamœk wanegik*, love ye that which is good; *kœ-womantam-umwœ*, ye love (*nœwomôntam wussukhonk*, I love a book, C.). An. *womonau*, he loves (him or her); *nœwomon*, I love (*nœwomon*, or *womós*, *mittamwus*, I love a woman); *kœwomonsh* (*kœwomonnŭsh*, C.; *cowàmmaunsh*, R. W.), I love thee (*cowammaunûck*, he loves you, R. W.); vbl. n. act. *womonáonk*, a loving, love (referred to the lover); pass. and recipr. *womonittuonk*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *womonittitteuh*, let us love one another; *womonittegk* (*wâmôntek*, E. M.), love ye one another (*munnchk-wamôntœpaneg*, they strongly (*menuhki*) loved one another, E. M.). An. act. *womonausu*, he acts lovingly, is kind or loving (*womosinneat*, to be kind; *num-mahtche womoaus*, I have been kind; *womoausinneat*, to love, C.); vbl. n. *womonausuonk*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *wunnanum*, he blesses, "from *wunnegen*, good; Delaware, *wulicchen*, it is good or well done." Perhaps from *wameantam*, he thinks all or wholly (of), he wholly regards.

low (adj.), *tiohqui*, *tiuhque* [*tiohqueu*, it is], short, low (*tióhquohque wechumŭkkomuk*, a low barn, C.). See short.

low (adv.), *wœmiyeu* (it is down), downward; *wœmiyeu wœmiyeu*, very low, Deut. 28, 43.

lower, *nœkinum*, he lowers (it), lets it down; pass. inan. *nœkémœ*, it is let down or lowered; *nœkeu*, he descends, goes down.

M

mackerel, *wawwhunnekesûog* (pl.), R.W. [*wunne-aunekesuog*, they are finely painted, they have handsome colors].

mad, *kogkeau*, *kogkéi*, (he is) mad (*kogkewau*, John 10, 26; *kogkeae*, mad, C.); n. agent. *kogkeanin*, a madman; suppos. *noh kágkéadt*, he who is mad; pl. *nag kagkeácheg*, *kogkeácheg*, they who are mad; vbl. n. *kogkeáonk*, madness, furor. An. act. *kogcésu*, (he acts) mad; he is mad in action. This word is apparently derived from *k'* progressive by reduplication, *k' k'* denoting rapid or forcible progression. Cf. Gr. θύω, to move with rapid motion, to rush, to rage, or be furious; θύσις, a raging; Lat. furor; Gr. φερέσθαι, ferri. *kogkeusquawonk*, harlotry, lasciviousness [*kogke-squa*, woman-madness]; *kogkeissippamœonk*, drunkenness, drink-madness, etc.

magistrate, *nananuwaen*, an overseer, ruler, magistrate (pl. *nananuachēg*, magistrates, Ind. Laws; *nanauunnuaēn-in*, a justice, C.; *neen-nanowwúnnemun*, I oversee it, R. W.). See keep; overseer; ruler.

maid, *nunksqua*, *nunksq*, a girl, puella (*nonkkishq*, *wisskisqua*, a girl, C.; Abn. *nañkskȣ̂é*, dimin. *nañkskȣ̂éssis*, 'fille, vierge', Rasles); *penomp* (*keegsquaw*, *kihtuckquaw*, R. W.), virgo. See girl; virgin; woman.

maimed, *noh woskesit*, he who is (suppos.) maimed. See hurt.

maize. See corn.

make, *ayim*, *ayum*, he makes (it); *ayimwog*, they made (*muttiyam*, I make; *ayimŭnat*, to make, C.); an. *ayeúau ahtompeh*, he made a bow (but *ayim kôuhquodtash*, he made arrows); *noh ayik*, he who makes (it), the maker; *teagk utayim?* what makest thou? *kesitteau*, *kesteau*, he produces, perfects, makes, creates; *kesteauop nashaonk*, 'he created the wind', Amos 4, 13; *kukkesteoh wame teanteaqussinish*, 'thou hast created all things', Rev. 4, 11; elsewhere *kesteaunat* (*kestouŭnat*, to finish, C.), to complete, to perfect; *ne kesteaumuk*, that which is created; *noh kesteunk*, he who creates, a creator (*nuk-keesteo*, I make; *nag kestcoog*, they

make—continued.

make, C.; *késittin keesuck*, he made the heavens; *wukkesittínnes wâme*, he made all; *wuckéesitin aûke*, he made the earth, R. W.); with an. obj. *kezheau*, he made (him), created (him); *nuk-kezeh*, I create him; *nuk-kezheop, nuk-kezheomp*, I did create (him); suppos. part. *kezheunt*, creating, when he creates. Cf. *keteau*, he comes to life, lives; *keteahheau*, he gives life to, 'quickeneth', causes to live.

male, *nompaas*, male, a male (of the human species). *nomposhim*, a male animal (other than man); adj. *nomposhimwe*. *enewáshim*, a male animal, R. W. "The males of quadrupeds are called *lenno wéchum*, by contraction *lennochum;* the females, *ochque wéchum*, by contraction *ochquéchum*. With the winged tribe . . . *lenno wehelle* for the males, and *ochquechelle* (with a little contraction) for the female", Hkw., of the Delaware, Corresp. 368, 369. *ninnu* (he is a man), male: *ukkezheuh naho ninnuoh kah squa*, 'he created them male and female', Mark 10, 6 (but of animals *pish nompaiyeuœ kah squaiyeuœ*, they shall be male and female, Gen. 6, 19). See man.

man, *ninnu*, (he is) a man; pl. *ninnuog*, men, homines (*nnìn, nnínnuog*, man, men, R. W.; Muh. *pausuck enùn*, or *eneskéetomp*, one man; *nemannauw*, (he is) a man, Edw.; Narr. *yĕuh*, Stiles, i. e. *yeuoh*, this one; Del. *lenno*, Hkw. "*Lenno* in the Delaware language signifies man, and so does *lenape* in a more extended [restricted?] sense. In the name of the *Lenni Lenape* it signifies people; but the word *lenni* which precedes it has a different signification, and means original (?) and sometimes common, plain, pure, unmixed", Hkw., Corresp. 412. This *lenni* is the same word written *nanwe* by Eliot and Cotton, of the same derivation as *ninnu*, but with the form of the adjective [*ninnu-ae, n'nu-ae*], and signifies any, common, normal. See general). This word *ninnu* is merely the emphasized demonstrative of the third, and through it of the first, person, *noh, neen, n'un*, or *en'n*, and with the verbal form, *en'n-u*, he is such as this one or as I. It was employed only when speaking of men of the same race, tribe, or nation as the speaker, or those nearly allied to it. "General [names] belonging to all Natives, as *Nínnuock, Ninnimissinnûwock, Eniskeetompaŭwog*, which signifies Men, Folk, or People," R. W., Introduction. See he; kind (n.); like; this; *missin*, below.

wosketomp (vir, a brave), a man; pl. *+aog* (*skeétomp*, pl. *+auog*, man, men; *eniskeetompaûwog*, people, R. W.; Eliot has *wosketompaog kah nanánnuacheg*, 'both high and low', Ps. 49, 2; *wosketomp, wosk*, man; *nanwi woske*, any man; *onkatog woske*, another man, C.). This, the tribe name of man, appears to be compounded of *woskeheau, woskehteau*, he does harm, hurts, destroys, spoils (see hurt) and *omp*, man. The latter word was perhaps obsolete when Eliot acquired a knowledge of the language, but it was retained in many compound words, as will be noticed below. *wosket-* may be nothing more than the suppositive form of *wuske*, young, as in *wuskenin* (*wŭskenin*, C.; *wuskéne*, R. W.), a young man, a youth; but this would restrict the application of *wosketomp* to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (*Paguatoog*, the destroyers) and Mohawks (*Mœwhauog*, the devourers).

The recurrence of the word *omp* in compounds, though it nowhere appears standing by itself, shows it to have been the ancient dialectic or tribe name of man, appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, freemen, and masters, while those of other tribes were contemptuously regarded as homines, barbari, captives and slaves. See *missin*, below. From this root come, apparently, *nompaas* [*n'omp-ôáas*, the man animal], male; *nĕtomp* [*neetu-omp*], my friend, brother (Abn. *nidaŭbé*, Rasles); *mugwomp*

man—continued.

[*mogke-omp*, great man], a captain; *nunkomp* [*nunkon-omp*, light man], a young man, not yet a warrior; *penomp* [*penœe-omp*, strange to man, nescius viri ?], a virgin; *ompategash* [*omp-ohtagish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *auwahteaongash; ahtomp* [*adt-omp*, *ahhut-omp*, belonging to man], a bow; *ompehteáonk*, *ompeteáonk* [vbl. n. from *omp-ohteau*, it belongs to man], 'an old Indian word', says Cotton, 'that signifies obedience by giving any [tribute]'; tribute or royalty, exacted by and paid to a superior (see tribute). The primary signification of the word *omp* is, perhaps, a freeman, independent, owing no fealty; it is allied to *ompeu*, he is free, unbound, loose (see loose), *ompenum*, he looses, unbinds; but these last may be derivatives from the common root. Heckewelder states that in the Delaware the names of animals "walking in an erect posture" terminate regularly in *ap* or *ape*, "hence *lenape*, man" (Corresp. 411). A considerable class of words used by Eliot to express manner of standing and change of posture have apparently a similar origin, being compounds of a verb *ompau*, he stands; as *sampœkompau*, he stood upright; *quenikompau*, he stands upon (it); *ohpikkompau* [= *ompik-ompau*?], it stands upon, etc. (see stand). It may be that to stand erect is the primary and to be free a secondary signification of the same verb, *ompau* or *ompeu*. Cf. Del. *nihillapewi*, 'I am free,' 'my own master,' Zeisb.; Abn. *arenaññbé* (pl. + *ak*), homo; *séénaññbé* (pl. +*ak*), vir, Rasles; *kigaññbé*, 'jeune homme non marié,' ibid.; "les petits animaux dĭ'r. [dicitur] *naññpékik8*, *sk8ékik8*, du mâle et femelle", ibid.; Alg. *nape*, male; *alisinape*, man, Lahontan, II, 294; *napema*, a married man,' ibid.

missin, indef. *missinnin*, pl. *missinninnúog*, man, homo, or rather barbarus; in the pl. people, nations, race, etc. Applicable only to men of other tribes or races than that to which the speaker belongs; hence, used to signify captives, tributaries, etc. From *missi* and *ninnu*, corresponding exactly to the *οἱ πολλοί* of the Greek. Roger Williams has *ninni missinúwock* (=*nanwi missinnûog*, common men), 'folk or people.' *missinnin kah puppinashim*, man and beast (only in Gen. 6, 7); *howae missinnin ken?* of what people are you?

manifest, *pohquaeu*, *pohquáe*, open, clear. See open.

many, *mônaog*, (they are) many (persons); inan. *mônatash*, *mônaash*, many (things) (*wussaume maunâuog*, 'they are too full of people', there are too many; *máunetash*, 'great store,' abundance, R. W.). *tohsúog?* how many (persons)?; inan. *tohsúash*, *tohshinash*, *tahshinash?* how many (things)? See how. *ne adtahshe*, as many as; suppos. pl. an. *neadtahshehettit* (when they are counted or summed up), as many as.

mariner, *pummóhhamwaēn-in*, a mariner; pl. *-waenuog* (*pŭmmuhshottoeninuog*, mariners, C.) [*pummóh-œm*, he goes by sea]. *kehtahhanœg* (pl.), mariners, seamen [*kehtoh-œm*, he goes by sea].

mark, *kuhkinneasu*, he marks (it), distinguishes (it) by a mark; vbl. n. *kuhkinneasuonk*, marking, a mark, a sign. *kuhkinneam*, he marks, distinguishes, notes (it). *kuhkham*, he marks (it) out; suffix *ukkuhkhamun*, he marks it out (cf. *kuhkuhheg*, a bound or landmark; *kuhkuhhunk*, a boundary; *kuhkuhwaonk*, order, regularity).

marrow, *wéin*, *ween*, the marrow (Abn. *8̈in*, graisse de moelle, Rasles.)

marry, *wusséntam*, he marries, C.; 'he goes a wooing', R. W.; *nooseentam*, I marry, C.; *wussenetûock*, 'they make a match', R. W.; vbl. n. *wussentamóonk*, a wedding (a marrying); n. agent. *wussentamwaen-in*, one who marries, a bridegroom. *noh wusso*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws XI, p. 8. *wetauomau*, *wéetóomau*, he marries (her), he takes (her) as a wife (*weetauog*, they live together, Ind. Laws XIII, p. 10); suppos. *noh wetauadteadt*, he who is married, a married man; pl. *neg wetauadteacheg*, the married; vbl. n. *wetaudtuonk*, marrying,

marry—continued.
taking a wife; n. agent. *wetauadteaen-in*, a bride (one marrying); recipr. *wetauadteog*, they marry one another (*awetawátuock*, 'they make a match,' R. W.). See husband; wife.

marsh. See meadow.

marten (Mustela americana), *wappenaugh*, *openock*, Gen. Reg. xi, 219 (marte, *pépanakess8*; peau de marte, *épanakess8*, Rasles; *openock* and *wappenauk*, Judd, Hist. of Hadley, 355; Del. *woap chus*, Zeisb. Voc. 13).

master, *sontim*, master (governor, C.), poss. *nus-sontim-om* [*-œm*], my master; *nussontimom ketassœt*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimóog*, *sontimosog* (vbl. n. *sontimœonk*, sovereignty, C.).

mastery, *sohkausuonk*, *sohkóhsuonk*, mastery, victory, vbl. n. from *sohkôsu*, *sohkausu*, he conquers.

mat, *munnotaúbana*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abockquósinash*, the mats with which the wigwams are covered, ibid.; cf. *ne ábuhquósik*, the covering of it, Cant. 3, 10; *uppôhquôs*, *obbohquos*, a tent, covering, etc. *mattannauke*, pl. *mattannoukanash*, 'a fine sort of mats to sleep on', R. W. *matasquas*, a mat, C.

matter, *ŭnniyĕuonk*, res. See business.

may, *woh*, 'may or can', joined to a verb, 'expresses the notion of a possibility to be', El. Gr. 20. Eliot classes it as a 'conjunction of possibility', El. Gr. 22: *woh kenusheh?* 'intendest thou to kill me?' Ex. 2, 14; *uttoh woh yeush en n'nih?* how can these things be?

maybe, *mamiát*, 'it may be that', Gen. 16, 2 (*ammiat*, perhaps, it may be; *ammiate matteag*, may be not, C.; see *tattá*, R.W. 63). *paguodche*, *pagwodche*, it may be, perhaps (*pogquâtche*, perhaps, C.). *toh*, 'it may be' (an 'adverb of doubting'), El. Gr. 22 (*toh* with the signification of would that! (*utinam*) is 'annexed to every person and variation in the optative mood', El. Gr. 34, 65). See how.

meadow, *wompaskeht*; *wompasquehtu*, in a meadow. *micúckaskeete*, a meadow, R. W. [=*mukkoshqut*, a plain, from *mogki-askeht*, or *mogki-oshk-ut*, great green place, or where there is much grass]. *tattagoskìtuash*, 'a fresh meadow' R. W. [=*tattágk-oskeht*, pl. *oskehtuash*, shaking grass (boggy, marshy)]. *wososhquit*, marsh: *na ut wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wōssŏskeht*, a meadow, C.).

meal, *pishquèhick*, unparched meal, R.W. [=*pasquag*, that which is fine or in powder]. See fine. *nœhkik* (*nókehick*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.; *nocake*, 'which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder', Wood, N. E. Prospect), used by Eliot for 'meal', 'flour', 'ground corn': *pasquag nœhkik*, 'fine flour'; vbl. n. causat. inan. *nœkhikanehteush*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *nœhki*, it is soft; suppos. *nœhkik*, that which is soft. Del. "*psindamócan*, or *tassmanáne*, as they call Indian corn parched, pounded, and used with water or boiled down as pottage", Hkw., Hist. Account, p. 187. Abn. *pesedam8n*, 'farine de blé groulé'; *n8khámen*, 'farine'; *skam8nin8khamen*, 'farine de blé d'Inde', Rasles.

measure, *quttuhhum*, *qutham*, *quadham*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *quttuhhush* (*quttœhhush*, C.), measure thou (it); freq. *quaquadhum*, he measures (it) repeatedly or habitually; vbl. n. *quttuhhamœonk*, measure, weight, etc. (a measuring); suppos. part. inan. *quttuhheg*, *quttuhwheg*, (that which measures) a measure; v. t. an. and inan. *quttuhhumauau*, he weighed (it) to or for (him); *nuk-quthumau teaguash*, I weighed him the money, Jer. 32, 9; active (verb of action) *quttuhwhósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *quttuhwhósuash*): *shwinchage quttuhwhósu pasquag nœkhik*, 'thirty measures of fine flour', 1 K. 4, 22 (*nen nuk-quttohwhous*, I measure, C.).

measures of length: *ómskinausu*, a span (*omskinnau*, he spans (it), Is. 48, 13); *nequtomskinausu*, one span (*nees-*

measures of length—continued. *aumsqussáyi*, two spans (of wampum); *shwaumscussáyi*, three spans; *yowompscussáyi*, four spans, R. W.). Cf. *ompskot* (*ómpscat*, *aúmscat*, R. W.; *ompskod*, C.), a penny (i. e. a penny's worth of wampum, a span?); *nequt-ompskot*, one penny (*neesaúmscat*, two pence; *yowómscat*, four pence, R. W.). *quttauatu*, *quáttuatu* [*qutta*, six], six pence (in wampum) R. W., =*quttatashaúmscat*; *neén*, two quttáuatues; *shwìn*, three quttáuatues, eighteen pence; *yowin*, four quttáuatues; *quttatashincheck aumscat* (sixty pence), ten quttáuatues, =*piúckquat* [*piùck-quttauatu*], ten sixpences, =*nquittómpeg* or *nquitnishcaŭsu*, one fathom, ibid. *neesnehchagunaúsu*, twenty fathoms; *nabo napanna tashinaúsu*, fifteen fathoms, Acts 27, 28 (*nquittómpeg*, *nquitnishcaŭsu*, one fathom; *nees-aumpaúgatuck*, two fathoms; *piuckquampáugatuck*, ten fathoms, =*nquit pàusck*; *shwe-paûsuck*, thirty fathoms, R. W.). *ishquánogkod*, 'a cubit'; after a numeral, *ishquanogkod*, an. *ishquanogkussu*, by cubits, cubits long; *nequt-ishquonogkot*, one cubit, Matt. 6, 27, =*nequt-isquánogkod*, Luke, 12, 25.

measures of time. See day; month; year.

meat, *weyaus*. See flesh.

medicine, *moskehtu*, *maskehtu* (*maskit*, physic, R. W.); *iyánaskehtuash*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'askeht*, grass, an herb].

meditate, *missantam* [*missi-antam*, he thinks much], he reflects or meditates upon (he aims at, C.); *natwontam*, he meditates, considers of, devises (studies, meditates, etc., C.).

meet, *nogkushkau*, *nogkishkau*, he meets (him) (*nokuskáuatees*, meet thou him; *nockuskauatítea*, let us meet, R.W.; *wunne nogkishkôadtuonk*, well met, as a salutation, C.). See assemble; gather.

melon, *monaskœtasq* (*ohhosketămuk*, a watermelon; *mœnosketămuk*, cucumber; *quinosketămuk*, muskmelon, C.). See squash.

melt, *sâbohteau*, it melts; inan. pl., *sabohtaash*, *sabahtaash*, they melt, from *sabáe*, *saupae*, (it is) soft; see soft.

melt—continued.

Act. intrans., *sâbohsósū*, he melts, performs the act of melting. *sâbassum*, *sôbossum*, *sáuppasum*, he melts (it), makes (it) soft; n. agent. *sôbossumwaen-in*, a melter, founder, Jer. 6, 29; suppos. part. inan. [from *sabáe*, *saupaeu*, it melts] *sabahég*, *sôbáhég* (when it softens), pottage; adj. *sâbassumwe*, molten, melted. See dissolve.

melt away. See consume; dissolve.

member, *pompuhchái*, *pompuhchaéi*, a member, limb, organ; pl. +*yeuash*: *ukkosue pompuhchaéi*, the virile organ; n. collect. *pompuhcháinneunk*, the members (collectively), 1 Cor. 12, 26.

mend. See repair.

menhaden, "*aumsûog* and *munnawhatteaûg*, a fish somewhat like a herring", R. W. (*ômmis*, pl. *ômmissuog*, herring, C.; Peq. *umpsuauges*, alewives, Stiles). The former was probably the alewife, Alosa vernalis. The latter was Alosa menhaden, 'white-fish', 'bony-fish', 'hardhead', or *pauhagen*. It was used by the Indians as a manure, whence perhaps its name, from *munnóquohteau*, he manures or enriches the soil (cf. "Fishes called '*aloofes*' used for manure", Winth., in Phil. Trans., 1678).

menstruation, *qussinausuonk*; *qussinausit* [suppos. from *quttinausu*], when (she is) menstruous (*qushenáwsui* and *mattapeu*, 'a woman keeping alone in her monthly sickness', R. W.).

mercy, *monaneteau*, he is merciful; *monanetegk*, be ye merciful; vbl. *monaneteaonk*, mercy; *monánum*, he shows mercy, is kind; an. suffix *monanumeh*, be thou merciful to me. *kitteamonteanum*, he shows mercy or compassion, he pities; suppos. *noh kodtumonteanumont*, he who is merciful or pities (*nukkitteamonteanitteam*, I pity, C.).

merry, *weekontam*, he is glad; *howan wekontog?* is any merry? James 5, 13; *weekontamwog*, they made merry, Judg. 9, 27. See glad; mirth.

message, *kuttœonk*, *nehtamóonk*: *negontœwau*, he sends a message to (*nekonchuonat*, to send, C.). See send.

messenger, *annœnaén-in*, a messenger, one who is sent: *annœnau nnœnaenauh*,

messenger—continued.
he sent a messenger to (him). See send.

metals. See gold; iron; lead; steel.

middle, *nóeu*, *naihaueu*, in the middle, in the midst; *en nôeu*, *ut nôeu*, in the midst of; *nóahtuk*, *nóôhtuk* [*nôeu-tuk*], in the middle of the river; *nóetipukok*, *nôeutipukkok* [*nôeu-tippaco*], midnight.

mighty, *missugke* (great, powerful); suppos. *masugkenuk*, (when he is) powerful: *wame masugkenuk*, the Almighty, Ex. 6, 3.

milk, *sogkodtunk* (*sogkōdonk*, C.) [suppos. part. inan. from *soh-kodtinnum*: that which is drawn forth; pl. *sogkodtungash*, teats, dugs, mammæ]. *meninnunk*, woman's milk: *Meninnunk wutch Mukkiesog*, 'Milk for Babes', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *meninnuanúe* is substituted for the *sogkodtungane* of Eliot's version (*munnúnnug*, a woman's milk, R. W.) [from *nœnau*, he sucks; suppos. part. inan., that which is sucked].

millstone, *toguhwónganompsk*, *togwonkanompsk*. See grind; mortar.

mind (to have in), *unnantam*, he thinks, purposes, wills, etc. See think.

mine, *nuttaihe*, it is mine (it belongs to me); pl. an. *nuttaiheog*, inan. *nuttaiheash*, they are mine; *nuttaihéin*, it is ours. See belong to.

mingle, mix, *kenukshau*, it is mingled or mixed with; *kenukshaog penuwohtea-ut*, they are mingled among the heathen, Ps. 106, 35 (*nuk-kinukkīnum*, I mingle or mix, C.; *wúnnickshan*, to mingle; *wúnnickshaas*, mingled, R. W.); from *kenugke*, (it is) among.

minister, *nohtompeantog* (*nohtomp-peantog*, one who leads in prayer).

mink (Putorius vison), *nottomag* (?), Judd, in N. E. Gen. Reg. xi, 219 (=*mí‘k8́é*, écureuil, of Rasles ?).

mire. See mud.

mirror. See looking-glass.

mirth, *pôanatam*, he makes mirth, Ezek. 21, 10; vbl. n. *pôanittamœonk*, mirth; *neg pôacheg*, they who make merry, Jer. 30, 19. *mishe muskouantam*, he makes great mirth, Neh. 8, 12. *wĕkontamœonk*, gladness, mirth [*wĕkontam*, he is glad]. See glad; merry; play.

miry, *saupaeu*, *sabaeu*, it is soft (softened by water?); *saupáe*, *sabáe*, soft, miry. Cf. *samp*; *suppaun*.

mischief, *woskehuwaonk*, hurt, injury done; *woskehittuonk*, *woskehtowonk*, hurt, injury suffered. See hurt.

miserable, *kittumongkeneankquat*, miserable (pitiable), C.; *kuttumonkee yeŭe*, miserably, ibid. See pity.

mishap, *mussuhkauau*, *miskauau*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

miss. See want.

mist. See fog; vapor.

mistake, *nup-puhtāntam*, I mistake, C.; vbl. n. *puhtantamœonk*, mistaking, ibid.; cf. *puttahham*, he is caught, ensnared, trapped. *panneu*, he errs, goes wrong or astray. See astray.

mistress, *sonkisq*, *sonkusq*, *sonksq*, mistress, queen; *kehche sonksq* (great mistress), queen, Esth. 1, 9, 11, 15, =*kehchissunkisq*, v. 12 (Narr. *saunks*, the queen, or sachem's wife; pl. *saunckskquúaog*, R. W.; *saunck squauh*, queen, Stiles; *sunck squa*, Conn. Rec. ii, 289) [*sontim-squa*, master-woman, or *sonkquau* (*sohkau*), she prevails or has the mastery].

mock, *momontauau*, *momonehtauau*, he mocks, derides, makes a mock of (him); suppos. part. *noh momontauont*, one who mocks; suffix *ummomontauóuh*, they mocked him; inan. *momonehtam*, *momontam*, he mocks (it), he makes a mock of (it); v. i. act. *momontuhsu*, *momontussu*, he mocks, is mocking; n. agent. *mómontuhsuen*, *momonehtasuen*, a mocker. *óôntôhkonauau*, he mocks at, derides (him) (elsewhere, *óôtuhk-*, *éiontuhk-*, *eiontogk-*, *óôntogk-*, etc.); *wuttôontôhkonóuh*, they mock him; *kuttôontóhkoneh*, thou mockest me; v. i. act. *óôtóhkossu*, *ôontogkkossu*, he mocks, is mocking; n. agent. *óôntòhkussœwaen*, a mocker.

moist, *ogqushki*, (it is) moist, wet. See wet.

moldy, *ogquonksháeu*, *ogquonksheau*, it is moldy; adj. *ogquonksháe;* vbl. n. *ogquonkshunk*, mold, 'mildew'. Cf. *og-*

moldy—continued.
quonkquag, 'rust', Matt. 6, 19; *oggushki*, it is wet.

mole, *mameechumit*, Lev. 11, 30.

money. "The Indians are ignorant of Europe's coin; yet they have given a name to ours, and call it *monĉash*, from the English money", R. W. Eliot translates money by *teâguash*, *teauguash* (pl. of *teâg*, thing, object), res; and Roger Williams gives *nut-teaugūash*, 'my money'. See wampum.

month, *nepáuz* (the sun), a month (*pausuck n'paûus*, a month; *nquit pawsucken'paûus*, one month; *nees pawsuck n'paûus*, two months, etc., R. W.). See sun; moon.

moon, *nepauzshad*, *nanepauzshad*, *nanepaushadt* (*nanepaûshat*, the moon, the moon god; *munnánnock*, a name of the sun or moon, R. W.; Peq. *weyhan*, moon, Stiles); *wuske nepauzsae*, new moon (*yò ocquitteunk*, a new moon; *paushésui*, a half moon; *wequashim*, a light moon, R. W.). Dimin. from *nepáuz*, the sun, = *nepauzesé* (?).

moose, *mꝏs*, pl. *mꝏsôog* (for 'fallow deer', 1 K. 4, 23) ("The Elke, which the Salvages call a *Mose*", Morton, N. E Canaan. "*Moos*, a beast bigger than a Stagge", Smith, Descr. of N. England, 1616. *moòs*, pl. *moòsúog*, 'the great ox, or rather a red deer', R. W. Abn. *m8s*, pl. *m8s8k*, 'orignal', Rasles.)

more, *ánue* (the sign of the comparative): *ánue wunnegen*, better; *ánue onk nen*, more than me; *ánue onk wame*, more than all. *aneu*, *anueu*, he is more (than another), he is superior (*nuttānnŭwun*, I overcome or conquer, C.); suffix an. progr. *wut-aneukouh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *aneit* (*noh aneit*, he who is above or superior), with the indefinite prefix, comes, perhaps, *manit* [*m'aneit*], a god, something superior. "There is a general custom amongst them at the apprehension of any excellency in men, women, birds, beasts, fish, etc., to cry out *Manittóo*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Manittóo*, a god", R. W. 111. The progr. form *wutaneukouh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *ánuwodt* [*ánue-woh-adt*], more than enough, too much; *ánupáe*, overflowing; *anuwutchuwan*, *anitchuan*, it overflows. *nano* (a sign of the comparative), more and more.

moreover, *wonk*, again, moreover, also.

morning, *mohtompan* (*mautàbon*, R. W.). See day.

morrow, *saup* (*saûop*, R. W.; *saup*, C.; Abn. *séba*, Rasles), tomorrow. *nompoâeu*, on the morrow (i. e. early next morning); suppos. *nompuk*, *nompuhkeik*, *na nómpunk*, (when it was) morning, next morning [from *nompe*, again].

morsel, *chogq*, *kodchúhki*. See piece; spot.

mortar, *togguhwhonk*, *toguhwonk*, *togwonk* (*tácunck* or *wískunck*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut togguhwhonganit*, in a mortar, in mills, Num. 11, 8. From *tackhùmmin*, to grind corn, R. W.; *togguhhum*, he grinds, C. [*togkau*, he strikes, pounds].

mother, *ókasoh*, his mother, the mother of (*okásu* and *witchwhaw*, a mother, R. W.; *wútchēhwau*, her mother, C.); *nókas*, *nꝏkas*, my mother (*nókace*, *níchwhaw*, R. W.); *kókas*, *kꝏkas*, thy mother; *wame okasuoh*, she was the mother of all (living), Gen. 3, 20; indef. *wutokasin* (*wuttookāsin*, C.), a mother, i. e. any mother, the mother of anyone; collect. *ókasinneunk*, mothers, collectively or as a class, all motherhood. From the same root as *óhke*, the earth, compounded with *óáas*, animal, animate being, or with *-ussu*, the verb of animate activity, the producing animal, the animate producer; but the form is that of the verb *ókasu*, she produces; *ókasoh*, she produces him or her; *ókasuoh*, she produces them. Cf. *ꝏm*, he goes or proceeds from; *wutcheu*, he begins, comes from or out of; *ꝏshoh*, *óshoh*, father, etc. *wútchēhwau* is evidently the caus. an. (*wutchehhuau*) from *wutcheu*, he proceeds from or originates from.

mountain, *wadchu* (*wadchŭ*, C.); in composition *-adchu*: *misadchu* [*missi-adchu*]

mountain—continued. *kah wadchu*, 'mountain and hill', Luke 3, 5; pl. *wadchuash;* dimin. *wadchuemes*, a small mountain, a hill; *wadchuekontu* (among the mountains), 'in the hill country', Josh. 13, 6 (*ntaquatchuwaûmen*, I go up hill; *taguatchòwash*, go (thou) up hill; R. W.; Del. *wachtschúnk*, on the hill; *wachtschunk n'da*, I am going up the hill, Hkw.).

mourn, *mau*, he cries (*mâuo*, to cry and bewail, R. W.; *nen nummou*, I bewail, C.); vbl. n. *mauonk*, *maonk*, a crying (*mꝏonk*, *moumoonk*, C.). Freq. *mauemau*, he mourns for (him); vbl. n. *mauemꝏonk*, a mourning (*moumoonk*, weeping, C.); v. i. *maumuttam*, he mourns (*nummomŭttam*, I lament, C.). See cry.

mouse (?), *mishabpuhquas*, *mishabohquas*, 'the mouse', Lev. 11, 29; Is. 66, 17. Cf. *mattabpusques*, the bat; Abn. *8añbig8sés8*, 'souris'; Ill. *acꝏsiꝏa*, rat.

mouth, *muttꝏn*, a mouth; *nuttꝏn*, my mouth; *kuttꝏn*, thy mouth (Peq. *cuttóneege*, mouth, Stiles); *wuttꝏn*, his mouth (*wuttòne*, R. W.).

move, *mamonchu*, he moves or is in motion (denoting voluntary motion by animate agency); suppos. *mamonchit*, when he moves: *nishnoh oaas noh mamonchit*, 'everything . . . that moveth'; freq. from *monchu*, he goes. *mamontunnum*, he moves, i. e. imparts motion to (it), he puts (it) in motion: *momontunnum nippe*, he moves the waters, John 5, 4; suppos. *mamontunuk*, when he moves (his lips), Prov. 16, 30. *ontohteau*, *ontahtau*, (it) is moved (from place to place), it is removed; *pish ontahtauun*, it shall be removed. *ontattau*, he moves (it) from its place, he removes (it); *ontattaush*, *ontatoush kusseet*, remove thy foot; *noh ontattunk*, he who removes (it). *ontashau*, he moves (him), removes (him) from one place to another. *ontappu*, he is moved (from his former place to a place where he is now at rest), he remains moved: *God nóeu appu, matta pish ontappu*, 'God is in the midst of her, she shall not be moved'; *ontapush*, *ontsapish*, be thou removed. Cf. *ontham*, he puts out, extinguishes; *ohtaꝏ*, *uhteu*, it goes out.

move—continued. See stir. *popomshau*, he moves about, Gen. 1, 2; freq. from *pomushau*, he walks.

mow, *manìssimmin*, to cut or mow grass, R. W.

much, *mꝏcheke*, an intensive used to express degrees of comparison, El. Gr. 15: *anue mꝏcheke*, much more; *mꝏcheke onk nen*, more than I; *mꝏcheke mꝏcheke*, very much, exceedingly; *noh mꝏcheke anumauut*, 'to whom much is given', Luke 12, 48. *muttae*, very (valde): *muttae mꝏcheke*, exceeding much; *muttae wunnegen*, exceeding good. *anuwodt* [*anue-woh-adt?*], too much, more than enough. See how.

mud, *pissag*, *pissagquan*, mire, mud (*pissugk ut toumāyog*, dirt in the streets, C.); *pisseogquayeuonk*, a miry place; *pisseogqusheau*, it is sticky, it sticketh, adhereth. Cf. *puppissi*, dust, dirt.

multitude, *muttáanꝏog*, *muttáanwog*, (they are) very many, a great many persons; vbl. n. *muttannuuk*, persons collectively, the many; suppos. *mattaánukeg*, (when they are) very many, the multitude.

mummychog, *moamitteaúg* (pl.), 'a little sort of fish half as big as sprats, plentiful in winter', R. W. *mohmoettinneaog*, pass. and recipr. of *mohmoéog*, they gather themselves together; schoolfish. The fish described is doubtless the smelt (Osmerus eperlanus), but the name, in a corrupted form, has been transferred to another species.

murder, *nushehteau*, *nashteau*, he is a murderer, he commits murder; n. agent. *nushéhteaen-in*, a murderer (*shehteáen*, 'bloody man', Ps. 5, 6); vbl. *nushéhteaonk*, *shehteáonk*, murdering, murder (*mun-nishteam*, I kill, C.). Intrans. subjective form of *nushau*, he kills. *kemineíachick*, murderers, R. W. [assassins? From *kemeu*, in secret?]; *kukskemineantin*, you are the murderer, ibid.

murmur, *mꝏmꝏskꝏwau*, *mꝏmꝏskquenau*, he murmurs (*mꝏmꝏsquenꝏwōnate*, to mutter; *mꝏmꝏskꝏwōnate*, to murmur; *num-mꝏmꝏskꝏ̆wam*, I murmur, C.); an. *mꝏmꝏkomau*, he murmurs at or against (him); inan. *mꝏmꝏsqueuttam*,

murmur—continued.

he murmurs at (it); vbl. n. *mꝏmꝏskꝏwaonk*, a murmuring; *mꝏmꝏskommaonk*, muttering, murmuring.

musical instrument, *puhpēquon*, pl. *+ash*; *puhpequau*, he makes music; *monopuhpeg*, a trumpet (*puhpeeg*, a trumpet or music, C.). Cf. *puhpeg*, a dance, an instrument of music, Ps. 144, 9. From *puhpúhki*, hollow.

muskrat, *musquash* (*musquassus* (pl.), Smith's Descr. of N. England, 1616. "The *muskewashe* is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *m8sk8éss8*, Rasles), Fiber zibethicus [*musqui-ôáás*, red animal].

must, *mos*, shall or must, auxil. Eliot gives "*mos, pish*, shall or will", as words "signifying futurity, added to the indicative mode to express the time to come", El. Gr. 20; but, strictly speaking, *mos* expresses obligation or necessity, *pish* simple futurity: *mos nunnup*, I must die, Deut. 4, 22; *ne mos n'nih*, it must needs be so, Mark 13, 7 (*moce, mesh*, R. W.; *mesh nónchem pēyaum*, I could not come; *moce*, instantly; *máish*, even now, ibid.). *mꝏche*, it shall or must be, expressing obligation or necessity for future action [for *moswutche* or *mo-ꝏtche*]: *mꝏche ken pannupwusham*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Deut. 2, 18; *mꝏche nuttabuttantamauómun God*, we are bound to thank God, 2 Thess. 1, 3. *nont*, used by Cotton, sometimes for the verb to be, sometimes apparently as a mere expletive, was sometimes employed to express conditional obligation or necessity—should or must—in a conditional or conjunctive proposition: *noh kodtantog aiuskoiantamunat . . . nont woh nukkodtam*, he who would repent must forsake (his sins), C. *kisnont, kusnunt*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish nunnup*, I shall die; *nont pish nunnuppūmun*, 'you [we] must die'; *mukkitchogqŭisog nont puhpŭog*, boys will play.

myself, *nuhhog* [*n'hogk*], my body, my person, myself. Cf. Del. *n'hakey*, my body, myself, Zeisb. See body.

N

nail, *kenuhwheg*, pl. *+ash* [for *kenehheg*, *kenaiheg*, that which is sharp?]. *kenuhtugquonk, keneh-uhtug*, sharp wood, a wooden pin. Cf. *wônkóntug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wonkiuhtug*, crooked stick). See pin.

múhkos, múhkas, the nail of a man, the hoof, claw, or talon of an animal; pl. *muhkossog; wuhkossog, wuhkassog*, his nails (*mokássuck*, nails, R. W.) [*úhkussu*, the an. form of *uhquaeu*, (it is) pointed. Cf. *uhquon*, a hook; *uhque*, extreme, etc. See end].

naked, *poskeu*, (he is) naked; v. i. an. *poskissu, poskussu*, (he is) naked, i. e., is stripped, made bare, is become naked (*paúskesu*, suppos. pl. *pauskesitcheg*, 'naked men and women', R. W.); *nupposkis* (*nippóskis*, R. W.), I am naked; *poskis kuhkont*, 'make bare thy head', Is. 47, 2; *poskissegk*, make yourselves bare; vbl. n. *poskisseuonk, poskissuonk*, nakedness (a making bare). *poskinum*, he uncovers, makes (it) bare: *poskinum wuhpit*, he makes bare his arm, an. *poskinau, posekinau*, he makes (him) bare, strips (him) naked; hence, he buries (him). See bury. *poskisséhheau*, he causes (him) to be naked, makes (him) naked.

name, *wésuonk* (El., R. W., and C.), the name of a man; *ꝏwésuonk*, his name; *nꝏwésuonk*, my name; *kꝏwésuonk*, thy name (vbl. n. from *ussowessu*, he is called, he is named; lit. a calling, appellatio). See call by a name (nominare).

namely, *nahnane*, namely, 'viz'; *nene*, 'id est', C.

narrow, *pemayogok, peónogok* (of a path or way, Matt. 7, 13, 14; *peemáyagât*, a little way, R. W.). *tottōdchi aiyeuonk*, 'narrow compass', C. (?).

nation, *wutohtimoin* (*wuttohtimoin*, C.); pl. -*môneash;* n. collect. *wutohtimoinneunk*, the nations, collectively or corporately.

naught. See bad; no.

navel, *menwee; weenwee*, his navel [*m'en nôeu*, the middle or center].

near, *pasœ*, *pâhsu*, (it is) near (*paswu*, 'lately', El. Gr. 21; *paswese*, soon, in a short time, C.); *pasœche*, a little way off (after verb of motion) [*pasœ-œche*]: *monchu pasœche*, he went to a short distance, a little way off. *paswohteau*, it is near, it draws near; *pasœtappu*, he is near, i. e. he remains near; suppos. *noh pasœtappit*, *noh paswopit*, he who is near; pl. *neg pasœtapitcheg*, *neg paswopitcheg*, they who are near. *pasœtshau*, he comes near (quickly, suddenly, or with violence); *pasœtshaush*, come thou near. *pasœsukau*, he is going near; *noh pasukog*, he who is coming or going near; *pasœsukiitch*, let him come near, let him approach. *pasœau*, he brings (him) near to; suffix *up-pasœ-uh*, he brought him near to him; *pasœk*, bring ye (them) near; cf. *paudtau*, he brings it near.

nearly, *nahen*, almost, nearly (*nāhen*, C.): *nahen nuppœ*, he is 'at the point of death', Mark 5, 23.

necessary, needful, *quenauet*, it is necessary, Exp. Mayhew, MS (*nœnat* or *quenauat*, 'to be wanting or defective', C.; *quenauadte*, necessarily, ibid.). *pasuk ne woh aunag*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *nawhonk*, 'it is needful', Acts 15, 5. See want.

neck, *mussittipuk* (*missittĕippeg*, C.; *sítchipuck*, R. W.); *wussittipuk*, his neck; pl. +*anash*.

need. See necessary; want.

needle, *ahámaquésuuk*, *ahamogquésuuk* (*ohhamaquesuuk*, C.; *maumichémanege*, R. W.); adj. *ahómogquesúe*, made by the needle, needle-worked.

neglect, *mishanantam*, he neglects, C. See despise.

neighbor, *wĕtateamung-anin*, a neighbor; *netatteamung* (*netohteamonk*, C. Mather), my neighbor; *weetatteamung*, his neighbor; pl. +*og*.

nest, *wadsh*, *wadtch*, a (bird's) nest: *wutch œwadshat*, from her nest. Cf. *œch*, proceeding from; *wutche*, from; *wadchu*, he comes or proceeds from.

net, *hashab*, *hashabp*, a net for fish, primarily vegetable fiber or fibrous material; pl. +*pog* (*âshâp*, *âshâppog*, C.; *ashòp*, R. W.; Del. *achquáneman*, a bushnet, Hkw.). *quomphunk* (something to dip up with), a scoop net (?).

new, *wuske*, *weske*, young, new: *wuskē teag*, a new thing; *wuske monak* (*wúskanuit*, R. W.), new cloth; *wuskoshim*, *wuskishim*, a young animal; *weske kutchissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asq*, *ashk*, etc.

news, *unnaunchemœkau*, he tells news; vbl. n. *unnaunchemœkaonk*, *aunchemœkaonk*, news, tidings (*achmœonk*, *ŭnnuhtamœonk*, C.) an. *aunchemœkauau*, he tells (him) news (*aaunchemókaw*, tell me your news; *aunchemokauhettíttea*, let us discourse or tell news; *tockettáunchim*, what news? R. W.; *nuttinŏnchim*, I tell, C.); *nuttinaunchemœkauonáoh wunnaunchemœkauonk*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.

night, *nukon* (*nukkon*, C.); pl. +*ash; nukkonáeu*, *nohkog*, by night, in the night (*náúkocks*, *nokannáwi*, R. W.): *ne nohkog*, on that night. From *nœkeu*, he descends or goes down (?), or from *nukkonau*, he leaves, deserts (?). See day.

night-hawk, *peeksq*, Lev. 11, 16; Deut. 14, 15.

nine, *paskœgun*, *pasukœgun* (+*tohsú* or *tahshe*, pl. an. *tahsuog*, inan. *tahshinash*). *paskœgun tahshinchag*, ninety. *nabo paskœgun*, nineteen.

no, not, *matta*, *mat*, *matchaog*, 'adverb of denying', no; "also *mo* sometimes signifieth no", El. Gr. 21; *matteag*, *matta teag*, *moteag*, *monteag*, nothing; *ohtoou moteag* (Prov. 13, 4), *ohtoou matchaog* (Prov. 13, 7), he has nothing (*machâug*, no or not; *machâge*, nothing, not so; *mátta nowáuwone*, I knew nothing; *matta nickquéhick*, I want it not; *machagè nickquehikômina*, I want nothing; *mat enâno*, it is not true; *mat noteaaûgo*,

no, not—continued.
I have no money, R. W.; Narr. *mattuks*, no, Stiles; *mâtta*, no, not; *matnequt*, not at all [not one, *mat nequt*]; *matta webe*, not only, C.; Del. *makhta*, *tàh*, Zeisb.; *mátta*, no; *tá*, no (a lazy no); *tagú*, no, not; *atta*, *ta*, no, no; *taktani*, *taktáani*, I don't know, Hkw.). *wanne*, without, destitute of: *wanne nippeno*, there was no water in it; *wanne wutœshe*, without a father, having no father; *wanne howane*, there was no one (left), Num. 21, 35. *ahque*, do not (refrain from, leave off), 'adverb of forbidding', El. Gr. 21. See do not. The negative verb is formed from the affirmative by interposing the diphthong *œ* between the radical and the syllable following, as *œwadchanumun*, he keeps it; *œwadchanumœun*, he does not keep it. It is usually accompanied by *mat* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-âhkon* or *-uhkon* (from *ahque*, do not), as *kummœtúhkon*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or dehortation rather than of simple negation.

noise, *wadtauatonkqussuonk* (vbl. n., the making of a sound, a voice), noise. See voice.

noon, *pohshequaeu*, (it is) noon; *pohshequáe*, at noon (*paushaquáaw*, *paweshaqúaw*, R. W.; *pohshequae*, C.). From *pohshe*, half. See day.

north, *nânumiyeu*, *nannummiyeu*, *nannummau*, to, from, or at the north, northward; *nanumit*, the north wind (*nanúmmatin* and *sunnâdin*, R. W.).

northeast wind, *chepewéssin*, R. W.; *sáchimoachepewéssin*, a strong northeast wind, ibid. Is this from *cheepie-ussu*, caused by the evil spirit, as contrasted with *sowanishew*, the southwest wind, 'the pleasingest, warmest wind in the climate', from *sowwaniniù*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

northwest, *wutcheksuau*, northwestward, Acts 27, 12 (*chékesu*, 'the northwest [wind]', R. W.; *chékesitch*, when the wind blows northwest, ibid.; *Chekesuwand*, the Western God, ibid.; *puhtadtuniyeu* and *maquamittinniyeu*, from the west, Mass. Ps.); *wutcheksuayeu*, westward, to or from the west, Gen. 13, 14.

nose, *mutchan*, a nose, the snout of an animal; *kutchan*, thy nose; *wutchan*, his nose; pl. *+ash* (Peq. *wuchaûn*, the nostrils; *kuchijage*, [your] nose, Stiles; *mutchôn*, a nose, C.).

not. See do not; no.

notwithstanding, *onch*, yet, notwithstanding. See yet.

nourish, *assamau*, he gives food to (him); *sohkomau*, he nourishes, continues to feed (him). See feed.

now, *yeuyeu* (by redupl. from *yeu*, this).

number. See count.

numerals.

[Note.—Not completed. See one, two, three, etc.]

nurse, *nanowétea*, a nurse (a keeper, overseer), R. W. [*nânâwchteou*, he keeps (*nunnânaueehtoo*, I keep, C.)].

nut, *annachim*, pl. *+inash*, nut, nuts, C.; cf. *anáucheminneash*, acorns, R. W. Del. *quim*, 'a nut growing on a tree' (?); *wunachquim*, an acorn, Hkw., who fancifully derives it 'from *wunipach* [*wunnepog*], a leaf, *nach*, a hand, and *quim*, a nut growing on a tree', meaning 'the nut of the tree the leaves of which resemble a hand' (Corresp. 407). *padteateaminash*, nuts, Gen. 43, 11. Abn. *pagaïn*, pl. *-nar*, noix, Rasles. Del. *m'sim*, hickory nut [*mœsi-min*, smooth nut]; *ptucquim*, walnut [*petukqui-min*, round nut]; *wapim*, chestnut [*wompi-min*, white nut]; *schauwemin*, beech nut [*noshinne-min*, angular nut?], Hkw. Virginian *sagatamener*, *osamener*, *pummuckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sopummener*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *mangummenauk*, 'the very acorn of their kind of oak', boiled with fish or flesh, Tracts app. to Brereton, 3 M. H. C. VIII, 120.

O

oak tree, *nꝏtimis* pl. *nꝏtimisseash* (*paugatemisk*, R. W.; *pohkuhtimis*, white oak; *wesattimis*, red oak; *wesokkūnk*, (red?) oak wood, C.; Abn. *anaskamesi*, oak which bears acorns, Rasles).

oath, *chadchekeyeuwáonk* (vbl. n. from *chadchekeyeuau*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).

obey, *nꝏswētau*, he obeys (him), primarily he follows (him); *nꝏsuectash*, obey thou (him); *nꝏsweetꝏk*, *noswehtōk*, obey ye (*ken nꝏswētah*, obey thou me; *nꝏswehtau Manit*, obey God, C.); with inan. obj. *nꝏswētam*, *nóswehtam*, he obeys (it, as a command, a law, etc.); *nꝏswetamꝏk*, obey ye; vbl. n. *nꝏswehtamóonk* (*nꝏswetamꝏonk*, C.), obedience, an obeying; *mat nꝏswehtamóonk*, disobedience. From *nꝏsweu*, he serves, he yields. *wunnamptauau* (he believes, trusts to), he obeys (him). "This word they use just as the Greek tongue doth that verb πιστεύειν, for believing or obeying, as it is often used in the N. Testament: *coanáumatous*, I believe you or I will obey you", R. W. From *wunnamptam*, he believes.

object, *teág* (thing, q. v.).

odor, *asumungquot*, *asumunkquok*, smell, odor; *matchemungquot*, a bad smell; *weetimungquot*, sweet smell, perfume; *matchemungqussuonk*, a bad smell proceeding from or caused by an animate being; so *wuttissumunkqussuonk*, 'his smell', Gen. 27, 27.

offer, *pummunum*, *pumminnum*, he offers, devotes (it) to a superior; freq. *paupaumunau*, he offers or presents (him); suffix *uppaupaumenuh*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "*Púmpom*, a tribute skin when a deer is killed in the water. This skin is carried to the sachem or prince within whose territory the deer was slain", R. W. *magou*, he offers; *ummagun*, he offers it; see give. *sēphausu*, he offers sacrifice (*seephausu*, it is offered or sacrificed); *sephausineau*, he offers (it) in sacrifice, he sacrifices (it); *sephausauau*,

offer—continued.

he sacrifices (him, an. obj.) to: *nag sephausꝏog wunnaumonaoh . . . mattannittꝏh*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *sephausuonk*, an offering, sacrifice; n. agent. *sephaúsuaen*, one who makes offerings, a sacrificer, a priest; *sephamauau*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *ompontinnum magꝏonk*, he sends an offering (i. e. a gift or a tribute) [*ompwunnau*, he is tributary to].

offspring, *neechanog* (pl.); n. collect. *wunneechâneunk*, offspring collectively, all children, Rom. 9, 8. See child.

often, *nohnompit* [when it is repeated; suppos. from *nohnompu*], oftentimes. *mꝏchekit nompe*, when it is many times (*mꝏchĕkit*, *nômpe*, often, C.; *kónkitchea*, *ayatche* (for *adtahshe*), as often: *ayatche nippéeam*, I am (come) often here, R. W.). *adtashe*, *ahhut tahshe*, *attꝏche*, *uttꝏche*, as often as, as many times as [*adt tahshe*].

oil, *pummee* (*pummee* or *samme*, C.). From *pummoh*, the sea, i. e. *pummáe*, of the sea.

ointment, *sussequéonk* (anointing; vbl. n. from *sussequn*, he anoints).

old, *kéhchis*, *kutchissu*, (he is) old, an old man; pl. *kehchisog*, *kutchisog*, old men, elders, seniores. The inan. form is sometimes, though rarely, used, as *kehchiyeue ketassꝏt*, an old king; pl. *kéhchiog* (an. inactive), the old, the ancients (*kitchize*, R. W.; *kehchius*, C.; Del. *kigeyi lenno*, an aged man, Hkw. "*Chise* is an old man, and *kiehchise* a man that exceedeth in age", E. Winslow's Relation, 1624. *kutchínnu*, a middle-aged man (?), R. W.). *kehchisqua*, *kutchisqua*, an old woman (*wénise*, pl. *-suck*, R. W.; Del. *gichtochqueu*, an aged woman; *chauchschìsis*, a very old woman, Hkw.). *hómes*, pl. *-suck*, an old man, old men, R. W. *mahtauntam*, *mohtantam*, (he is) old; *nummohtantam*, I am old; suppos. *mahtauntog*, when old (*mattaúntam*, 'very old and decrepit', R. W. Del. *mihilusis*, 'an old man worn out with age', Hkw.) This word has nearly

old—continued.

the same relation to *kehchis* as the Latin senium to senectus: *mohtantam* primarily signifies he fails, decays, is passing away. (Ger. ein alter Greis; Fr. un vieillard, un barbon, Notes to El. Gr. xvii; see fade; decrepit); *kehchissu*, an. of *kehche*, chief, superior, denotes age entitled to respect, a superior by reason of age. *sepepomantam*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nukkukquiyeu*, he is old, with reference to a measure of duration (*toh unnukkoohquiyeu noh nonksq*, how old is that girl? C.). *nukkône* (=*negonne*, first), old, ancient (of inan. obj.): *nukkone seip*, 'ancient river'; *nukkone mayash*, the old ways; *nenegonneayeuœh*, 'that which waxeth old'; *yeush nukkóneyeuukish*, 'these (are) ancient things'. Cf. *nukkonau*, he leaves, forsakes, he is left, is forsaken. *eatawûs*, 'it is old' (cloth), R. W.; *cataúbana*, old traps, ibid.

old age, *kehchiyeuunneat* and *kehchiseunneat* (to be old; infinitive for noun), old age: *ut kukkehchiyeuunneat*, in thy old age; *ut wunne kutchiseunneat*, in a good old age, Gen. 25, 8. *mahtauntamóonk* (vbl. n. from *mohtantam*), old age, decrepitude, senium. *nukkukquiyeuonk*, old age.

oldwife (Anas glacialis). See duck.

on. See stand.

once, *pasūkqut.* See one (*pasuk*).

one, *nequt* (*pasuk*, *nequt*, C.; *nquit*, R. W.; Peq. *nuquát*, St.; Muh. *ngwittah*, Edw.; Del. *gutti*, *n'gutti*, *pasuk* [for *pēäsuk*, a diminutive?] (*páwsuck*, R. W.; "*nequt*, a thing that is past; *pasuk*, a thing in being", C.; *páschuk*, "a true Mohicanni word for one, and so I suppose *nequt* to be, in its proper place", Hkw.; Abn. *pezek8*; Chip. *paizhik*; Cree *péyak*, one; *piuk*, ten). See Heckewelder's observations on *nequt* (*n'gutti*), *pasuk*, and other Delaware words for one, in Notes on Eliot's Grammar, xlv. The distinction indicated by Cotton does not seem to have been observed by Eliot, Williams, or other early writers of the language, yet it is not improbably well founded.

one—continued.

one by one, *nanasen* (an.), *nanáse*.

onion, *weenwásog* (pl.).

only, *webe*: *ken webe nussu*, thou only; *matta ne webe*, (not that only) not only so. *nont*(?): *webe nont God*, 'but [except] God only', Mark 2, 7; *pasuk nont God*, 'there is but one God', one God only, Ind. Primer (*pasuk naúnt Manit*, there is only one God, R. W.). *nukquttegheon*, only son, Luke 7, 12; 9, 38.

open (adj.), *wóshwi*, (it is) open; *wóshwohtáe* (*woshwohteau*, it is) open, i. e. made or become open, opened: *wóshwohtáe muttœn*, open mouth; suppos. part. *wóshwohtag*, (when it is) open: *woshwohtag wisq*, an open vessel, i. e. a vessel when open; *wóshwetashine*, opened, open, as a door or gate, Rev. 3, 8. *pohquaeu*, (it is) open, manifest, clear; adv. openly; *pohquadchit* (*pucqúatchick*, R. W.), in the open air, out of doors. See clear.

open (v.), *wohshinum*, *woshwunnum*, he opens (it): *woshwunnumœk kenogkaneg*, open the window; *woshwunnum squont*, =*wohshitanum*, he opens the door (*nœwoshwŭnum*, I open, C.); suppos. *wohshinuk*, *wóshinug*, when he opens (it); caus. inan. *wohshitanum*, *woshwetanum*, he opens (a door, gates, etc.), i. e. he makes it open: *wohshitanush* or *wohshitanush squont*, open thou the door; an. *wohshitanuman*, he opens the door to (him) (*pauquanamíinnea*, open me the door, R. W.).

opposite, *anaquabit*, (when he is) opposite; *anaquohtag*, (when it is) opposite; see before. *piuhsuke*, over against, opposite to; freq. *pápiuhsuke*, reciprocally opposite, over against each other; see against. *aœque*, *aœhqueu*, *ayeuqueu*, (he is) opposite, on the other side, he opposes: *howan aœque?* 'who is my adversary?' Is. 50, 8; suppos. part. pl. *nag ayeuqueagig*, 'our adversaries', opponents, Neh. 4, 11; hence *ayeuuhkonau*, he opposes, goes on opposing, makes war upon, fights with; *neg nuttayeuuhkonukquog*, *áœhkonukueog*, our enemies; see against; war; cf. *nuh-*

opposite—continued.
quaeu, he looks toward, faces, =*n'aωhquaeu* (?).

or, *asuh*.

order (n.), *kuhkuhwaonk* (order of succession or position).

order (v.). See command; shape.

orderly, in order, *hohtóeu*, *hohtôeu*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. *kuhkénauwe*, *kuhkωwáe*, in order, orderly [*kuhkenaihheau*, freq. from *kenaihheau*, *kenauwehheau*, he shapes, forms, fashions].

ordure. See dung.

orphan, *touiés*, *touwiés*, *tauwiés* [*toueuussu*, he is deserted, left alone; or dimin. from *toueu*]; pl. +*og* (*towiùwock*, fatherless children, R. W.). See deserted.

other. See another; other side.

other side, *ongkomaé*, *ogkome*, on the other side of (beyond): *ogkomáe pummeneutunkanit*, on the other side of the wall (*acâwmuck nóteshem*, 'I came over the water', I came from the other side [*ogkomut*], R. W.; *acawmenóakit* [*ogkomeohkit*], 'from the land on the other side', England, ibid.). *onkoue* (*onkkŏue*, C.), beyond, behind, on the other side of.

otter, *nkeke*, pl. *nkéquock*, R. W.; *nkéquashunck*, an otter-skin coat, ibid.; Alg. *nikik*, Lahontan. From *nekikau*, *nenekikau*, he tears, scratches.

ours, *nuttaihéin*, it is ours (partic. pl.); *kuttaihéin*, it is ours (gen. pl.) (*nenauun*, ours, C.).

out. See draw out; pour out; put forth; spread out; stretch out; wear out.

out of, *wutche*. See from.

out of doors, *pohquadchit*. See clear; open.

outside, *pohquodchiyeu*, (it is) on the outside of, in an open place; see clear. *woskeche*, without, outside of: *woskeche . . . wunonk*, *qut anomut*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *woskeche . . . anomut*, outwardly . . . within, v. 28.

over. See above; other side.

overcome, *sohkom*, he overcomes, conquers (it); an. *sohkau*, he overcomes (him). See conquer.

overflow, *anuwutchuwan*, *anitchuan*, it overflows; *anitchuwanne*, overflowing. See flow.

oversee. See overseer; govern.

overseer, *nanowétea*, 'an orderer and ruler of their worship', R. W.; *neennanowwúnnemun*, I oversee it, ibid.; *nanóuwetea*, 'a nurse or keeper', ibid.

overwhelm, *núhkuhkom*, it covers, overwhelms (it); *wun-núhkukkom-un*, it covered it, Ex. 24, 15, 16. From *nωkeu*, it descends, goes down.

owe, *nωnamontukquohwhau*, he owes (him), lit. he is owed. *unnontukquahvhau*, he owes, is in debt; suppos. part. *anuntukquohwonche*, one who owes; *toh kittinnontukquohhuk*, how much dost thou owe to (him)? (*kuttinnohtukquahe*, I am in your debt, C.; vbl. n. *nummontuhquahwhuttuonk*, a debt, ibid.; vbl. n. pass. *nohtuhquahwhittuonk*, debt, ibid.; *kunnωnamaútuckquaush*, I will owe it to you, R. W.; *nonamautuckquahéginash* (pl.), debts, ibid.). See debt.

owl, *ωhωmaus* (*ohómous*, R. W.), *kωhkωkhaus*; *kitchewewes*, *keh che kωhkωkhaus*, a great owl (Strix virginiana?); *wēwēs*, the screech owl.

own, *wadchanum*, he owns (it), he possesses, has in keeping. See keep.

owner, suppos. *noh wáddchumit wadchu*, 'the owner of the hill', 1 K. 16, 24; *noh wadtáiheunitche*, he who owns (an. obj.); suppos. *noh wadtaihet*, *noh wadtihéit*, the owner of (an. obj.); pl. *nag wadtiheitcheg*, the owner. See belong to. *noh ohtunk* (he who possesses; suppos. part from *ohtau*), the owner of (it); pl. *neg ohtunkeg*, the owners. See have (v.).

oyster, *chūnkω*, *apwonnah*, C.; *opponenaūhock* (pl.), oysters, R. W.; Narr. *uhpouuhpug*, Stiles; Peq. *a'púnnyhaug*, Stiles. From *apwonau*, he roasts, and *hogk*, shellfish: the shellfish which are for roasting.

P

paddle (n.), *wuttuhhunk* (*wútkunck*, R. W.; *paûtous ne nótehunck*, bring hither my paddle, ibid., =*paudtash nꝏttuhhunk*).

paddle (v.), *chemáu*, he paddles or rows; *menuhke chemáog*, they were 'toiling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *wame nohtǫ́e chemacheg*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (imper. *chémosh*, paddle or row; pl. *chémeck*, paddle, R. W.).

pain, *onkquanumꝏonk*, *unkquanumꝏonk*, vbl. n. from *unkquanumau*, he suffers or is in pain; elsewhere *ongquomomꝏ*, he is in pain; *nut-onkquomom*, I am in pain; vbl. n. *onkquommomꝏonk*, pain, torment; from *unkque*, sore, grievous, extreme. See extreme. *nchesammam*, *nchésammattam*, I am in pain, R. W. See sore; torment.

paint (n.), *wunnàm*, 'their red painting which they most delight in', R. W. From *wunne*, handsome.

paint (v.), *wussuckwhómmen*, to paint, R. W., whence "*wussúckwhonck*, a letter, for having no letters, their painting comes the nearest"; *wussuckhósu*, (he is) painted, ibid. *anogku*, he is painted, he paints himself (*aunakêsu*, he is painted; pl. *aunakéuck*, they are painted, R. W.; *nut-annogkīnum*, I paint, C.).

pale, *wompekushonat*, to be pale; *wompekushau*, he is pale; *wuskesuk wompekushanó*, his face grows pale (*wompekishceāe wosketomp*, a pale man; *nꝏwomppohkisham*, I am pale; *wompishkauonk*, paleness, C.). From *wompi*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. gray.

palsied, *nanunkqussu*, *nónunkkussu*, (he is) palsied, has a palsy; suppos. *noh nanunksit;* pl. *neg nanunksitcheg*, they who have the palsy. From *nunnukkunum*, freq. of older form *nukkunum*, he shakes, with an. active *ussu*. Cf. *nukkemꝏ*, it is shaken; *nunnukshau*, he trembles, quakes.

pant, *mehmehshanômau*, he pants; *nummehmehshanômup*, I did pant, Ps. 119, 131.

parched corn, *appuminneónash* (pl.), *uppum-* (*aupúmmineanash*, R. W.; *aupúminea-nawsaùmp*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apwau*, *min:* he roasts or bakes corn or other fruit.

pardon. See forgive.

parents, *ꝏchetuonguh*, *wutchetuonguh* (gen. construct), the parents of, his parents: *kꝏtchetuonganꝏóog*, your parents (*wutchettuongănog*, ancestors, C.). From *wutcheu*, *wadchiyeu*, suppos. *vadchit*, he comes from. See come from.

part, *nawutche*, some, a part; opposed to *wame*, all, the whole. *chippi*, *chippe*, a portion, part, division; suppos. inan. *chippag* (when it is divided or parted): *yaue chippi*, *yaue chippag*, a fourth part; *piukque chippe* (or *chippag*), a tenth part; adv. *chippeu*, partly, in part.

partridge, *pahpahkshaas*, *pohpohkussu* (*paupock*, pl. *paupocksuog*, R. W.; Peq: *papoquateece*, quail; *cutquauss*, partridge, Stiles. In Ex. 16, 13, Eliot has *chꝏchꝏwaog*, quails; but *quailsog* (obj. *quailsoh*) is transferred in Num. 11, 31; and *pꝏhpꝏhquttog* is used for quails, Ps. 105, 40. Muh. *pahpahcogh*, Jeff.; L. I. *apacus*, partridge; *ohocotees*, quail, Wood; Del. *pabhacku*, pheasant; *popocus*, partridge (i. e. quail), Hkw.).

pass away, *mahtsheau*, *mahsheau*, it fails, fades, passes away. See fade.

pass by, *pómsheau*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *paumushau*, *pamushau*, he passes by; *paumukauau*, he passes by (him); *up-paumukauóh*, he passes by him, he goes by him (*pomushau*, he walks, he goes onward). See walk.

pasturage, *tannadtuppꝏonk*, pasturing, a pasture, vbl. n. from *tannadtuppꝏog*, they feed or graze.

patch, *meshashshiōnat*, to patch, C.

path, *may*, a way, a path (*máyi*, R. W.): *ayim may*, he made a way; *neen may*, I am the way; *kishke mayut*, by the wayside (*mayuó*, is there a way?; *mat mayanúnno*, there is no way; *tounishin*

path—continued. *méyi?* where lies the way? R. W.). From *au*, he goes to, *aui*, he goes, with *m'* indefinite. "From *aan*, 'to go', is derived *eyaya*, 'whither I go'" (Chip.), Schoolcraft.

patient, *manunnissu*, he is patient; vbl. n. *manunniyeuonk*, patient, being patient; *maninnissuonk*, patience in exercise, acting patiently. See slow.

pay, *óadtuhkau*, he pays (him); *óadtuhkah*, pay thou me (*oadtuhkah eyeu*, pay me now, C.); inan. *óadtehteau*, *œadtehteaou*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *ódtehteash*, pay thou; *pish kutóadtehteam*, thou shalt pay (it) (vbl. n. *oadtehteaonk*, payment, C.). *kunnaúmpatous*, *kuk-keéskwhush*, I will pay you; *keéskwhim teaugmesin*, pay me my money, R. W. *páum*, he pays, "a word newly made from the English: *cuppàimish*, I will pay you", R. W. Eliot gives a paradigm of this verb in the suffix an. form (Gram. 28–58): *kuppaumush*, I pay thee; *nuppayum*, I pay him, etc.

peace, *aquène*, R. W.

peag. See wampum.

peak, *kussohkói*, *kussohkóiyeu*, on a high peak or summit.

pekan. See fisher.

pen, *mequn* (a feather) (*meek*, a pen, C.); *méqunéhquog*, a penknife.

penny, *ompskot* (*ómpscat*, R.W.; *ompskod*, C.): *nequt-ompskot* (*nequtomskot*, Matt. 20, 2), one penny (*nequittómpscat*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *nees-aúmiscat*,. two pence; *nees-aumscussayi*, two spans (of wampum), R. W.

people, *ninnimissinŭwock*, 'folk or people', R. W. See man (*missin*). *chippissuog*, a people, a tribe (they who are separate or by themselves), from *chippe*, separate, and act. an. *ussu*. Cf. *chippanœonk*, a tribe (collectively).

perform. See do.

perhaps, *paguodche*, *pagwodche* (*pogquátche*, C.), it may be, perhaps. *mamiát*, 'it may be that', Gen. 16, 2 (*ammiat*, perhaps, it may be; *ammiate matteag*, maybe not, C.).

periwinkle, *meteaûhock*, 'the periwinkle [Pyrula carica or P. canaliculata], of which they make their *wómpan* or white money', R. W. The *wómpan* was made from "the stem or stock of the . . . *meteaûhook*, when all the shell is broken off". Possibly from *méhtáuog*, ear, and *hogk*, shell: ear-shaped shell; possibly from *muttáe*, abundant, as distinguished from the rarer black *peag* or *suckauhock*.

permission, *ummugkœnaittŭonk*, C.

permit, *unnantam*, he wills, intends, purposes (it); an. *unnanumau*, he permits (him); suppos. *unnanumit*, if he permit (him); inan. *unnantog*, if he permit (it), i. e. if he will (*unanumeh*, permit me, C.). See think.

person, *howan*, anybody, any person, somebody; see any. N. collect. *muttannunk*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *muttáanœog* (they are many), the multitude, many persons.

persuade, *nupweshanau*, he persuades (him); suffix *wun-nepweshan-uh*, he persuaded him (*nunnupweshan*, I persuade, C.); act. an. *nupweshassœau*, he exercises or uses persuasion (*nupweshashsœōnat*, to persuade, C.); vbl. n. *nupweshassœwaonk*, persuasion.

perverse, *panneu*, (it is) out of the way, contrary; suppos. *noh pannéont*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See astray; different.

pestilence, *enninneáonk*, pestilence, contagious or infectious disease. *weesaushâonk* (*wesauashaŭonck*, the plague, R.W.; vbl. n. from *wēsauashaûi*, he hath the plague, ibid.). *wēsôsháonk*, 'a fever', John 4, 52; from *wēsaui*, *weesóe*, yellow, with *-ish* of derogation or bad quality. See fever.

pestle, *quinahsin: nashpe quinahsinnunk*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *qunni-assun*].

physic, *maskehtu*, *moskehtu* (*maskit*, R. W.), i. e. herbs. See medicine.

physician, *ponaskehtuáen*, one who gives medicine [from *ponam*, he puts, applies; *maskehtu*, medicine]; *ponaskehtuwosuen*, one who is giving medicine, a physician in practice [*ponam-maskeht-ussu*].

pickerel, *qunósuog* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quúnnoose,* 'pickerel or long-nose', Stiles; Abn. *k8n8sé,* pl. *-sak,* brochet, Rasles). From *qunnosu,* he is long.

piece, *kodchúhki,* a piece, portion, or fragment of (*kodchúhki weyaus,* a piece of meat, C.): *kodchúhki ohteuk,* a part of a field, Gen. 33, 19, =*kodchuhkeohke,* Josh. 24, 32; *kodchuhkeu petukqunnunk,* a piece of bread, Prov. 6, 26. *chogq,* a bit, a small piece or fragment, 'a farthing', Matt. 5, 26 (*chohki,* a minute of time, C.)

pierce. See prick.

pigeon, *wuskuhwhun-an* (*wuskówhán,* R. W.).

pike, Alg. *kinonge,* Lah., whence *muskelonge.* See pickerel.

pillow (?), *appuhquassumꝏ, uppuhq-.* Cf. *ábuhquosik, uppôhquos,* a covering; *abockquósinash,* mats used for covering the wigwams, R. W.

pin, *kenunkwhonk, kinnunkw̄honk;* pl. *-ongash,* (wooden ?) pins (cf. *kenuhwheg,* a nail, from *kenai,* it is sharp; also Abn. *kañ8is, kañ8iak,* épine, Rasles). *ohhomaquesunk* (for *ohkom-*?), a pin or needle, C. *wônkóntog,* a pin (to hang things on), Ezek. 15, 3; lit. a crooked stick [*wonki-uhtug*] or wooden hook. In Num. 3, 37, and 4, 32, the English word pin is transferred, *uppinnumꝏash.*

pine tree, *kꝏ, kꝏwa* (*cówaw,* R. W.; *cowawésuck,* young pines, ibid.; *kꝏwâs,* pine tree, C. Abn. *k8̆é;* Del. *cuwe;* L. I. *cw,* Jeff.).

pipe, *hopuónck,* R. W.; *ŭhpuꝏnkash,* pipes, and *ŭhpꝏ̄onk,* tobacco, C. Cf. *kogkehoóponat,* to be drunk, C.; *uppꝏ,* he feeds, eats. See eat. *wuttámmagon,* a pipe, R. W.; Peq. *wuttummunc,* Stiles. Cf. *wuttamáuog,* tobacco, R. W. See smoke; tobacco.

pit, *passohtheg, pussohtheg, passahtheg* (*passáhtamwog,* they dig a pit); *wónogq,* a hole (*petshonat oggunat,* to fall into a pit, Matt. 12, 11). See hole.

pitcher, *pꝏthansh: uppꝏthansh,* 'her pitcher', Gen. 24, 15, 20; adj. *pꝏthonchue nippe,* a pitcher of water, Mark 14, 13. Elsewhere 'pitcher' is rendered by *wisq, wiskq* (see vessel), and *wuttuhhuppaitch,* Eccl. 12, 6 (see draw water). See Rasles, s. v. cruche: "*potaïts8,* espèce de cruche d'écorce, ronde en haut", etc.

pity, *kitteamonteanum,* he pities. See mercy.

place (n.), *ayeuonk: kutayeuonk,* thy dwelling place; *ayeuonganit,* to the place. Vbl. n. from *ayeu,* he is located, he is in this or that place. See dwell; high place.

place (v.), *ponum, ponam,* he puts (it); *upponamun,* he puts it; *nupponam* (*nuppꝏnum,* C.), I put; *ponsh,* put thou (it); *ponꝏk,* put ye (it); an. *ponau,* he puts or places (him); suffix *upponuh,* he puts him; *poneh,* put thou me; *kuppon kuhhog,* thou placest thyself, Ps. 139, 5. Cf. *appu,* he sits, rests, is placed (?).

plague. See pestilence.

plain (adj.), *pahke,* clear, manifest. See clear.

plain (n.), *mukkoshqut.* See meadow.

plant, *ohkehteau, ohketeau,* he plants (v. i. and **t.** inan. obj.): *ohketeaog ohteukónash,* they plant the fields (*aukeeteaûmen, quttáunemun,* to plant corn; *aukeeteaûmitch,* planting time, R. W.; *nutohkeehteam,* I sow or plant, C.); *pish kutohketeam,* thou shalt plant; suppos. part. pass. *ahketeamuk,* when it is planted, hence a plant; n. agent. *ohkehteaen-in,* a planter, one who plants. *ohteuhkonau,* he plants a field. See field.

play, *pauochau,* he plays, he is playing; *pauochaŭog,* they are playing, R. W.; *nippauochâumen,* we are dancing, ibid. Cf. *neg póacheg,* they who make merry, Jer. 30, 19. See merry. *pompu, pohmpu,* he plays; *pompuog, pohmpuog,* they play (*puhpŭog,* C.; *nuh-puhpum,* I play, ibid.); vbl. n. *pohmpuonk, pompuonk,* play, sport (*pompooonk,* recreation; *puhpŭonk,* playing, C.; *pohmpooonk,* Ind. Laws). *nuk-kissaŭous,* I play, C., i. e. I play at a game, I gamble; *akésuog,* 'they are at cards, or telling of rushes'; *n'takèsemin,* 'I am telling or counting; for their play is a kind of arithmetic', R. W. *wunnaugonhómmin,* 'to play at dice', i. e. by

play—continued.
throwing painted plum stones (*asaúanash*) into a tray (*wunnàug*), R. W.

please (?), *wussekitteahhuōnat*, C.; *nœssekitteâh*, I please, ibid. *wēkontam*, he is pleased. See glad.

Pleiades, *asishquttauog*, Job 38, 31; Amos 5, 8; but Roger Williams gives this, *shwishcuttowwáuog*, as the name of 'the golden mete-wand' (i. e. the belt of Orion), and *chippápuock*, 'the brood hen' (or Pleiades). The latter is more probably correct, since *shwishcuttowwáuog* or *asishquttaog* seems to be derived from *shwe*, three, and *squtta*, fire (*shwishcuttow*, a wigwam with three fires, R. W. 46), and *chippápuock* (=*chipappuog*, El.) means they keep apart, are by themselves, are separate.

plenteous, *mussegen*, *missegen*, (it is) plenteous, abundant: *missegene ohke*, a plentiful land; suppos. *ne masegik*, that which is plenteous or abundant, abundance or plenty (as of a harvest, etc.).

plenty. See abound; abundance.

plough, *anaskham*, he digs. See dig.

pluck, *pahpasinum missunkquaminneash*, he plucks ears of corn (*pohsunkquenum*, Matt. 12, 1). *kodtŭhkom*, he plucks; *nuk-kodtŭhkom*, I pluck, C. (?). Cf. *kodtinnum*, he draws or plucks (it) out, as a sword from the sheath, etc.; an. *kodinneh*, pull me out, Ps. 31, 4; *kodnœk nœtauut*, pull ye (them) out of the fire, Jude 23.

plunder. See rob.

point, *uhquaeu*, *uhquáe*, at the point or extremity of; rad. *úhk*, *uhq*, a sharp extremity, a point, the point of. See end; extreme. *naiyag* (when it is angular or cornering), an angle, corner, or point (e. g. of land). See angle.

poison, *úhquoskeht*, *uhquoshket*, *unkquasket*, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4): *unkque unkquoshket*, 'cruel venom', Deut. 32, 33. From *unkque*, cruel, sore, grievous.

pole, *qunnuhtug* [*qunni-uhtug*, a long stick].

polished, *kussenausue*, Is. 49, 2.

pond, *nippisse*, *nips* [dimin. of *nippe*, water], a small body of water, a pool or pond, often compounded with '*pog*, '*paug*: *nippissepog*, *nippissipag*, *nuppissi-*

pond—continued.

pag; *en nippissepaguut*, into the lake, Luke 8, 33; *yōai nippissepaguut*, on one side of the pool, 2 Sam. 2, 13; *nuppisse nippe*, water of the pool, Is. 22, 11; *nips*, a pool, John 5, 2, 4, 7 (*nippis*, Mass. Ps.; *nips*, pond, pl. *nípsash*, R. W.; Peq. *nuppsawaug*, pond, Stiles); *nuppissepag*, 'standing water', Ps. 107, 35, i. e. *nuppisse-appog*, suppos. inan. from *appu*, he sits, remains in a place. See water.

poor, *matchéku*, (he is) poor; pl. *matchekuog* (*matchĕkŭe*, poor; *noh matchekœ*, he is poor; *num-matchek* (*num-macheke*, R. W.), I am poor, C.); vbl. n. *matchekuonk*, poverty. From *matchuk*, when it is bad, or *matche*, bad, with '*k* progressive, he is going on badly (?).

poplar tree, *meetwe*, *metwe*.

porgy, *mishcùp*, pl. *mishcuppaûog*, 'bream', R. W., corrupted to 'scup', 'scuppaug', and 'porgy' or 'paugee' (Pagrus argyrops, Linn. and Storer). The name is derived from the large, close scales, *mishe-kuppi*.

porpoise, *tatackommâûog*, porpoises, R. W. (*tatagkom*, he strikes repeatedly, keeps striking or beating; freq. from *togkom*, he strikes).

possess, *ohtau*, he has. See have (v.). *vadchanum*, he has in possession, he keeps (it). See keep.

possible, *voh unnag* (if it may be so), if it be possible; *wame teanteaquásinash woh n'nihyeuash*, all things are possible (may be so). *noskonongquot*, *noshkonunkquodt*, (when it is) impossible, an impossibility; *matta noshkonunkquodtuno*, it is not possible.

post, *nepattuhquonk*, *neepatunkquonk*, a post, pillar, stake, standing upright. From *nēpattau*, it stands upright. See stand.

posteriors. See behind; hind parts.

pot. See vessel.

pottage, *sóbahég*, *sebahég*, *sabahég* [suppos. inan. from *saupáeu*, *sabáe*, it is soft, thin, melting, when it is made soft or thinned].

pound. See beat.

pour out, *sokenum*, *sokanum*, he pours (it) out; *nussokin*, *nussokun*, I pour (it) out; *sohkenush*, pour thou; *sokenœk*,

pour out—continued.
pour ye; suppos. *noh sohkenuk nippe*, he who pours water; suppos. part. inan. *sókenug* (that which is poured out), ‘a heap of corn’, R. W.; *sokenippash* (for *sokenush nippe*), pour thou out water; an. *sokenumauau*, he pours (it) upon (him). From *sokanon*, it pours, it rains. See rain.

poverty, *matchekuonk*. See poor.

powder, *sohquag* (suppos. inan. from *sohque*), when it is made fine or like dust; *sohquiyeu*, *sukquiyeu*, in powder, powdered. See fine. *saûpuck*, R. W., *sabuck*, C., gunpowder.

pox, *mamaskishaûi*, he hath the (small?) pox, R. W.; *mamaskishaûonck*, the pox, ibid.; *mamaskishaûmitch*, the last pox, ibid.

praise, *waeenau*, he praises; suffix an. *woweenomóuh*, they praised, commended him; *waeenomau*, he praises (him); *waeenodtum*, *woweenodtum*, he praises (it). See flatter.

pray, *peantam* (*peeyaúntam*, R. W.), he prays; *nuppeantam*, I pray; *peantamꝏk*, pray ye; an. *peantamauau*, he prays to (him); suffix *kuppeantamoush*, I pray (to) thee; vbl. n. *peantamóonk*, praying, prayer; suppos. part. *noh peantog*, he who prays.

precious, *mishoadtue*, *mogoadtue* [of great price, *mishe-oadtóae*, *mogke-oadtóae*]; pl. *waonégugish*, *wáanegugish*, precious things; *nompakou*, a jewel, a precious thing, a treasure; pl. *+unash*. See treasure.

predict, *quoshodtum*, he prophecies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. *quoshodtuonk*, a prophecy, a promise, prediction; n. agent. *quoshodtumwaen-in*, one who predicts, a prophet; suppos. *noh quoshodtuk*, he who predicts. See promise.

pregnant, *wompequaeu*, *wompequôou*, she is pregnant; adj. *wompequáe* (*wompĕquo*, C.), pregnant, with child; vbl. n. *wompequauonk*, *-uâonk*, conception, pregnancy. See conceive.

prepare, *nanashwunnum*, he prepares (it), makes it ready; v. i. *nanashweu*, he prepares, makes ready; *nanashwish*, prepare thyself; v. t. an. and inan. *nanashwētamau*, he prepares (it) for (him): *nunnanashwētamau ꝏweetuonk*, I prepare him a habitation, Ezek. 7, 14. *quoshauwētam*, *quoshawehtam*, he makes (it) ready beforehand, he prepares (it); freq. *quogquoshwehtam*, *quagwaswētam*, *quaquoshwehtam*, he prepares (it); *quagquoshwehtamꝏk ummay*, prepare ye his way; an. *quoshauwéheau*, he prepares (him), makes him ready. See ready.

prepuce, *uhquáeu*, *uhquáe wodúhquab*.

presently, *teanuk*, immediately, quickly (*teâno*, R. W).

prevail over, *omskauau*, he prevails over (him), he puts (him) to flight; suffix *wut-omskau-oh*, he puts him to flight; v. i. act. *omskôsu*, he prevails, is the conqueror. See conquer.

prey, *tohqunnumóonk* (vbl. n. from *tohqunnum*, he seizes, lays violent hold on).

price, *óadtehteaonk*, payment (vbl. n. from *óadtehteau*, he makes payment).

prick, *konittequom* (*konnittihquom*, C.), he pricks (it); *konnuksheau*, it pricks or pierces; suppos. *kanukkashunk*, *kanukshunk*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. causat. *kónukkêhtahwhau*, he causes (it) to prick or pierce (him), he pierces (him) with (it): *ukkónukkehtahwhoh ukqunnúhtugk*, he pierced him with his spear.

priest, *pauwau* (a wizard, witch, magician, etc., in Eliot’s translation), pl. *pauwauog* (*powwáw*, a priest; pl. *powwaûog*, R. W. “These priests they (the Indians of Cayenne) call *peoayos;* we call them sorcerers.”—De Vries, Voy. to Guiana). Roger Williams gives *taúpowaw*, ‘a wise speaker’; pl. *taupowauog*, ‘their wise men and old men (of which number their priests are also) . . . they make solemn speeches and orations or lectures to them concerning their religion, peace or war’, etc. (p. 112). For *kehtepowwuog*, chief priests (?).

prisoner, *kupshagkinau*, he puts (him) in prison; suffix *ukkupshagkinuh*, he puts him in prison; pass. *kupshagkinau*, he is in prison, and *kupshagkinausu*, he is a prisoner; suppos. part. *noh kobshagkinuk*, he who is in prison, one imprisoned; *neg kobshagkinutcheg*, they who are in prison, and *kobshagkinaus-*

prisoner—continued.
utchey, prisoners; vbl. n. pass. *kobshagkinnittuonk*, imprisonment (being imprisoned); vbl. n. act. intrans. *kobshagkineausuonk*, imprisonment (being prisoner). From *kuppogki*, it is closed, thick, impenetrable, with '*sh* of forced or violent action, i. e. he is forcibly shut up.

proceed, *wadcheu*, *wutcheu*, *wutchiyeu*, he proceeds from, i. e. originates in or is caused by; inan. pl. *nish wutchiyeuash Godut*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *noh wajhit*, *noh wadchiit*, he who proceeds from (*noh wajhet mittamwossissit*, he that is 'born of a woman', Gal. 4, 4). See from. *ontseu*, he proceeds from, is the offspring of: *wanne ontseu*, he is 'without descent', Heb. 7, 3; *nutonsem kah nœm Godut*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wut-onseonk*, (his) descent or lineage. *ohhontseu*, he proceeds or moves onward from one thing to another: *ohhontseôg wutch machuk en machukut*, they proceed from evil to evil. Cf. *ontappu* (*ontsappu*), he is removed (*nut-antsĕap*, I move, C.); *onthamun*, it is put out (as fire or a candle), it is extinguished; *ontattau*, he moves (it); *ontashau*, he moves (him); *óontomuk*, the matrix. *kutchittôushau*, he proceeds onward, goes forward. See begin; come from; go; move.

procure (?), *nut-ahchuueehteom*, I procure; *nut-ahchœwehteomun*, we procure, C. Cf. *adchaeu*, he hunts (*nutahchun*, I hunt, C.)

produce, *wutcheken*, *wutchegen*, it produces, bears, yields, brings forth (inan. obj.): *wutchegen meechum*, it bore fruit. *adtannegen*, *dtannegen*, *tannegen*, it brings forth or produces (as the earth plants, or a tree fruits): *wutchegen sonkuk onk dtannegen meechum*, the blade sprung up and brought forth fruit, Matt. 13, 26; *na pish tannegen . . . mehtugquash*, there shall grow . . . trees, Ezek. 47, 12; imperat. *dtannékej ohke moskeht*, let the earth bring forth grass, Gen. 1, 11. *ummeechumúnnœ*, it produces fruit; *wunn-ummeechumúnnœ*, it produces good fruit; *matt-ummeechumúnnœ*, it produces bad fruit, Matt. 7, 18.

profit, *teag nœchiin*, what am I profited?; *œchiin*, it profits, it is profitable. From *wutcheu*, it comes from (*wanne teag wutchieu*, it profiteth nothing, Job 34, 9, i. e. nothing comes from it). Cf. *œtcheun*, he made from (it), Gen. 2, 22. *aneuham*, he gains (it); suppos. part. inan. *aneuhhamuk*, that which is gained, profit; pl. *nish aneuhhamugish*, things gained, profits; vbl. n. *aneuhamauaonk*, gaining, profiting, profit.

progress. See come from; go; proceed.

promise, *quóshau*, *quóshoau*, he promises (*kœne quóshowāmwœ*, you promise well, C.); an. *quóshomau*, suffix *ukquoshaumoh*, he promises him; *kukquoshom*, thou promisest (it); vbl. n. *quoshómúonk*, *quoshaúmuwáonk*, a promising, promise; *quoshodtuonk*, promising something, the subject of a promise, the matter or thing promised. From *quoshâe*, (it is) beforehand, in advance or anticipation. So *quoshâe naum*, he foresees (it).

pronounce, *matta wussampwe mussohhamœun*, he does not pronounce it right, Judg. 12, 6. *sampwohquattumunat*, to pronounce right; *wuttinnohquatumooonkănnœ*, their manner of pronouncing, C.

proper (?), *ne ŭnnĭ*, that is proper or right; *nenih* or *sampwi*, right, C.; but lit. *ne unni*, that which is so or such as.

property. See goods.

prostitute. See fornication; harlot.

prostrate one's self, *punneu*, he falls prostrate. See fall.

protuberance. See swell.

proud, *pehtuânumau*, he is proud; suppos. *noh pehtuanumwit*, he who is proud; vbl. n. *pehtuánumœonk*, pride. See haughty.

prove. See try.

provoke, *mœsqueheau*, *mœsqheau*; freq. and intens. *mœmœsqheau*, he provokes (him) to anger, causes him to be angry (*num-mœ̆mœ̄squeḥ*, I provoke; *mœmœsquehhŭonat*, to provoke, C.); suffix. *ummœmœsqheouh*, they provoked him. Caus. from *musquanumau*, he is angry with (him)?

pudendum virile, *ukkosue pompuhchaeiyeum; ukkôsuonk.*

pull. See pluck.

punish, *samatahwhau:* freq. and intens. *sassamatahwhau*, he punishes or chastises (him); *nussassamatoh*, I pun-

punish—continued.
ish him (*nussohsamătoh*, I chastise; *nussâsamitahhꝏ̄am*, I punish, C.); vbl. n. pass. *sasamátahwhutteaonk*, punishment received, chastisement, being punished; n. agent. *sasamatuhhuwaen*, one who punishes or inflicts punishment.

pure, *pohki, pahke* (it is) clear, open, pure; an. act. *pahkesu*, he is pure. See clear.

purify, *pahkheau*, he purifies (him), makes him pure; *pahketeau*, he purifies (it) [caus. from *pahke*].

purple, *súcki*, black, R. W.; Peq. *'suggyo*, dark or black, Stiles; but the *suckaúhock*, 'black money' was in fact 'black inclining to blue', R. W. ('of a violet colour', Morton, N. E. Canaan), made from the purple margin of Venus mercenaria, the round clam.

purpose, *kesontam, kesantam*, he purposes, intends; *nukkesontam*, I purpose; vbl. n.

purpose—continued.
kesantamóonk, purpose. *unnantam*, he intends, thinks, purposes, wills. See think. *pakodtantam*, he purposes (resolves, determines); vbl. n. *pakodtantamꝏonk*, purpose, determination.

pursue. See follow.

put. See place (v.).

put away. See cast away.

put forth, *sohwunum wunnutcheg*, he put forth his hand; an. *sohhꝏwunau*, he puts (him) forth, thrusts (him) out (*kussawhoki*, do you put me out of doors? *tawhitch, kussawhokiêan*, why do you put me out? R. W.). *sonkehteau*, it puts forth, springs out, as buds or leaves from a plant.

put into, *petau*, he puts (it) in or into; suppos. inan. *petunk* (when it is put into), a bag.

put to flight. See prevail over.

Q

quahaug. See clam.

quail, Peq. *pauishoons*, meadow quails (meadow larks), Stiles. See partridge.

quarrel, *mekonau*, he quarrels with (him); recipr. *mekônittuog*, they strive together, they quarrel; suppos. part. *noh mekonont*, he who strives or quarrels (*mecaûtea*, a fighter; *wepè kummécautch*, you are a quarreller, R. W.). See fight. *miskisaûwaw*, a quarrelsome fellow, R. W.

queen, *sonkisq, sonksq* (*saunks*, R. W.), *kehche sonksq, kehchissunkisq*. See mistress.

quench, *ontham nꝏtau*, he quenches, extinguishes, puts out the fire; *onthamun*, it is quenched, extinguished. Cf. *nꝏtau úhtea*, the fire goes out, Prov. 26, 20. See extinguish. *ûhtappadtamunꝏ*, it is quenched, extinguished; pass. part. neg. *matta woh úhtappattauómuk*, (the fire) shall not be quenched, Mark 9,

quench—continued.
46, 48; *nꝏtau matta uhtapattoóun*, the fire is not quenched, v. 44 (*tahtippadtauùnat*, to quench; *nuttahtâppŏdtou*, I quench, C.; cf. *tahtippadtou nenan*, he cools my tongue, Luke 16, 24).

question, *natꝏtomauau*, he questions (him), asks him a question; *natꝏtomuhkau*, he continues to question, makes inquiries ['*k* progressive]; vbl. n. *natꝏtomuhteaonk*, a question (*nattꝏtumwehteaonk*, C.). See ask.

quickly, *teánuk*. See immediately; presently.

quiet, *chequnappu*, he is silent, he is still (*nut cheqŭnnap*, I am silent, C.). *manunnappu*, he is quiet, gentle, patient, still, etc. See silent; slow.

quiver, *petan; kuppetan*, thy quiver; *uppetanwonut*, in his quiver. From *petau*, he puts it into; cf. *petunk*, a bag.

R

rabbit, Peq. *tupsaás*, Stiles. See coney.

raccoon, *aûsup* (*ausupp*, Wood), pl. *-pánnog* (for *paunog*?), R. W.; *mohéwonck*, a raccoon-skin coat, ibid.

rage, *nun-nishquet*, I rage, C. Cf. *nashquttin*, *nashquit*, a tempest, violent storm.

rain, *sokanon* (*sókenun*, *anaquat*, R. W.; *sœkĕnon*, C.; *onnōhquat*, raining, ibid. Peq. *sohghean*, Stiles; Abn. *s8gheraïin*; Del. *sokelaan*, Hkw.); *mogkinnon*, much rain; *mishinnon*, a great rain (*nogkosse sœkĕnon*, a shower of rain, C.); *niskennon*, *nishkenon*, vapor, fog, mist (*sœkenōnni*, it rains, C.; *sun sœkĕnon?* does it rain? ibid.). Lit. *sokanon*, *sokenon*, impers. verb, it rains, it pours out (act. *sokenum*, he pours (it) out: *sokanum nœtau*, he rained fire, Gen. 19, 24; *nussokun . . . mussékon*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokenunk*, rain; *nishkeneunk*, 'small rain', mist, Deut. 32, 2.

rainbow, *ukquanogquon*, Rev. 4, 4; 10, 1.

raise, *waapenum*, *waapunum*, he raises (it) up, he lifts (it) up; suppos. *waapinuk wunnutcheg*, when he raised up his hand; an. *waapenau*, he raises (him), lifts (him) up [from *waábeu*, *waápu*, it rises, goes up]. *tahshinum*, he raises (it), lifts (it) up; *tohshinush kenutcheg*, lift up thy hand; suppos. *tahshinuk*, when he raises (it) up; an. *tahshinau*, he raises or lifts (him) up, and pass. he is raised or lifted up; *nutahshin*, I lift up myself; *tahshin kuhhog*, lift up thyself; suppos. *tahshinont*, lifting or raising (him) up; pass. part. suppos. *tahshinimuk*, when lifted up. The radical or primitive form *tahsheu*, *tahshé*, he lifts up, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. *omohkinau*, he raises (him) up, causes (him) to rise. See rise.

ransom, *manœham*, he redeems or ransoms (it); *manœhuk ohteuk*, if he redeem the field, Lev. 27, 19 (*cummanóhamin?* have you bought it? *cummanóhamoúsh*, I will buy it of you, R. W.); an. *manœwhau*, he ransoms (him); suffix

ransom—continued.

un-manœwhóuh, he ransoms him; vbl. n. *manœwháonk*, a ransom. Cf. *wunnœwhau*, he values (him), fixes a value on (him); *wunnœwau*, he makes an agreement with, he covenants with.

rap, *chuhchunkquttahham*, he raps or knocks (at the door), Rev. 3, 20 (*nutchohchunkquttahham*, I knock, C.).

rather, *teaogku*, 'rather, unfinished,' El. Gr. 21.

rattlesnake, *sesek*, R. W. (*sesékq*, *sesegk*, 'adder', 'viper', El.; pl. *sesequáog*).

raven. See crow.

raw, *aske* (*askeu*), (it is) raw, not ready for use, immature (*askún*, R. W., *askin*, C., it is raw; Abn. *ski8i*, crument, étant cru, non cuit, Rasles); related to *ashq*, *asq*, *asquam*, not yet, before; *wuske*, new, young; *askeht*, grass; *askosque*, green). *askeyaus* [*aske-weyaus*], raw flesh; *ashkéhtamunneau*, he eats it raw. Cf. Ex. 12, 9. *-osketamuk*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.: *mœnosketămuk*, cucumbers, 'or a raw thing', etc., C. See squash.

read, *ogkētam*, he reads, i. e. he counts (the letters); suppos. *noh ogketog*, he who reads (*nuttogkētam*, I read; *sun woh kuttogkētam*, can you read? C.).

ready, *quoshappu*, he is ready [*quoshaeappu*]; *quoshohteau*, it is ready [*quoshaeohteau*]; *quoshinum*, he makes (it) ready, prepares (it); caus. an. *quoshauwéheau*, and freq. *quaquashauwehheau*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quoswehtam*, *quaquoshwehtam*, he makes (it) ready. *nanashweu*, he makes ready, prepares; *nanashwunnum*, he makes (it) ready. See prepare; wait.

reason, *unnomâi*, *ennomai* (*unnōmmai*, *ennomaiyeuonk*, C.; *enomaiyeue*, reasonable, ibid.), a reason.

rebellion, *cheketamœonk* (*cheketamŏe*, rebellious, C.).

receive, *attumunnum*, *attamunnum*, he receives (it); suppos. part. inan. *attumunumuk*: *ahquompi ne ahhut attumunumuk*, 'time for receiving', 2 K. 5, 26.

recompense, repay, *onkquattantam*, *onkquadtantam*, he recompenses or rewards (it); an. *onkquattou*, *onkquatteau*, he recompenses, rewards (him), he pays (him) wages or hire; *kutonkquatoush*, I will give you hire; *kuppapasku onkquatoush*, I will render to you double (*kuttaúneckquittaunch*, I will pay you, R. W.); vbl. n. *onquatunk* (*onquatonk*, C.), a recompense, a reward, wages.

recover (from sickness), *kēteau* (he revives, is made to live), he recovers: *sun woh nuk-keteam?* (*pitch n'kéeteem?* R. W.), shall I recover? *asq kongketeau?* is he (yet) well? *asq keteau*, he is well, Gen. 29, 6 (*nickéetem*, I am recovered; *kongkeeteâug*, they are well, R. W.). See live; well.

red, *musqui*, *mishque*, *msqui*, (it is) red; suppos. *masquag*, *mashquag*, *mishquag*, when it is red (*msqùi*, R. W.; *mishque*, C.; Peq. *mesh'piou*, Stiles). From a caus. form, *m'squéhheau*, it makes red, comes the verbal noun *musquéheonk*, *m'squéheonk*, blood.

refrain, *ahqueteau* (*ahquehtou*, C.), he refrains, leaves off, desists. See do not (*ahque*).

refuge, *usphœwáonk*, *ushphœwáonk*, *spúhhœwáonk*, etc., a refuge (vbl. n. from *uspúhhœwau*, he flies to for refuge); adj. *uspúhhœwáe ayeuonk*, a place of refuge. See fly (v.).

refuse, *sekenam*, *sekeneam*, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.

reins, *muttœunussog* (pl.), the kidneys, the reins. See kidneys.

rejoice, *wēkontam*, he is pleased, he rejoices. See glad. *muskouantam*, *muskauanatam* (*mishkouantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *muskôau*, he boasts; vbl. n. *miskôaonk*, boasting); *muskouantash*, rejoice thou; *wekontamœk kah ahche muskouantamœk*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.

relation. See cousin; kinsman; uncle.

release, *ompeneau*, *ompinneau*, he releases (him), looses (him). See loose.

remain, *appu*, he remains or rests in a place. See sit. *sequnau*, *sequnneau*, he remains, he is left. *sequnnum*, he leaves remaining: *sequnnum sequnittuonk*, he leaves a remnant; *sequttahwhau*, *ashquehtahwhau*, *sequtteau*, he remains (is a remainder or remnant) of; suppos. part. pl. *neg sequttahwhut cheg*, *ashquehtahwhutchæg*, they who remain, they who are left (others being gone); *ne sequtteâmuk*, that which remains, the remnant or remainder. See left. *nussequnnau*, *nussequnau* [*nussu-sequnnau*], he remains alone; *nen webe nussequnit*, I only remain, 1 K. 18, 22.

remain—continued.

remember, *mehquantam*, he remembers; *mehquantash*, remember thou; vbl. n. *mehquantamœonk*, remembrance of inan. objects; an. *mehquânumau*, he remembers (him); suffix *kummehquanumoush*, I remember thee; *nummequanumeh*, remember thou me (*mehquanŭmeh*, C.; *mequaunamíinnea*, R. W.; *kummequâwname?* do you remember me? ibid.); vbl. n. *mehquânumâonk*, remembrance of persons, a memorial.

remnant. See remain.

removed, *ontappu*, he is moved (from his former place to one where he now remains); *ontohteau*, it is moved; *ontahtau*, he removes (it) from its place. See move.

rend. See tear.

repair, *onchteau*, *oncheteau*, he mends, repairs (it); *onchteauunat wek*, to repair his house; suppos. part. *noh onchteunk*, he who repairs or mends; vbl. n. *onchteóonk*, a repairing. In the title of Rawson's revision of Eliot's translation of The Sincere Convert, *oncheteauun* is used for corrected or revised.

repay. See recompense.

repeatedly. *nompe*, again, after a numeral, serves to express repetition, as *nishwudt nompe*, three times, i. e. to the third time; so *mœchekit nompe*, oftentimes. The primary meaning of *nompu* appears to be he repeats, it repeats: *noh nompeyit ne teag* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondarily, it means he is in the place of, substituted for: *sun nen nunnompin God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

repent, *aiuskoiantam,* he repents; *nutaiuskoiāntam,* I repent; *aiuskoiâńtash,* repent thou, El. and C.

reply, *nampꝏham,* he answers, he replies; an. *nampꝏhamau,* he replies to (him) (*nunnampꝏ̄ham,* I answer, C.); suffix *wun-nampꝏham-au-oh,* he replied to him.

reprove, *auuskontam,* he reproves (it); an. *auuskomau,* he reproves (him), he chides (him); vbl. n. *auuskontuonk,* reproof, correction; *auuskomuwaonk, aushkómuwaonk,* reproving, reproof administered; n. agent *auuskomuaen, aushkomuaen-in,* a reprover, one who gives reproof.

request, *wehquétum,* he requests (it); vbl. n. *wehquétumꝏonk* (asking for), a request, a supplication. See ask for.

rescue, *tomheau,* he rescues (him). See deliver.

resemblance, *ogqueneunk, agqueneunk;* an. *ogqueneunkqussu,* he is made like to; vbl. n. *ogqueneunkqussuonk* (the making a resemblance or likeness), a similitude, a parable.

rest, *anwôhsin,* he rests, takes his rest (*nuttannŭwossumweh nuhhog,* I ease myself, C.); *anwôhsinꝏk,* rest ye; vbl. n. *anwôhsinóonk,* a resting, rest. See remain; sit.

restore, *nompenum,* he restores (it), renders it back [*nompu,* it is in the place of].

return, *qushkēu,* he goes back, he returns, turns back; *nukqushkem,* I turn back (*nukquishkeem,* I return, C.); vbl. n. *qushkeonk,* a turning back, return (Cree *kéw-ayoo,* he returns, Howse 81). *nippittakúnnamun,* I must go back; *pittúckish,* go (thou) back; *pittúcketuck,* let us go back, R. W.

revenge, *annꝏtau,* he revenges, takes revenge (*nuttannꝏ̄tome,* I revenge, C.; *kuttannótous,* I will revenge you, R. W.); an. *ànnꝏtauau,* he takes vengeance on (him); vbl. n. *anꝏtaonk* (*annotaonk,* C.), revenge.

revive. See recover.

reward. See recompense.

rib, *muhpeteog, muhpeteag,* a rib (*peteaúgon,* R. W.; *mehpeteak,* C.); *wuhpeteog,* his rib; pl. *wuhpeteagash, uhpeteagash,* his ribs. See side.

rich, *wēnauwetu,* (he is) rich (*weenauwetu,* C.; "a *Winnaytue,* that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Canaan, book 1, XIX); vbl. n. *wenauwetuonk,* riches, wealth. Cf. *wunnetu,* (he is) good, excellent; *wunnetuonk,* goodness; *weenauwetu,* for *wunne-wetu,* well housed (?).

riddle, *nupwoáonk* (*nupwôwaonk,* a proverb, C.). *siogkꝏwaonk,* a riddle, a proverb, from *siogke,* it is hard or difficult.

ride, i. e. be borne or carried. See bear (v.); horse.

right (rectus), *sampwi,* (it is) straight, right, just (*saûmpi,* R. W.; *sampwi,* C.): *ayimꝏk sampwi mayash,* make straight the paths; *sampweyeu ephah,* 'a just ephah', Ezek. 45, 11; act. an. *sampwesu,* (he is) straight, upright, right-doing [*sampwe-ussu*]; vbl. n. *sampweusseonk,* right doing, uprightness, righteousness; n. agent. *sampweusséaen-in,* a right doer, one who acts justly or uprightly; caus. inan. *sampwehteau,* he makes (it) straight or right; caus. an. *sampwenéhheau,* he makes (him) right, causes (him) to be just or right, justifies him; suppos. *noh sampwenêhheont,* he who makes right or justifies; *noh sampwenehit,* he who is justified; vbl. n. pass. *sampwenéhhittuonk,* the being made right, justification; caus. act. an. *sampweusseahheau,* he causes (him) to do right, makes him righteous; *sampweogquanumau,* he accounts (him) right or just, i. e. he justifies (him), from *ogquanum,* he counts or reckons.

right hand, *wuttinnohkóu,* (his) right hand; *nuttinnohkóu,* my right hand (*yò mtúnnock,* to the right, R. W.); *kuttinnohkóu pish nukkogkóunuk,* (freq.) 'thy right hand shall hold me', Ps. 139, 10; *wutch muttinnokóuneiyeue,* from the right side of (it), 2 Chr. 23, 10. From *kóunum,* he carries; *noh kóunuk,* he who carries; *ne kóunuk,* that which carries (but *kóu* belongs to an earlier intransitive form of this verb).

ring, *pehtehhennutchab, petehennitchab,* pl. +*eash.* From *petau, pehtauun,* (it is) put into, and *nutch,* hand. *wayeôag, wohwayeôag,* pl. +*ish,* rings. Cf. *woweaushin,* it winds about. See bracelets.

ripe, *kesanꝏhteau* (*kesannōta*, C.), it is ripe (?); suppos. inan. *kesanꝏhtag*, *kesanꝏtag*, when it is ripe; pl. *nish negonne kesanꝏtagish*, those which are first ripe. *annꝏtag* [suppos. inan. from *annohteau*?], when it is ripe: *figsash negonne annꝏtag*, when figs are first ripe, Nah. 3, 12. *adtuhtag: negonne adtuhtag wēnominneash*, when first (was the season of) ripe grapes; *kesadtéhtaash*, ripe (grapes), Gen. 40, 10. *kâkenúmunne meechummuonk*, ripe fruit, Mic. 7, 1; *kâkeneumuneash*, the first-ripe fruits, Num. 18, 3 (cf. *keneumunneash*, first fruits, Lev. 2, 12, 14). *kepenumꝏonk kesukun*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *ummunnauont*, the harvest is ripe, Joel 3, 13; cf. *núnnowwa*, harvest time, R. W.; from *nunáeu*, it is dry (?).

rise, *waápeu*, *wābeu*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *waapemꝏ*, it rises: *nippeash waapémꝏash*, the waters rise up (*nꝏwābeem*, I rise, C.). *omohku*, he rises, gets up (*nuttomuhkem*, I arise, C.); suppos. *noh omohkit nompoâe*, he who rises early; inan. subj. *omohkemꝏ*, it arose. *neepau*, he rises to an erect position, stands up. See stand.

rising sun. See sunrise.

river, *sép*, *seep*, *séip*, *sepu*, pl. *sepuash* [*sepeu*, it is long, extended] (*séip*, R. W.; Peq. *sepe*, *sebe*, Stiles); *ut sepuut*, at, to, or by the river; *nashaue sepuwehtu*, in the midst of the rivers; *sepupog*, a river of water, Ps. 119, 136; Rev. 22, 1. *tukkꝏ*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*sép*). Its primary signification nearly corresponds to the Latin fluctuosus, rising in waves, and the pl., *tukkꝏog*, is used by Eliot for waves. The radical verb *tukkꝏ* may be translated by fluctuat, it flows in waves (so Rasles has *teg8*, pl. *teg8̈'ak*, flot, for the Abnaki). Heckewelder says that the Del. *hittuck*, "when placed at the end of a word and used as a compound", means "a rapid stream", as in *Lenapewihittuck*, the river of the Lenape (Delaware river), and *Mohicannittuck*, river of the Móhicans (Hudson river), Hist. Account 33. *nóahtuk*, *nóôhtuk* [*nóeu-tuk*], in the middle of the river; *ut kishketuk*, at the bank of [*kishke*, by the side of] the river; *kehteihtukqut* [*kehte-tukut*], to the great river.

river—continued.

roar, *chequttumwog*, they roar (as lions), Jer. 51, 38. *onquontꝏwau*, *ogquontꝏau*, he roars (as a wild beast). *ꝏnꝏ*, he howls or yells (as a beast).

roast. See bake.

rob, *mukkꝏkinnau*, he robs, spoils, plunders; *ahque mukkꝏkin*, do not rob (them); suppos. *noh mukkꝏkinont*, one who robs; pl. *neg mukkꝏkinoncheg*, *maggꝏkinoncheg*, they who rob, 'spoilers'; n. agent. *mukkꝏkinnuwaen-in*, a robber (suppos. *mukkꝏkinnuwaenuit*, 'if he rob', i. e. if he be a robber, Ind. Laws, XVI). From *mukkukki*, he is bare, stripped bare; cf. *mukkꝏkeg*, strip yourselves, Is. 32, 11. *chekeheau*, he uses force to (him), he compels (him) by violence (freq. impers. *chechequníttin*, there is a robbery committed; an. *aquie chechequnnuwash*, do not rob me; *chechequnnuwáchick* (*neg checheknunacheg*), robbers, R. W.); *neg chechekqunukqueaneg pish chechequnaog*, 'they that prey upon will I give for a prey' (they shall be preyed upon or despoiled), Jer. 30, 16. From *chĕkee*, by force, violently; cf. *chichêgin*, a hatchet, R. W.

robin, Peq. *quequisquitch*, Stiles.

rock. See stone.

rod, *pogkomunk*, a rod, a stick [suppos. inan. from *pogguhham*, *pogham*, he beats or threshes(?); cf. *pockhómmin*, to thresh or beat out corn, R. W.]

roll, *unnequanum*, he rolls (it), moves (it) by rolling: *unnequanumꝏk mogke qussukquanash*, roll ye great stones. *tatuppequanum*, he rolls (it); pass. part. *tatuppequanumuk* (that which is rolled), a wagon or cart. *ompꝏchēnat*, to roll, C.

room, *taubapímmin*, there is room enough, R. W. [*tâpi*, *taupi*, there is enough]. *mohchoi week*, is there room in the house? Gen. 24, 23 [*mohchiyeu*, it is empty].

root, *wadchâbuk*, *wutchaubuk* [*wutch-appu*] (*wutchāppehk* or *wottapp*, C.; *wattáp*, R. W.). In composition *-adchâbuk*, *-adchaubuk: unadchábukaog*, they take

root—continued.
root, Is. 37, 31, =*ꝏwadchabukꝏog*, Jer. 12, 3; *pish nukkodtahchabpúhkonóog*, I will pluck them up by the roots, 2 Chr. 7, 20; *kodohchabuhkohham*, he roots (it) up. *wutchuhquom* (and *wutchonquom*) *matugqut*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*wutchómqut*, to the bottom].

rotten, *anìt* (when it is corrupted, 'it is putrefied', R. W.); adj. *anittue*, corrupt, rotten. See corrupt.

rough, *kôshki*, *kushke*, (it is) rough: *kushke hogkꝏonk*, a rough garment (*koshkeyĕue*, 'roughly (a coat not soft),' C.).

round, *petukqui*, *petuhki*, *puttukqui*, El. and C.

round about. See around.

row (n.), *pumohtaash* (pl.), inanimate objects in a row or rows; an. *pumikkompoog*, (they stand in) a row. See walk.

row (v.). See paddle (v.).

rub, *umukquinum-ŭnat*, to rub, C.

rule (n.), *kuhkehheg*, pl. +*ash*, a rule, rules, C. [*kuhkuhheg*, a bound, a limit; *kuhkham*, he marks (it) out].

rule (v.), *nanaanum*, he rules or governs. See govern.

ruler, *nanaanuwaén*, *nanuwunnuwaén*, *nananuaén*, a ruler or governor; *neg nanaánoncheg*, *nanawunoncheg*, they who rule (*nananuachēg*, magistrates, rulers, Ind. Laws). *ataúskawaw*, a lord or ruler, R. W.; pl. *ataûskawauog*. See master; sachem.

rump, *wadtan*, *wodtan*.

run, *quogquen*, he runs; *quogquish* (*quaquish*, R. W.; Peq. *koquish*, Stiles), run thou; *quogqueti*, let me run (*nugquogqueem*, I run, C.); adj. or adv. *quogquewe* (*quogquēwe*, C.), running. *ussishau*, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary signification is to make violent exertion, from *ussu*, he acts, with '*sh* of violent or rapid motion: *nâ ussisshash*, *nâ ushash*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *ahaósukque ussishaog*, 'they run to and fro', Joel 2, 9; *nussishau* (*nusseu-ussishau**), he runs alone or by himself; *moushauog* (*moeu-ussishau**), they run together; *negonshau* (*negonne-ussishau**), he runs first or in advance; n. agent, *negonshaén-in*, a leader. These two verbs, *quogquen* and *ussishau*, distinguish the action from the act of running. The former denotes merely the mode of locomotion or the physical action; the latter, the action as means to an end or a voluntary act as referred to the animate actor or agent.

run (as water). See flow.

rushes. See flags.

S

sachem, sagamore, *sâchim*, a king; pl. +*auog*, R. W.; *sachimáuonck*, a kingdom, ibid.; Narr. *saunchem*, Stiles; Peq. *súnjum*, Stiles; Del. *sakímau*, he is a chief, Hkw. Related to *sohkom*, he has the mastery; *sohkau*, *sonkqhuau*, he prevails over or has the mastery of (them); or to *sagkompanau*, he leads (them); n. agent. *sagkompagunuaen*, a leader. Cf. *sonksqua*, a queen. *sohkomau* and *sonkqhuau* are easily corrupted to *sagamore* and to *saunchem*.

sacrifice, *sēphausu*, he offers sacrifice; *sephausineau*, he sacrifices (it); *sēphausauau*, he sacrifices (him) to; *sēphamauau*, he sacrifices (it) to; n. agent. *sephausuaen*, one who sacrifices, a priest. See offer.

safe, *nanowiyeue*, in safety [*nanôeu*, he is safe?] (*nânauwiyĕue*, safely, C.); cf. *nanauantamŏe*, careful, C.; *nanaanum*, he oversees, keeps, rules over, etc. *pápanne*, safely (?), Prov. 31, 11 (*papāne*, wholesome, C.). *pashque*, safely, Acts 27, 44.

sail (n.), *sepághunk* (*sepakhunk*, C.; *sêpakehig*, R. W.), a sail; suppos. part. inan.

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* [NOTE.—"Perhaps these compounds may be properly referred to *au*, he goes to, with '*sh* of swift or violent motion prefixed: *nusseu-'sh-au*, etc."]

sail (n.)—continued.
from *sepagham*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepak*, when it is spread out or extended (*sepagehommaûta*, let us sail, R. W.; *seppaghamŭnat*, to sail, C.).

sail (v.), *pummóhham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent. pl. *pummóhhamwaenuog*, mariners, Jonah 1, 5, those who go on the sea [*pummohœm*].

salmon, *mishquammaùquock* (pl.), red-fish, salmon, R. W. [*musqui*, red; *ammaugq*]; Abn. *mesk8̂ameg8*, pl. *+ak*, Rasles.

salt. The English word is transferred by Eliot, the Indians not having then learned the use of salt. In a single instance 'salt water' (James 3, 12) is rendered *séippog*, i. e. sour water [*sée'pog*].

same, *nan;* inan. *nenan*, *ne nan*, that same; pl. *ne nanoash;* an. *noh nan*, the same (person); *neane*, so, in the same manner as (*nenăn*, *nnih*, *nont nē*, the same; *mat nahnane*, not the same, C.). See as; like; such.

samp. See soft.

sand, *nágunt*, *nagont*, sand, a sandy place; *nagontu*, in the sand.

sassafras tree, *sasaunckpâmuck*, R. W.

satisfy, *tâpi*, *taupi*, there is sufficient, enough; *tapantam*, *tapanatam* [*tâpiantam*], he is satisfied, is satisfied with (it); *tapehteau*, he satisfies (him) with (it); *tapheauau*, he satisfies (him), makes (him) satisfied; suppos. *noh tapheunt*, he who satisfies; *tapeneau*, he is satisfied with (him). See accept; comfort; enough. *tapepu*, he is satisfied with food, he eats enough. See eat.

saucy, *aiuskeyĕuē*, saucily, C.; *mat quaquttāmmœ*, (he is) saucy, ibid.(?).

save, *tomh̄eau*, he saves (him); *tomwehteau*, he saves, rescues, or delivers (it) [caus. an. and inan. from *tomeu*, he saves himself, escapes]. See deliver. *wadchanum*, he keeps (it) safe, he saves (it); an. *wadchanau*, he keeps or saves (him), pass. he is saved; n. agent. *wadchanuwaen-in*, one who saves, a savior.

saw (n.), *poksunkquonk*, *tussonkquonk*.

say, *wussin*, he says, he speaks; *nussin*, I say; *kussin*, thou sayest; *nussim*, if I say, when I say; *uttoh asean*, whatever thou mayest say (*teagua kissim?* what do you say?; *nissimun*, we say, C.); *nag us*, say thou to them, tell them; *nussip*, I said, I did say. See think. *wuttinuh*, he says to him; *nuttin*, I say to (him); suffix *kuttinsh*, I say to thee, I tell thee; *wuttinóuh*, they said to him (*nuttinnuœwap*, I said, C.; *teagua n'túnnawen* or *ntéawem?* what shall I speak? R.W.). *nœwau*, he says; *nœwaog*, they say; *nœwash*, say thou; *nœwagk*, say ye; *nœadt*, if he say; *nœwop*, he did say; vbl. n. *nœwaonk*, a saying. *nœwau* introduces a quotation or has regard to the thing said (*nœwau*, 'Sibboleth', Judg. 12, 6); *wussin* and *wuttinuh* to the speaker or the person spoken to: he says, he says it to him. *anniœnau*, *unnunau*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *nœwau . . . Jehovah toh ánukque, ne nussin*, 'he said . . . what the Lord saith to me that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.

scab, *mukkee.* Cf. *mogquēn*, a swelling; *mogki*, (it is) relatively great.

scabbard. See sheath.

scales (of a fish), *wuhhogkiash* (pl.); *neg wuhhogkiitcheg*, those (fish) which have scales [*wuhhogki*, it covers the body or it is covered, from *hog*, body; *hogkœ*, it is clothed; cf. shell].

scare, *kus-siashkisashch*, thou scarest me (with dreams), Job 7, 14.

scatter, *seâhham*, he scatters (it); caus. an. *seahwhau*, he scatters (them); suffix *wus-seahwhoh*, he scatters them; pass. *nag seahwhóog*, they are scattered; caus. inan. *séauhteau*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *séauhteamuk*, (when it is) scattered, sprinkled; an. progr. *seauhkau*, he scatters (them) in flight or disperses them (*seauhkōnat*, to scatter; *sëaohkōnnat*, to sprinkle; *nussewäuhteam*, I sprinkle, I scatter, C.). *séawhóog*, (they are) scattered (*sawhoog*, *sawhósachick*, loose beads (wampum unstrung), R.W.; elsewhere collect. *seawan*, *sewan*, loose

scatter—continued.
beads). *naswáe*, *naswayeue* scattered [*ne séahwhau*, or *ne seaheu*?].

scold, *auuskomau*, he reproves (him); see reprove. *nunnishquēwam*, I chide or scold; *nunnishquet*, I rage, C.

scornful, *mamanôwantam*, he is scornful, a scorner [*momontauau*, he mocks (him)].

scratch, *nehnekinau*, he tears or scratches (an. obj.) as a wild beast; suffix *wunnehnekin-uh*, he tears him (*neehnekinnuōnat*, to scratch; *nunnegunum*, I tear, C.). *nukkitchkeem*, I scratch, C. (?).

scum, *pehtom*. See foam.

scuppaug, *mishcùp*, pl. +*paûog*. See porgy.

sea, *keihtoh*, *kehtoh*, *keitoh* (*kítthan* and *wechêkum*, R. W.; Peq. *kikhonnohk*, Stiles; Del. *kitāhican*, Hkw.); pl. *kehtahhanash; nóœu kehtahhannit*, in the midst of the sea; *kishke kehtahhannit*, by the sea; *keechippam kehtahhannit*, on the seashore (=*ut ohquanupam*); *kehtahhannuppog*, the water of the sea [*kehtœ*, it is very great, vast]. See chief. *pûmmoh*, *pâmmoh*, *paumœ*, a name of the sea which is not found except in compound words. It is probably derived from *pâ*, the particle of indefinite, undirected, or variable motion or activity. From it are derived *pummohham*, he goes on the sea; *pummóhhamwaen*, a mariner; *woskechepam* (*wosketupam*, Is. 18, 2), the surface of the sea (cf. *woskeche mœnoi*, Gen. 1, 2); *ohquanupam*, the shore or border of the sea [*uhquae*, on the edge or margin of]; *kehchippam*, *keechepam*, on the shore [*kutche-pam*, where the sea begins], John 21, 4; Gen. 22, 17; *paumpágussit*, 'the Sea God,' R. W.; *pummee*, oil [*pummáe*, of or from the sea]; *pumupsq*, *pumipsk*, a rock in the sea, a sunken rock, etc. *wechêkum* (R. W.) was perhaps a name given by the Indians of the sea coast to the ocean as the great 'producer' (*wutcheken*, it yields, produces) of their staple food, fish.

search for, *nátinneham*, he seeks (it), searches for (it); *natinnehamœk*, search ye for (it) (*natinnehas*, search thou; *téaqua cunnàtinne?* what do you look for?; *ntauhaunanatinnehómmin*, I cannot look or search, R. W.; *nun-nattinneahteam*, I search, C.); an. *natinneawhau*, he seeks for (him); vbl. n. *natinneahteaonk*, search (for inan. obj.). See look.

season. See time.

seasonably, *uttœche*, *ahhuttœche* [*uttœche*], in due season, seasonably; *uttœcheyeuœ*, there is a season, time, or opportunity.

seasons. There was no division of the Indian year exactly corresponding to our somewhat arbitrary assignment of the months to four seasons of equal length. A comparison of the several vocabularies gives the following arrangement as probably correct: Seed-time, *aukeeteamitch*, spring, R. W. [imperat. of *aukeeteaúmen*, R. W., *quttáunemun*, *ohketeam*, El.: let him plant]. Early summer, *séquan*, spring, R. W. and C.; summer, El. Summer, *népun* (*nepinnāe*, C.), El., C., and R. W.; *quaqusquan*, R. W. Harvest time, *núnnowa* and *annoñant*, R. W.; '*ninnauwāet*, fall, C. [from *nunáeu*, it is dry]. Fall of the leaf, *taquònck*, R. W. Winter, *pópon*, El.; *papóne*, R. W.; *poponāe*, C.

seat, *appuonk*, vbl. n. from *appu*, he sits. See sit.

seawan. See scatter.

second, *nahohtôeu* [next after, next in order, *ne hohtôeu*] (*năhohtōeu*, C.); *noh adtóekit*, the second (son or daughter) in order of age, the next to the eldest or first born.

secret, *kemeu*, (it is) secret, private; *kéme*, secret (*kemeyēue*, secretly, C.); suppos. inan. *ne kemeyeuœuk*, *kemeyeuuk*, that which is secret, a secret; *nish kemeœgish*, secret things.

see, *nâum*, he sees, he sees (it); *nunnaum*, I see (*sun kenâum?* dost thou see? C.); suppos. *naik*, *nag*, when he saw; *naumog*, if we see; *naumóg*, if ye see; *naish*, see thou; *naumœk*, behold ye (*chuh namuk!* behold! C.); an. *nâau*, he sees (him) (*kunnúnni?* have you seen me?; *kun-núnnous*, I have seen you, R. W.); *nôk*, see ye (him); vbl. n. *naumœonk*, a seeing, sight.

seed, *wuskannem*, (its) seed; *wuskannem mustard*, a mustard seed; pl. *wuskan-*

seed—continued.

nemuneash, *skannémunash*, seeds (seed corn, Gen. 47, 19, 23, 24). *weepammuwae wuskannem*, semen virile.

seek. See look; search for.

seethe. See boil (v.); immerse.

seize, *tohqunum*, he seizes, lays hold of (it); *tohqunau*, he seizes (him); vbl. n. *tohqunumóonk*, prey, that which is caught or seized. See catch; stay; take.

seldom, *chekēwe*, C. (?).

select. See choose.

self, *hog*, body. See body; myself.

sell, *magœ*, *magou* (he gives), he gives in exchange for money or other things (*num-mag*, I sell; *mâgunat*, to give or sell, C.). See give. *kodtauwampasu*, *kodtauwompasu*, he sells or barters; *kodtauwompash*, sell thou (it); suppos. *noh kodtauwompasit*, he who sells; n. agent. *kodtauompasuen-in*, a seller (*cuttattaúamish*, I will buy this of you, R. W.). See buy; trade.

send, *annœnau*, he sends (him), i. e. gives him an order, command, or message; prim. he commands (him), employs (him); *nut-annœn*, I send (him); *annœneh*, send thou me; *kut-annœnumwœ*, I send you (*kut-annœnsh*, I will hire you, R. W.); inan. *annœtam*, he sends (it). See command; hire; messenger. *negontœau*, he sends to (him); lit. he sends in advance or beforehand [*negonne*] (*nekonchuónat*, to send; *nunnékónchūam*, I send, C.); cf. *negonshau*, he runs before or in advance; *negonshaen*, a leader.

sentence, doom, *pogkodchimau*, he sentences, condemns (him); suppos. *noh pakodchimit*, he who sentences. From *pakodcheu*, he finishes, makes an end of it. See condemn; judge.

separate, *chippi*, *cheppi*, it is separate or apart; *chippinum*, he divides or separates (it); v. i. act. *chippachâusu*, he makes a division or separation. See divide.

servant, *wuttinnúm* (he serves), a servant (*wuttinnumin*, *wuttinninūmin*, a servant, C.); *nuttinnineum*, *nuttinneum*, my servant, i. e. one who belongs to me; *nuttinnum*, my servant, i. e. one who serves me or does me service; *wuttinneum*, constr. *wuttinneumoh*, his servant, the servant of (him), who belongs to him; *wuttinnum*, constr. *wuttinnumoh*, his servant, the servant of (him), who serves him (*wuttinninnŭmoh*, his servant, C.); *anœnáen wuttinnumun*, a hired servant; n. collect. *wuttinnumunneunk*, the servants, collectively, Ex. 21, 7; *wuttinneumunneunk*, owned servants, collectively, Eph. 6, 5.

serve, *annœnau* [pass. of *annœnau*, he sends or commands or employs], he is employed, he is hired; n. agent. *annœnáen-in*, one who serves for hire. *nœswētau*, *noswehtau*, he obeys or serves, primarily, he follows (him); *nœsweetash*, serve thou (him); *nœsweetœk*, obey, serve ye. See obey. *wuttinum*, he serves, he is a servant; *wuttinnumúnneat*, infin. to be a servant; v. i. act. progr. *wuttinnúmuhkausu* (he continues to act a a servant), he does service habitually (*wuttininumĕkossinat*, to serve, C.); vbl. n. *wuttinneúmuhkauaonk*, (his) service, a serving (him); *wuttinnúmuhkausuonk*, service performed, the doing of service. From *wuttinnum*, (his) servant, he serves (him).

set free. See deliver; loose.

seven, *nesâusuk tahshe* (*nēsasuk*, C.; *enada*, R. W.; Del. *nischoasch*, *nischasch*, Hkw.; Alg. *nissouassou*, *ninshwassoo*; Peq. *nezzáugnsk*, Stiles); an. *nesausuk tahsuog* (*enadátasúog*, R. W.). *nabo nesausuk adtahshe*, seventeen (*piuck-nab énada*, R. W.; Peq. *piugg-naubut shwansk*, Stiles). *nesausuk tahshinchag* + *-kodtog* (an.), *-kodtash* (inan.), seventy.

sew, *asequamœ*, *ushquamœ*, he sews; *asequam*, *ushquam*, he sews (it); *kut-ushquam*, thou sewest (it) up (*ushquamŭnat monag*, to sew one's clothes, C.); v. i. an. act. *usquontosu*, he is sewing; pass. *usquosin*, it is sewed; *matta usquosinœh*, (it) was without seam, not sewed, John 19, 23. Cf. *usquont*, *squontam*, a door.

shad, Abn. *magahaghé*, pl. *-gak*, 'bar'; *ketamégȣ*, pl. *-gȣâk*, 'gros', Rasles. Cf. *ȣarahaghé*, a scale, 'écaille'.

shadow, *onkauohteau*, *onkauoht*, *onkauwoht; onkouohtáe mehtugquash*, shady trees [*onkhum*, it covers, and *ohteau*, it

shadow—continued.
is a covering or it is covered]. Cf. *onkquequohhou*, a veil; *onkwheg*, a cover.

shake, *nukkunum*, freq. *nunnukkunum*, he shakes (it), causes it to shake or tremble; inan. subj. *nukkemꝏ*, *nunnukkemꝏ*, it shakes, it is shaken; derog. *nunnuksheau*, *nannuksheau*, he shakes, trembles; vbl. n. *nunnuksháonk*, trembling. See tremble. *nenemuhkonau*, he shakes (him); *pish kenēnemuhkōnish*, I will shake you, C. *tattauúnum*, he shakes (it): *tattauúnum wuthogkꝏnk*, he shakes his garment; caus. inan. *tattauwohteau*, *tadtauohteau*, etc., he shakes (it), makes it shake; *tattauwohteash kuhhog*, shake thyself; *tattauwohteagk puppissi*, shake off the dust, Mark 6, 11 (=*papauohteagk puppissi*, Matt. 10, 14; Luke 9, 5) (*tatágganish*, shake this, R. W.).

shall, aux. *mos*. See must.

shallop, *wunnauanóúnuck*; dimin. *wunnauanounuckqûese*, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."

shallow. See ford.

shape, *kuhkenauwehteau*, he shapes, fashions, forms (it); *kuhkenauwéheau*, he forms (him). Caus. an. and inan. from *kuhkham*, he marks it out, or *kuhkenauwe*, placed in order: he causes (it or him) to be made in order or by rule. *nussu*, *unnussu*, he is shaped or formed. See form.

sharp, *kēnai*, *kēneh*, (it is) sharp; suppos. *kenag*, (when it is) sharp, that which is sharp: *wussetunk* . . . *kenag*, the haft . . . the blade (of a knife), Judg. 3, 22; *kenehquog* (*keenneehquog*, C.), a sharp knife; *kenompsk* (*keneh-ompsk*), a sharp stone. See edge; point.

sharpen, *kéhtadtau*, *kehtattau*, he sharpens; *kehtadtauómꝏ*, it sharpens; pass. part. *kehtadtauun*, (it is) sharpened (*keckodtauŭnat*, to whet or make sharp, C.).

shave, *mꝏsum* (he smooths (it), makes (it) smooth), he cuts or shaves the hair: *mꝏsum ummesunk*, he shaves off his hair; *mꝏsuk*, when he shaves his head (*mꝏsomunat*, to shear, C.); an. *mꝏswau wuhhogkuh*, he shaves himself. From *mꝏsi*, it is smooth. *peeghumŭnat*, to shave; *nuppeegham*, I shave; *sun woh kuppeegwhitteamwꝏ?* will you be shaved? C. *chequodtweyaheau* [caus. an., *chequodtwahheau*], he shaves (him); *chequodwéhham*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *chequotweydaheg*, that which shaves, a razor, Is. 7, 20 (=*chequodtweeohhou*, Ezek. 5, 1; *chequâdweehquog*, C.).

she. See he.

sheath, scabbard, *pechehquogkunk*, *pechequogwonk*.

shell (?), *wuhhogki* [it covers; or is it causative, makes a covering? From *hogkꝏ*, it clothes, covers], a shell (*wohhogke*, a shell, C.); pl. +*ash*, scales (of fish), *suckaúhock*, R. W. [*súcki-wuhhogki*, black shell], 'black money'; *poquaúhock* [*kuppogki-wuhhogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *meteaûhock* [-*wuhhogki*], 'the periwinkle', R. W. (Pyrula). *anna*, a shell, C.; *anáwsuck*, shells; *suckauanaûsuck*, the black shells, R. W. (bivalves?).

shield, *ogqunneg* [when it covers; suppos. inan. from *ogkꝏ*, *hogkꝏ*, it covers, clothes, is worn on the person]. *muttukkit* (*muttugk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

shin, *mississĭkoshk*, C.

shine, *wohsum*, he shines, emits light (*nepauz wohsum*, the sun shines, C.); *wohsumꝏmꝏ*, *sohsumꝏmꝏ*, it shines; *wequai sohsumꝏmꝏ*, the light shineth; suppos. inan. *wequananteg wohsumꝏmꝏuk*, a candle when it shineth; adj. and adv. *wóhsumáe*, *sohsumwae*, shining, light-giving (*wossumꝏ́e*, C.); vbl. n. *wohsumꝏ́onk*, *sohsumꝏ́onk*, a shining forth, light emitted; *ꝏwohsumꝏonk wequananteg*, the light of a candle. *pumohsum*, it shines, emits light about it. *wohsittau*, it shines, is bright: *nꝏtau wohsittau*, 'the fire is bright', Ezek, 1, 13. *wohsippohteau*, it shines, glitters, reflects light; adj. *wohsippohtáe*, *wósupohtáe*, bright, glittering. as a sword, Nah., 3, 3; a stone, 1 Chr. 29, 2, etc.; inan. caus. *wohsuppahtum*, he makes (it) shine, he furbishes or polishes (it).

ship, *kehtœnog, kuhtœnog* (*kitónuck*, R. W.; dimin. *kitónuckquese*, a little ship, ibid.). From *kehtoh-œm, kehtohham*, he goes by sea; *kehtohhan-wag*, when he goes by sea(?). But see shallop. Is *kehte-óunuk* a great 'carrying vessel'?

shoe, *mokus, mokis, mokkussin;* pl. *mokkussinash, moxinash* (*mocússinass* and *mockussinchass*, shoes 'made of their deerskin worn out', R. W.; Peq. *múckasons*, Indian shoes, Stiles); *ummokus*, his shoe; *kummokus*, thy shoe.

shoot (with a bow or gun), *pummu*, he shoots; freq. *pepummu*, he shoots often or repeatedly (*pepemói*, 'he is gone to fowl', he is shooting, R. W.); *pummuog*, freq. *pepummuog, pepumwaog*, they shoot; *pumsh* (*pumm*, R. W.), shoot thou; *pummœk* (*pummoke*, R. W.), shoot ye; *noh pépemit*, one who shoots; *neg pepemutcheg*, they who shoot; n. agent. *pepumwaen, pepummuwaen*, a shooter, an archer; an. *pepummuau, pepumwau*, he shoots at (him); suffix *up-pepumwóuh*, they shoot at him. See fly (v.); gun.

shore, *kehchippam, keechepam* [*kutchepummoh*], where the sea begins, the sea shore. *ohquanupam*[*ohquanu-pummoh*], the sea margin, the edge of the sea; *ohquanu kehtahhanit*, on the sea shore, Mark 2, 13. See bank; haven.

short, *tióhqui, tiuhque*, (it is) short (*tiohkœsŭe*, (he is) short, C.; *tiaquónkqussu*, low and short, R. W.).

shorten *tiohqutteau, tioquehtteau*, he makes (it) short, he shortens (it) [caus. inan. from *tiohqui*, short].

shortly, *teanuk*, soon, quickly.

shoulder, *mohpegk, muhpeg*, the shoulder; *uppegk, uhpegk*, his shoulder (*uppèke*, pl. *uppequòck*, R. W.); *uhpequan*, Gen. 49, 15: *nanashaue ohpequanit*, between his shoulders, Deut. 33, 12. *muttugk, m'tuk*, the shoulders, i. e. the upper part of the back: *ut nuttukeet, ut nuttugkit*, on my shoulders; *wuttugkit, wuttukit*, on his shoulders (*mittik*, a shoulder, C.).

shoulder-blade, *tipimon* (?): *wutch nuttipimonit*, from my shoulder-blade, Job 31, 22.

shout, *mishontœ, mishontœwau*, he shouts, cries out with a loud voice; vbl. n.

shout—continued.

mishontœwaonk, a shouting, a loud noise (*mishaúntowash*, speak (thou) out, R. W.; *mishontooonat*, to roar, C.). See howl.

show, *nóhtinau*, he shows (it) to (him); suffix *wunnohtinóuh, wunnohtinóuh*, he showed (it) to them; *kenahtinush*, I show it to you; *nohtus*, show thou; *natusseh*, show to me (*nunnōhtin*, I show; *nahtusseh keek*, show me your house, C.). Caus. from *naum*, he sees, *nâau*, he sees him; *nâehtinau*, he causes him to see it; so, *naehtau*, show thyself to (him), 1 K. 18, 1. See inform; teach.

shower, *nēpànon*, C. *na tiadtinon*, 'there cometh a shower', Luke 12, 54. *pápâdtinunk*, showers, rain in showers (n. collect. droppings). See rain.

shrill, *sashkontœwāonk*, a shrill tone or voice, C.

shut, *yânittanum*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *squont* expressed): *yanittanumwog*, they shut the gate, Josh. 2, 7 (*yeaùsh*, shut the door after you, R. W.). *yânunum*, he shuts (it, as the hand, the eye, etc.): *yanunush wuskesukœash*, shut thou their eyes; hence, *yânequohhou*, a veil.

shut up. See close.

sick, *mahchinau*, he is sick (*nummahcheem, nummohtchĭnum*, I am sick; *nummattŭmwus mohchĭnnai*, my wife is sick, C.; *nummaúchnem*, I am sick; *mauchinaûi*, he is sick, R. W.); *nummachinam, nen mœchinam*, I am sick; suppos. *neg mahchinacheg*, the sick; vbl. n. *mahchinâonk*, sickness. See fade; have (auxil.); old; pass away.

side, *muhpeteag*, rib, side; *uppeteagunit, uppeteoganit*, to his side. *sussippoeu, sussippoe*, (it is) on the side of: *sussippoeu wadchu*, on the side of the mountain; *nequt sussippói*, on one side; *kus-sussippóiyeum*, on thy side; *sussipponkomuk, sussuppongkomuk* [*sussipvoeu-komuk*], the side of the house. *wutuhshame . . . ongkoue*, on this side of . . . beyond or on the other side of: *wutuhshame sepuut*, on this side of the river (*wuttoshimayeu*, on this side, C.). *yóaeu, yóâi, yoáe*,

side—continued.
on one side of: *pasuk yôaeu* . . . *onkatuk ogkomáeu*, one on one side . . . another on the other. Ex. 17, 12. *acawmenóakit*, 'from the land on the other side'; *acâwmuck nóteshem*, 'I came over the water', R. W. [*ogkomaeu-ohke*]. See other side. *aetawe*, *aetaue*, *éhtái*, on both sides of; *éhtáikenag*, two-edged, sharp on both sides; *aetaue seep*, on both sides of the river.

sight, *naumœonk*, a seeing, sight; vbl. n. from *naum*, he sees.

silent, *chequnappu* (he remains quiet), he is silent, he stands still; *chequnapsh*, be thou quiet, be silent (*nutcheqŭnnap*, I am silent, C.).

sin, *matchuk* (evil), *matcheseonk* (evil doing). See bad.

since, *nádteuh* (*nateah*, lately, C.): *nadteuh ne kesukok*, since that day.

sinew, *mutchoht*, *mutchaht*, a sinew; pl. *+ash*.

sing, *unnœham*, *anœhom*, he sings (songs, etc.); *anœhomœk*, sing ye; suppos. part. *noh anœhomont*, he who sings, he singing; vbl. n. *unnœhamáonk*, a song. *ketœhomom*, he sings; *nukketœhomom* (*nukkuttœhŭmom*, C.), I sing; *ketœhomœk*, sing ye (*sun kenauau kukketœhummomwœ?* can you sing? C.); vbl. n. *ketœhomáonk*, a singing; n. agent. *ketœhamwaen-in*, a singer.

sink, *quttaueu*, he sinks, it sinks, as in water, in mud, etc.: *kuhtœnogquash kod quttauwéog*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *quttaueu ut pisseogquanit*, he sinks in the mire, Jer. 38, 6. Cf. *quttuhham*, he weighs (it). With particle of derogation or disaster, *quttauushau*, *quttuhshau*: *quttuhshauog onatuh qussuk*, they sank to the bottom like a stone, Ex. 15, 5. See dip.

sip. See sup.

sister, *weetahtu-oh*, her brother or sister. *weetompas*, *wetompassu*, his or her brother or sister. See brother. *weetuksquoh*, *wetukishquoh*, her sister; *netukkusq*, my sister (*weticks*, a sister, R. W.). *ummissés*, *ummissies*, his or her sister; *ummissésoh*, the sister of (him or her); *nummissis*, my sister, *kummissis*, thy sister, *ummissiesin* (the

sister—continued.
sister of any one), a sister; *weesumussoh*, his or her younger sister, Judg. 15, 2 (*weésummis*, a sister, R. W.; Muh. *n'mace*, my elder sister, Edw.). Abn. *nitsé̃kíss8*, ma sœur, ait mulier; *nebaë́nem8m* (*-8n* s. v. parentée), ait vir, Rasles. See younger brother or sister.

sit, *appu*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an. subj. often used to express passive existence, 'he is', as *ussu* (agit) expresses active existence or animate being with potential or implied activity, and *ohteau* (it has itself), inanimate passive existence, 'it is'; *nuttap*, I sit; *nuttappin*, I sit here or there, I am sitting; *wutappin*, he sits here or there, he is sitting; *appuog*, they sit; *apsh*, sit thou; *yeu apegk*, *yeu apek*, sit ye here, abide in this place; suppos. *noh apit*, he who sits (*yo áppitch ewò*, let him sit here; *mat apeù*, he is not at home, R. W.; *ne appinneat*, to tarry; *appu*, he sitteth, C.); vbl. n. *appŭonk*, a seat. *nummatuppu*, he seats himself, he sits down; *nummatapsh*, sit down (*nun-nummâttap*, I sit; *nummattápŭnat*, to sit, C.; *máttapsh*, sit thou down: *máttapsh yóteg*, sit by the fire, R. W.; *pish mattapuog*, they shall sit, be seated, Ind. Laws XII). *weetappu*, he sits down with (him); without object expressed, *weetappemo*, Luke 22, 55 (*wetapwâuwwas*, 'sit down and talk with us', R. W.). *kishkappu* [*kishke-appu*], he sits near or by the side of (him). *quenappu*, he sits on or upon (it), he rests on (it) (vbl. n. *quenappuonk*, a chair or stool, C.).

skin, *mattúhquab*[*m'adt-uhquae-appu*, that which is on the outside or the extreme exterior], the skin of man; *wadtuhquab*, his skin. *wuskon*, *ûskon*, *askon*, a raw hide or undressed skin (of an animal); *wutaskon*, his skin (*oskón*, a hide, C.); n. collect. *oskunk*, skins: *sheepsoskunk*, (undressed) sheepskins, Heb. 11, 37. From *wuske*, new, or *askun*, it is raw, unprepared for use, see raw. *ohkœn*, a skin dressed or prepared for use as clothing (*aeóh*, a deerskin worn as clothing, R. W.); adj. *ohkœnie*, made of skins (cf. *onkhum*, he covers or hides; *og*-

skin—continued.
kunneat, to be clothed; *ogkꝏ*, he is clothed; vbl. n. *ogkꝏonk*, *hogkꝏonk*, clothing). N. collect. *ohkꝏunnunk*, skins.

skull. See head.

skunk, Peq. *ausounch*, *a'ssournsh*, Stiles; *squnck*, Josselyn. Chip. *shi-kaug*, *ske gog*, *shegaug*, polecat [related to *chohkag*, spotted ?]. Abn. *segaŭk8*, Rasles [related to *seg8di*, pisser, and *sagket*, El.].

sky, *kesuk*, the visible heavens, the sky. See sun. *pohkok*, the clear sky (lit. when it is clear), suppos. inan. from *pohki*, it is clear: *póhkok msqui*, the sky is red, Matt. 16, 2, 3. See weather.

slander, *kekomonau*, he slanders (him), lit. he talks about (him); n. agent. *kekomwaen*, a talebearer, a slanderer.

slaughter, *nushaonk*, a killing, from *nushau*, he kills.

sleep, *koueu*, *kouweu*, he sleeps; *nukkouem* (*nukkôueem*, C.), I sleep; infin. *kouénat* (*kauēnat*, C.; Del. *gauwin*, Zeisb.); suppos. *noh kait*, *kawit* (Del. *gawit*, Zeisb.), he who sleeps; pl. *neg kaécheg* (Del. *gewitshik*, Zeisb.); *kaéan*, when thou sleepest (*yò cowish*, sleep thou here, 'do lodge here'; *kukkowêtous*, 'I will lodge with you', R. W.); vbl. n. *koueonk* (*kaûēonk*, C.), sleep; n. agent. *kouéuén-in*, a sleeper; *kussukkoueu*, he sleeps soundly, he is fast asleep [*qussuk-koueu* (?), he sleeps like a stone]. See soul.

sleepy, *kodtukquomunat*, to be sleepy, C. (Del. *n'gatúnguwan*, I am sleepy, Hkw.); cf. *unnukquominneat*, to dream.

slide, slip, *tꝏnequsheu*, *tꝏnukqusheu*, he slips: *nusseet tꝏnequshin*, my foot slips; suppos. inan. *tꝏnukqushik*, when it slips. From *tꝏneque*, it is slippery, with '*sh* of derogation. *ossôepôsu*, he slips or slides backward; adj. *ossôepósue*, *assôeposue*, backsliding. Cf. *assóúshau*, he goes backward.

sling, *sꝏwampáguneheg*, pl. +*ash*; *sꝏwampágunahham*, he slings (it); n. agent. *sꝏwompagunahhamwaen*, a slinger.

slip. See slide.

slippery, *tꝏneque*, (it is) slippery; *tꝏnequohteau*, (it) is slippery.

slothful, *sesegenaam*, *sasegenaam*, more rarely *segenam*, he is slothful, sluggish, indolent: *ahque sesegenamꝏk*, *ahque sasagkneámꝏk*, be not slothful; *ahque segenamꝏk*, be not remiss or idle (in a particular matter; the freq. *sese-* or *sasa-* denotes general or habitual slothfulness); vbl. n. *sesegenaamꝏonk*, *sasag-* (*sâskeneamŏonk*, C.), slothfulness, indolence; n. agent. *sesegenamwaen*, an indolent or slothful person. See slow.

slow, *cheke*, *chechéke*: *chechéke kum-musquantam*, thou art slow to anger; *cheke kukkoueneau*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep. *manunnu*, *manunneu*, (he is) slow, moderate, patient, quiet, gentle (*maninne*, gently, C.); *mánunappu*, he is (and remains) quiet, slow, etc.; *manunnissu*, he acts slowly, he is slow (in action) (*manúnshesh*, go slowly, R. W.); n. agent. *manunneyeuen*, one who is slow, patient, gentle, etc. (cf. *manunne nuttꝏn*, 'slow of (my) speech', Ex. 4, 10, and *cheke ketetꝏhkonch*, 'let him be slow to speak', James 1, 19). *sassaqusháuog*, they are slow; *cussásaqus*, you are slow, R. W.

small, *pécheau*, he makes (him) small; pass. he is made small; *péuh*, 'bring thou him low', make him small, Job 40, 12 [caus. an. from *peawe*, *peaeu*, it is small]. See little.

smell, *munnontam*, *manontam*, he smells (it) (*aumminôntam*, I smell, C.; *nquittmaûntash*, smell thou, R. W.); vbl. n. *munnontamꝏonk*, smell. *ussumunquodt*, *asumungquot*, he smells of, has the odor of: *ussumungquodtash myrre*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *asumungquok* (when it smells of), smell, odor, of inan. obj.; *asumungqussu*, he smells of, emits an odor of; vbl. n. *asumungqussuonk*, smell, odor, of an. obj. *matchemungquot*, it smells badly; *matchemungquok*, a bad smell (*machūmonquat*, a stink, C.). *weetimungquot*, it smells sweetly; *weetimungquok*, a sweet smell (*wetimunkquat* or *weechimꝏquat*, C.).

smelt, *moamitteaúg*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (Osmerus eperlanus); but the corrupted name 'mummychog' has

smelt—continued.
been transferred to another species. From *mohmóeog*, pass. and recipr. *mohmoitteáog*, they are gathered together.

smoke, *pukut, pukit* (*púck*, R. W.); *pukittauœ*, (it) smokes; *pukittauœash*, they (inan. pl.) smoke (*kek pŭkkuttāño*, your house smokes, C.); adj. and adv. *pukuttáe*, smoking, of smoke; dimin. *pukkuttaemes*, vapor, fog. Cf. *pukquee*, ashes, mire; *puhquohke*, a clod of earth.

smooth, *mœsi, mœse, mœsiyeu, mœseu*, (it is) smooth, bare (*mœsi*, bald, C.); pl. *mœsiyeuash*, they are smooth; but *mœse qussukquanesash*, smooth small stones, 1 Sam. 17, 40; *mœsompsk*, a smooth stone [*mœsi-ompsk*]. See bald. *mœsum*, he smooths, hence he shaves his head, cuts his hair. See shave. *mœswau* [for *mœsehhuau*, caus. an.], he makes smooth, an. obj., hence he shears or shaves. *mœsumwaéhquok*, that which makes smooth, a razor.

snail, *askequttum*, Lev. 11, 30.

snake, *askœk* (*askùg*, R. W.; *ascowke*, Morton, N. E. Canaan; Peq. *skoogs*, Stiles; *askook*, C.; Del. *achgook*, Hkw.; *móaskug* [*mœi*, black], a black snake, R. W.; Del. *suckachgook*, Hkw.); pl. +*og;* dimin. *askœkse*, a small snake, a worm. *séseku, sesegk*, pl. *sesequáog*, a poisonous snake, 'adder', 'viper' (*sések*, rattlesnake, R. W.) [*sesékœ*, he rattles, makes a noise (?), 'he peeped', Is. 10, 14; *sahsauag*, when it tinkles, 'tinkling', 1 Cor. 13, 1]. Cf. *œhk, œhq* (*oohke*, C.), a worm.

snare, *appeh, ahpeh, appehhan*, a snare, gin, or trap. See catch; trap (n.).

sneeze, *wushikœ*, he sneezes (*sannegkœonk*, sneezing, C.; *annuonk*, sneezing, ibid.). *pœpœtauáonk*, sneezing (violent blowing, blast of air).

snow, *kœn* (*cône*, R.W.; Del. *gūn, guhn*, Hkw.). *sóchepo*, R. W.; Peq. *souch'pou*, Stiles; *sóchepwutch*, when it snows, R. W. *muhpœ̄wi*, it snows; *sun mœhpu*, does it snow?; *matta mœhpinnœ*, it does not snow, C.; *muhpœe kesukod*, a snowy day, El., 1 Chr. 11, 22 (cf. *tœhpu*, frost). Cree *mispoon*.

so. See as; like; such.

sob, *nohtimwinneat*, to sob or sigh; *nunnohtumup*, I sob or sigh, C.

so far as, *nœhqueu, nœhque, unnœhqueu*. See far.

soft, *nœhki, nœkiyeu* (*nœhkie*, C.), it is soft; an. *nœhkésu*, he is soft or tender; caus. inan. *nœkohteau*, he softens (it), makes it soft. *saupáeu, sabáeu*, it is soft, i. e. it is made soft, perhaps primarily softened by water: *saupáe manœnsk*, softened clay, 'mortar', Gen. 11, 3, etc.; hence, suppos. inan. *sábahég, sobahég*, pottage, that which is soft or thinned, and *nasàump*, R. W., 'a kind of meal pottage, unparched. From this the English call their samp.' Dutch *sappaen* (*suppawn, sepawn, sepon*, Webster), 'the crushed corn, boiled to a pap', Descr. of N. Netherl., 1671; further corrupted to pone (Abn. *ntsañbañn*, sagamité, Rasles). See drink (v.).

softly, *manunne*. See slow.

soldier, *matwau*, an enemy (in arms), a soldier (*matwauog*, soldiers, R. W.; cf. *matwaûonck*, a battle, ibid.). See enemy.

solitary, *touwushin, touishin*, it is solitary, desolate, deserted: *ohke pish touishin*, the land shall be desolate; suppos. *nek ne tauuhshik*, my house that is waste, Hagg. 1, 9; as adj. *touwushinne*, solitary, desolate. See alone.

so long as, *nisohke, ne sohke, tohsahke*, so long as, while. Cf. *nesâhteag*, the length of.

some, *nawhutche, nawutche* (*nówhitche*, C.), a part of, some of (it) [*na wutche*, therefrom, as a less taken from or out of a greater]. *paúshe*, R. W. See half.

somebody, *howan;* pl. *howanig*. See any.

sometimes, *momanch, mœmansh* (*mômănish*, C.), sometimes, now and then, at times.

son, *wun-naumon-uh*, his son, the son of; *nunnaumon*, my son; pl. *nunnaumonog*, my sons; *nunnaumon wunnaumonuh*, my son's son; *kenaumon* (*kenómon*, C.), thy son; *wunnaumoniin*, a son, i. e. the son of any, any son; n. collect. *wun-naumonunk*, sons; *wame nunnaumonunk*, all my sons. *nummúckiese, nummuckquâchucks*, my son, R. W. See boy; younger son.

son-in-law, *wussénum*, he is the son-in-law (daughter's husband) of: *pish ken*

son-in-law—continued. *waseenumukqueh*, thou shalt be my son-in-law, 1 Sam. 18, 21; suppos. part. *wasénumukqutche*, a son-in-law (*nosénemuck*, he is my son-in-law, R. W.).

soon, *teanuk*. *quenau*, *quenáe*, as soon as (*kittummai*, *kittumyái*, R. W.). See immediately.

soot, *penoht*, C. (?).

sore, *kehkechai* (it is sore), a sore; an. *kehkechésu*, (he is) sore; vbl. n. *kehkechésuonk*, *kehchesuonk*, soreness, a sore (*n'chésammam*, *n'chesammattam*, I am in pain; *nchésammam n'sète*, my foot is sore, R. W.).

sorrowful, *neuantam*, he is sorrowful, he grieves; v. i. and v. t. inan. he grieves, he grieves for (it); vbl. n. *neuantamœonk*, sorrowing, sorrow. See grieve.

sorry, *aiuskoiantam*, he is sorry; v. t. he is sorry for (it). See repent.

so soon as, *quenau*, *quenáe*, as soon as, scarcely.

soul, *keteáhogkón*, (he is or it is) a living creature, a living self [*keteae-hogk*]. This word is used by Eliot for 'soul', (living) 'creature', a human being, etc. It is doubtful if it was known to the language before he employed it. Cotton, however, has *ketēahogkau*, soul. *cowwéwonck* [=*kouéonk*], the soul, "because they say it works and operates when the body sleeps [*kouen*]. *michachunck*, the soul in a higher notion, which is of affinity with a word signifying a looking-glass or clear resemsemblance, so that it hath its name from a clear sight or discerning."—R. W. *nashauonk*, the spirit of man, lit. breath, πνεῦμα. See spirit.

sound. See voice.

sour, *sée*, (it is) sour; suppos. *séog* (when it is sour), that which is sour: *sée petukqunnunk*, leavened bread; *sée wine*, 'vinegar'; adj. *seáne* [*sée-unne*, sour-like], sour: *seane wenom*, sour (unripe) grape, Is. 18, 5. Cf. *siogke*, hard, difficult.

south, *sowanáyeu*, *sóanaiyeu*, southward, to or at the south, but (*sowwainiù*) according to R. Williams, 'the Southwest', where 'the Gods chiefly dwell'. *sowanohke*, the south country.

southeast wind, *nanóckquttin*, R. W.

south wind, *sowansh*, *sowanshin*, there is a south wind, the south wind blows (*sowwanishew*, the southwest wind; *touwúttin*, the south wind, R. W.).

sow, *ohketeau*, he sows or plants. See plant.

span, *ómskinausu*. See measures of length.

sparrow. *mameesashques* is used for 'swallow' and 'sparrow'; *maméshashquish*, Ps. 102, 7 (*mamessashquas*, Mass. Ps.).

speak, *kuttœ*, he speaks, he utters speech; vbl. n. *kuttœonk*, *kuttœwonk*, speech (a word, C.; the Word, ὁ λόγος); with *k'* progressive *ketœkau*, he talks, goes on speaking; *ketœkash* (*kuttókash*, R. W.), speak thou (*noh wunne keketœ̆kau*, he speaks well or is fair-spoken; *nukketetœkom*, I speak, C.). *annœnau*, *annœwau*, *unnœwau*, he speaks to (as a superior to an inferior), he tells or commands (him); *unnók*, speak ye to (them); *noh anont*, he who speaks to or commands; *ánón*, when I speak to (him) (*nut-annœnuk*, he commands me; *unnœwónat*, to say, C.). See say; think. *kenœnau*, he speaks to (him), he talks with (him); *kenœnœk*, speak ye to (them); *kenœs*, speak thou to (them); suffix *kuk-kenœnsh*, I talk with you, I speak to you (as a superior to an inferior); n. agent. *kenœnuaen-in*, a counselor.

spear, *qunuhtug*, pl. +*quash* [*qunniuhtugk*, long stick]; *anneganuhtuk*, a fish spear, Job 41, 7 (Del. *notameshícan*, Hkw.].

species. See kind (n.).

speckled, *mômóne*, 'freckled', Lev. 13, 39; *mômonesu*, (he or an. obj. is) speckled (*mômónesein*, Gen. 30, 33); suppos. part. pl. *neg mômónesitcheg*, they which are speckled. See spot.

speech, *kuttœwonk*, speech, utterance; vbl. n. from *kuttœ*, he speaks; *keketœkauonk*, continued speech, talk; vbl. n. from *keketœkau*, he goes on speaking; *hettœwonk*, *unnontœwaonk*, speech, language. See language.

spider, *mamunapit*, *mamunappeht*.

spill, *quoüshau*, *quoäshau*, it is spilled, Luke 5, 37; Mark 2, 22; *ne quouhteamuk*, that which is spilled, 2 Sam. 14, 14.

spin, *tuppenohteau*, *tatuppenohteau*, (he) spins, twists. See string; twist.

spirit, *nashāuonk*, breath, the spirit of man (*πνεῦμα*, spiritus). Apparently a verbal from *nashāue*, it is between, medium; because intermediate to the material and immaterial or to animate and inanimate existence, a 'tertium quid'?. See soul.

Spirit of God, *wun-nashauanitœmoh God*, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nashauanit*, Matt. 4, 1 (cf. *mattanit*, the devil, ibid.).

spit, *suhkou*, he spits (*eskauousinneat*, to spit, to be spiteful, C.; *nutteeskōuous*, I spit; *nissuke*, I am spiteful, C.); *sœkq*, *sohq*, spittle.

spoil (n., booty), *sequttahhamóonk* [vbl. n. from *sequttahham*, he leaves (it) behind].

spoil (v.). See hurt; rob.

spontaneously, *nehenwonche*, of himself, of itself, sua sponte.

spoon, *wuttattamwaitch*, pl. +*uash* (but *nœtattamwaetch*, my cup, C.) From *wuttattamwaehheau*, -*weheau* [caus. from *wuttattam*], it makes him drink, enables him to drink (?). *kunàm*, pl. +*mâuog*, R. W.; *kunnâm*, *quonnam*, and *kuhpohhonk*, spoon or ladle, C.

spot, *chohkag*, *choqq*, a small bit, a trifle, a spot, a jot: *wompi chohkag*, a white spot; freq. *chohchohkag* (suppos. inan., when it is spotted or has many spots), that which is spotted; an. *chohkesu*, *chohchohkesu*, (he is) spotted; suppos. *chohchohkesit*, when he is spotted; pl. *neg chohchohkesitcheg*, the spotted (animals). *mômœechohkesu*, (he is) spotted; *neg mômœechohkesitcheg*, they (animals) which are spotted [*mœi-chohkesu*, having dark or black spots ?]. See speckled.

spread about, *penáekinnu*, it spreads about (as a vine), Ezek. 17, 6. From *panneau*, it goes astray.

spread out, *sepagenum*, *sepakinnum*, he spreads (it) out; suppos. inan. part. *sepagkemœuk*, spread out; inan. subj. *sepagemœ*, *sepakemœ*, it is spread out, it spreads itself; v. i. an. *sepakéog*, they spread themselves. See sail (n.).

spring (a season). See seasons.

spring (of water), *tohkekom*, a spring, a fountain, pl. +*muash*; *tohkekommupog*, springs of water, running water, Num. 19, 17; Josh. 15, 19.

spring up (as a plant), *sonkin*, *sonkun*, it springs up: *teanuk sonkenash*, (these) spring up quickly, Matt. 13, 5; suppos. part. *sonkuk*: *kutche sonkuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *sonkenwahteau*, he makes it spring up. *sonkehteau*, it springs forth, puts out (as a bud from a plant).

sprinkle. See scatter.

square, *yaue nái* (four-cornered), square. See angle; corner.

squash, "*askútasquash*, their vine-apple, which the English from them call squashes", R. W. "*Isquoutersquashes* is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *squonter squashes*", Josselyn, N. E. Rar. 57 Eliot gives *askœtasq*, pl. *askœtasquash*, cucumbers. Num. 11, 5; *monaskœtasquash*, melons; *quonœasq*, a gourd, etc. Cotton derives this *asq* from *aske*, raw: *mœnosketămuk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *éskitamek 8aʻsa8é*, pl. *éskitameghir*, 'melon d'eau, i. e. qu'on ne fait pas cuire' (*skíé*, crud). See raw. It was probably a general name for the Cucurbitaceæ or melon-like plants, derived either from *aske*, raw, i. e. which may be eaten uncooked, or from the kindred word *askeht*, *oskeht*, that which is green. Cf. *wame ashkashquosh*, 'all the green grass', Rev. 8, 7. *askútasq* (pl. *askútasquash*) is perhaps compounded from *askœk*, snake, and *asq*, snake-like plant; perhaps from *askeht-asq*, green melon-like plant. The English adopted the plural *asquash* as a singular and formed a new plural *squashes*.

squeteague (Labrus squeteague Mitch.) is supposed to be an Indian name of a species of fish common on the coast of New England, but I have not found it in any early writer. The same species is in some places known as *checout* or *chèquit*.

squint-eyed, *pânikquâ*, C. [*panne-nuh-quaeu*, he looks astray or wrong].

squirrel, *anéqus*, a little colored squirrel; pl. *anéqussuck*, R. W.; the chipmunk or striped squirrel, Sciurus striatus [*anogkesu*, he is painted]. *miʻk8̆é*, écureuil; *anik8̆sess*, suisse, Rasles. "The Suisse

squirrel—continued.
squirrels are little animals resembling rats. The epithet of Suisse is bestow'd upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cap."—Lahontan i, 235–236 (ed. 1703). *mishámneke*, R. W.; *mishānnek*, pl. + *wog*, C.; *m'ushánneege* and *shenneague*, a squirrel, Stiles [*mishe-anéqus*, great squirrel].

staff, *anwohhou* (*wut-ánho*, R. W.), a walking staff (cf. *anwohsin*, he rests). *qunnuhtug*, an upright staff, stick, or pole [*qunni-tugk*, long stick].

stagger, *chanisshau*, he staggers, as a drunken man, C.; vbl. n. *chachanĭsshaonk* and *chanehchashauonk*, staggering or reeling, ibid. *kehkepshau*, *quehquehchikau*, he staggers.

stand, *neepau*, he stands, he rises up (erect); *nunneepoh*, I stand; *nēpaush*, stand thou ('up' Judg. 8, 20); *nēpaitch*, let him stand; suppos. *noh nēpauit*, he who stands (*nunnepꝏ*, I stand, C.; *yó néepoush*, stay or stand here, R. W.); inan. subj. *neepaumꝏ*, *neepómꝏ*, it stands; *nish neepómꝏash*, these things stand; inan. caus. *nepadtau*, *nepattau*, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i. e. it is made to stand up): *matta pish nepadtauꝏash*, they (inan.) shall not stand up, Is. 27, 9; hence *nepattuhquonk*, a post, a stake.

kompau, he stands erect, as a man stands. This verb, related to *omp*, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware '*ap* or *ape*, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence *lenape*, man', Corresp. 411. *sampꝏkompau* [*sampwe*, straight, upright], he stands upright. *quenikompau*, *quesikompau*, he stands upon (it): *pish kukquesikompáu qussuk*, thou shalt stand upon a rock, Ex. 33, 21. *ohpikkompau wussectash*, he stands upon his feet, Dan. 7, 4; cf. *ohpantu*, he walks or treads upon, Job 9, 8. *chequnikompau*, he stands still, Josh. 10, 13. *ogquekompauog*, they stand like or in the manner of, Job 38, 14. *punikompauog*, *-pôog* (they stand in a row), a row of men or animals; cf. *pumóhtaash* (they are in a row), a row of inan. objects. *nauwakompau*, *nawósikómpau* [*nauwaeu*, *nauwósu*, he bends or stoops], he stands bent or stooping. *waeenikompattauog*, they stood round about (it); *weinnekompattauog*, Gen. 37, 7 [*waeenu*, it is round about, around]. *quinnuppekompau* [*quinnuppu*, he turns about], he stands turned about; hence 'he is converted', and *quinnuppekompauaen*, 'a convert'.

quenohteau, it stands (is supported) on; suppos. inan. *quenohtag*, a foundation.

star, *anogqs* (*anóckqus*, pl. *anócksuck*, R. W.; *anōgqs*, C.); pl. *anogqsog*; *mishánogqus* (*mishánnock*, R. W.), the morning star [*mishe-anoqs*].

starve, *paskánontam*, he suffers extreme hunger, he starves: *noh nahen nuppœe paskánontam*, he is like to die with hunger, Jer. 38, 9; vbl. n. *paskánontamꝏonk*, starvation, extreme hunger.

stay, *appu*, he stays or remains. See sit. *togkogku*, *togkogqshau*, it is stayed, is stopped: *enninneaonk togkogqshau*, the plague was stayed, Num. 16, 48, 50, =*togkogqushomꝏ*, Num. 25, 8.

steal, *kommꝏto*, *kummꝏto*, he steals; suppos. part. pass. *kommꝏtomuk*, (that which is) stolen; neg. imperat. *kommꝏtuhkon*, thou shalt not steal (*nukkummꝏt*, I steal, C.; *wèpe cukkúmmꝏt*, you have stole, R. W.); vbl. n. *kommꝏtowonk*, stealing, theft; n. agent. *kommꝏtowaen-in*, a thief.

steel, *menuhkequog*, *missehchuog*. See iron.

sterile, *méhcheu*, *mehchéyeu*, (it is) sterile, barren, empty. See empty.

stick (n.). See rod; wood.

stick (v.), *pissogqushcau*, *pissogqshcau*, it cleaveth, sticketh, it is adhesive or sticky; adj. *pissagquane*, miry, sticky. *mosogque*, it adheres, sticks close; *mosogquohteau*, it adheres to (it), sticks close to (it); inan. pl. *mosogquohtaash*, they stick together, adhere (*nummósogque-*

stick (v.)—continued.

tam, I cleave to or stick to, C.); from *mussunum*, he touches (it).

still (adj.), *chequnappu*, he is still, he remains quiet. See silent. *chequnussu*, he is still (in action), he does or acts quietly. *ahtotapagodtut* (?), 'beside the still waters', Ps. 23, 2, =*manumushae nippeit*, Mass. Ps.

still (adv.). See yet.

sting, vbl. n. *chohkœwaonk*, a stinging [*chogq*, a spot, a very small thing, and *kô*, sharp ?] (*chohkūhhœ*, a sting, C.).

stir, *momontunnum*, *ma-*, he stirs, moves, causes motion in (it): *momontunnum nippeash*, he troubled the waters, John 5, 4; *mamontonuk wussissittœnash*, when he moved his lips, Prov. 16, 30. *mamonchu*, he stirs, he moves; *mamonchemœ*, it stirs. *ontahteau*, *ontohteau*, it stirs, it is moved from its place. *wogkaunnau*, he stirs up, incites, sets in motion (him); *wogkounnum*, he stirs (it) up, sets (it) in motion; inan. subj. *otan wogkouwemœ*, the city was moved (excited), Acts 21, 28; *nippe wogkouémœuk*, when the water is troubled, stirred, John 5, 7; vbl. n. *wogkoueonk*, stir, commotion. See move.

stockings, *caukóanash*, R. W.; Peq. *caugowuntch*, a stocking, Stiles. See leggings.

stomach, *muppœchĭnau*, C. See bosom.

stone, *qussuk*, a rock, pl. *qussukquanash* (*qussúck*, a stone, R. W.; *qussuk*, rock, C.). *hassun*, a stone, pl. +*ash*; dimin. *hassunemes* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussukquanéhtu*, among the rocks; *qussukquaneutunk* (*quissukquannūtonk*, C.), a wall (Del. *mechek achsinink*, at the big rock, Hkw.; *qussúcqun*, it is heavy, R. W.). *hassunnegk*, a cave; *hassunneutunk*, a stone wall. *ompsk*, *ompsq*, in compound words, an upright rock, a stone (not found separately in Eliot's Bible; but *missitche ompsqut*, 'a great rock', occurs in Samp. Quinnup., p. 156): *kenompsq*, a sharp stone [*keneh-ompsk*]; *wanashquompsk*, the top of a rock [*wanashque-ompsk*]; *togwonkanompsk*, a mill stone, etc. *chepiskq*, *chippipsk*, in compound words, a rock [a detached, separate (*chippi*) rock ?]; *woskechepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *ut chippipsqut*, 'on the rocks' (on a rock), Acts 27, 29 (*machípscat*, a stony path, R. W., =*maychippiskqut*?). *pumipsk*, *pumupsq*, pl. *pumipsquash*, a rock, rocks; *kenugke pumipsquehtu*, among the rocks, Job 28, 10; pl. *pumupsquehtuash* (?), 1 K. 19, 11.

stoop, *sukoshkodtaeu*, *sukoshkodtassun onatuh qunnonou*, 'he stooped down, he couched as a lion', Gen. 49, 9; *wishquossun*, he couched (as a lion), Num. 24, 9. See bend one's self; bow down.

storm, *mishehtashin* (it storms), a storm of wind, a tempest (*mishitâshin*, there is a storm, a storm, R. W.; *mishetāshin*, winds, C.): *waabin mishshehtash*, there arose a tempestuous wind, Acts 27, 14; suppos. *mishehtashinit*, when it storms: *wutche mishe tahshinit*, from the storm, Is. 25, 4 [*mishe-tahshin*, it is greatly lifted up, there is a great uplifting]. *nashquttin* (it destroys, it rages with violence), a violent and destructive tempest (*nashqittin*, *uhquŏhquat*, a northerly storm or a tempest, C.); suppos. *nashquit*; cf. *nashquttag*, fire; *squtta*, R. W.

story, *unnehtongquat*, a story; pl. +*ash*, C.

straight, *sampwi*. See right.

strange, *penœwe*, different, unlike, foreign; *penœwohkomuk*, a strange place. See different; foreign.

stranger, *penœwohteau*, he is strange or a stranger, he is different, unlike; contract. *penœwoht*, *penuwot*, a stranger (*penœwohtea*, C.); pl. *penœwohteáog*, strangers, 'the heathen', Ezek. 36, 3, 4 (*nippenowàntawem*, I am of another language; *penowàntowawhettûock*, they are of a divers language, R. W.).

strawberry, *wuttahminneoh*, C.; pl., *wuttáhimneash*, R. W.

street, *taumaog*, *tauœmaog*; *en tauœmáogquehtu*, into the streets.

strength. See strong.

stretch out, *summagunum*, *samogkinnum* (*summâgkinum*, C.), he stretches

stretch out—continued.

out (his hand, a staff, etc.); suppos. *summagunuk wunnutcheg*, when he stretched out his hand; *ne samogkinumuk*, that which is stretched out; *summagohteau*, it stretches out or is stretched out, extended (*summogquissinnūnnat*, to lie along, C., i. e. to stretch one's self; *nussummogqussin*, I lie along, ibid.) [*soh-magun*, he offers or presents it forth]. *seseken* (?), he stretches himself. *sesepáeu*, he stretches himself, lies at full length; suppos. part. pl. *neg sesepauécheg*, they who stretch themselves, Amos 6, 7 [from *sepe*, *sese-appu*, extended, at length]. See spread out.

strife, *penuánittuonk*, contention, strife; vbl. n. recipr. from *penuanumau*, he has a difference with (him). See contention.

strike, *togku*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *togkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *togkunk*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *togwonk*, *togguhwhonk* [=*togkuonk*], a mortar for pounding corn, lit. a striking. *togkomau*, he strikes (him); *nuttogkom*, I strike, El. and C.; suppos. part. *noh togkomont*, he who strikes; intrans. *noh togkomit*, he who strikes or smites (with a rod, etc.), Is. 30, 31; freq. *tattagkomau*, he strikes (him) repeatedly, he beats (him); suffix *wuttattagkomóuh*, they beat him (*nuttattâgkom*, I beat, C.); vbl. n. act. *togkomꝏwaonk*, a blow; pass. *togkomitteaonk*, a blow received. *togkodtam*, he strikes (it); suppos. part. *noh togkodtog*, he who strikes; freq. *noh tohtogkodtog*, he who strikes often, who beats; suppos. inan. *togkodteg*, that which strikes, when it strikes, a sword; vbl. n. *togkodtuonk*, a blow, a stroke; *tattogkodtuonk*, a beating (*tattagkodtuongash*, stripes, Ind. Laws). *tatteohtinat menutcheg*, to strike with the hand; *pish tádteadt*, he will smite with (it), Is. 3, 17. See shake.

string, *pemunneoht*, *pemunneat*, a cord, a string (*peminneaht ome*, a fishing line; *peămenyaht*, a cable, C.); pl. *+ash*, *onash*. *tuttuppun*, *tatuppin*, a (spun or twisted) thread: *msquî tuttuppin*, a scarlet thread, Josh. 2, 21; adj. *tuttuppunáe*, twined or spun.

strip, *poskinau*, he strips (him), uncovers (him). See naked. *mukkꝏkinau*, he strips, plunders, robs (him). See rob.

strive, *mekonau*, he strives, contends, quarrels with (him) (*nut-chekeayeuitteam*, I strive, C.); recipr. from *chekeheau*, he uses force. See fight; quarrel.

strive after, *ahchu*, he strives, exerts himself, is diligent: *ahchue*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahchue tapaekon*, 'labor not to comfort me', Is. 22, 4. See hunt.

strong, *menuhki*, *menuhkeu* (*munnuhke*, Exp. Mayhew), it is strong, firm, hard; an. *menuhkesu* (*minikésu*, R. W.), he is strong; n. agent. *menuhkesuen-in*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *menuhkesuonk*, animate strength, might (dimin. *minioquésu*, weak, R. W., i. e. a little strong).

strong drink, *onkuppe*, *onkup*; *menuhke wuttattamóonk*.

stronghold. See fort.

stuff, *cheetham-ŭnat*, to stuff, C.; cf. *chetimau*, he compels (him).

stumble, *togkusittassun*, he stumbles (*nuttogkissitāssin*, I stumble, C.); *togkussittassunéhettit*, when they stumble [*togku-'seetash*, he strikes with his feet? Cf. *togkishkom*, he kicks at].

stump, *wehquannunkq*, the stump of (a tree); cf. *wehque*, as far as; *wehqshik*, the end of.

sturgeon, *kaúposh*, pl. *—aúog*, R. W.; *kôpposh* and *kaskŏhat*, C.; Abn. *kabassé*, pl. *-sak*, Rasles.

substitute, *nompateau*, he substitutes (it), puts it in the place of something else. From *nompe*, again, instead of.

succotash, *msíckquatash*, R. W. (who translates it 'boiled corn whole'. Its etymology, however, proves that the Indian *m'síckquatash*, like the modern, was made from shelled corn or corn separated from the cob: *m'sukquttahhash*, the beaten-to-pieces (corn), inan. pl. from *sukquttahham*, he beats it to pieces or beats it small).

such, so.

[NOTE.—Definition not completed. See *anꝏ́hque; áunag; naj; nan; neane; nemehkuh; ne naj; nuttiniin; onk; unnag; unnaiinneat; wuttiniin; yeu unne.*]

suck, *nꝏnontam*, he sucks (it), he takes by sucking, he sucks up (*mukkoies nꝏnóntam*, a child sucks, C.; *nꝏninneat*, to suck, ibid.); an. *nꝏnau*, he sucks; pass. she is sucked, she suckles or nurses at the breast); *pish kenꝏn sogkodtunk*, thou shalt suck the milk; part. *nꝏnonutche*, one who sucks, a sucking child; pass. suffix *wunnꝏnuh*, she suckled him, gave him suck, 1 Sam. 1, 23; suppos. *nꝏnuk*, when he sucks or is suckled, a suckling; adj. *nꝏnukáe*, sucking (*nonánnis, nꝏ̀nsu*, a sucking child; *munnúnnug* [*m'nꝏnuk*], milk; *wunnunnóganash*, breasts, R. W.; Narr. *nunnese* [*nꝏnau-ussu*], a baby, Stiles; Peq. *núzaus*, 'sucklings of men and beast', ibid.).

suddenly, *teanuk*. See immediately. *tiadchu, tiadche*, unexpectedly [*mattaadchue*, not sought for].

suffer, *nutchequnehtam wuttanchpunnaonk*, I suffer affliction, C.; *nutchequinēēhtam*, I suffer, ibid. *unkquamowau, unkquanumau*, he suffers pain; *nutongquomom*, I suffer pain, I am in pain. See pain.

suffice, sufficient. See enough.

summer, *nepun, sequan*. See seasons.

sun, *nēpáuz*, (1) the sun, (2) a month; pl. *+saog* (*nippaûus, nippawus, npaûus*, R. W.) [*nēpau*, he rises up?]. *Kēsuckquand*, the sun as a god, R. W. [*kesukánit*, the god of day]. *munnánnock*, a name of the sun and moon, R. W. Peq. *meeün*, sun; *weyhan*, moon, Stiles. See day.

sunrise, *nepáuz pashpishau*, the sun rises (*páshisha*, it is sunrise, R. W.); suppos. *pashpishont, paspishont* (when he rises), sunrising: *waj pashpishont onk yeu pajeh wayont*, from sunrise to sunset, Ps. 50, 1 (*upposhpishaonk nepaz*, sunrising, C.). From *peshau*, freq. *paspeshau*, he bursts forth, he blooms; *pishpeshauau*, it blossoms, Is. 27, 6; 35, 1.

sunset, *wayont* [= *wáónit*, when he goes out of the way or is lost, suppos. from *wóonu, wauonu*]; *wayau*, it is sunset (*wayaàwi*, the sun is set, R. W.; *ꝏwayaonk nepaz*, sunsetting, C.); *ash waaongkup*, before it was sunset, Judg. 14, 18.

sunset—continued.

sup, *nummuhquaeu*, he sups (it) up (*nummoohquōnat*, to sup up pottage, etc., C.).

superior. See chief; more.

supplicate, *wehquetumau*, he asks (him) for (it). See ask. *nanopassumau, nanumpassumau*, he entreats, supplicates (him); *nunnanumpassum Wutꝏshimau*, 'I will pray to the Father', John 14, 16; suffix *wunnanopassumóuh*, they entreated him (*kennannámpassumush*, I pray or entreat you, C.). *cowaúnkamish* and *cuckquénamish*, I pray your favor, my service to you, R. W.

suppose, *unnantam*, he wills, thinks, supposes. See think.

surface, *woskéche*, on the top, on the surface, on the face of (*waskéche*, R. W.): *ut woskeche ohkeit*, on the face of the earth; suppos. *wosket, weskit: noh wesket ohtag*, that which was uppermost, Gen. 40, 17; *wosketohkeit*, on the face of the earth. From *wuske*, new, at beginning; cf. *wuskesuk*, face. See outside; without.

surround, *waéenu*, (it is) round about, it surrounds; *waénuhkauwaog*, they encamp round about (them), Ps. 34, 7; *weenuhkom*, he encamps around (it), besieges, surrounds it.

swallow (n., a bird), *mamésashques*, a swallow, a sparrow; *papaskhas*, swallow, Ps. 84, 3, elsewhere partridge (*mamessashquas*, sparrow; *wapunnukquas*, swallow, Mass. Ps.). See sparrow.

swallow (v.), *qusseáshkꝏ, quosseashkou, qushashkꝏ*, he swallows; *kukquosseashkunnwꝏ*, you swallow; *misseashkꝏ, misheashkꝏ*, he swallows it up, swallows (it) completely or entirely; suppos. inan. *ne maseashqut*, that which is swallowed.

swan, *wequash* (*wéquash*, pl. *+aûog*, and *wómpatuck*, pl. *+quaog*, R. W.; *wompŏhtuk*, a goose, C.). From *wequai*, light, bright: *wequassus, wequai-ooas*, bright creature.

sweat, *kussittanamwe*, 'in the sweat of the face', Gen. 3, 19; *uk-kissittom*, his sweat, Luke, 22, 44; *kussitteau*, it is hot (*kissittashōnat*, to sweat; *nukkissittāshōm*, I sweat, C.). *pesuppaûog*, they

sweat—continued.
are sweating, R. W., i. e. they are taking a sweat in the *pésuponck*, 'hot house' for vapor baths.

sweep, *chekham*, he sweeps (it); an. act. *chekhausu*, *chekhôsu*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chekhikunk* (when it sweeps), a broom.

sweet, *wēkon*, *weekon*, (it is) sweet; pl. *wekonash*.

swell, *mogquén*, *mogqueen*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *mogki*, it is relatively great; *mogquenúꝏ*, it became a boil, Ex. 9, 10 (an. *mocquêsui*, he is swelled: *wàme wuhòck mockquêsui*, all his body is swelled; *nummòckquese*, I have a swelling, R. W.; *nummōkques*, I swell, C.). *pꝏtôemꝏ*, it swells. See boil; heel.

swift, *kenupshau*, intens. *kakenupshau*, he makes great haste, goes very swiftly; adj. inan. *kenŭpsháe*, *'konupshae*, swift; suppos. part. *noh kenupshont*, *kakenupshont*, one who goes swiftly; pl. *neg kakenupshoncheg*, the swift (*muckquétu*, swift; *kummúmmuckquete*, you are swift, R. W.). See hasten.

swim, *neg woh ꝏsꝏwecheg*, they who can swim, Acts 27, 43. *pâmꝏsꝏeau*, *pâmôsꝏweau*, *pumôs-*, *pamwôsꝏ-*, etc., he swims (*nup-pumosꝏ̆weem*, I swim; *sun woh kup-pumôsꝏ̆wemwꝏ*, can you swim? C.). Lit. he swims in the sea (*pummoh*)?

sword, *togkodteg*. See strike.

T

tail, *wussúkqun*, (his or its) tail, El. and R. W. [*asuhkau*, it follows after].

take, *nemunum*, he takes (it); *nemunush*, take it; *nemunitch*, let him take it (*sun kenemúnumŭn-as?* did you take it? C.); suppos. *nemunuk*, when or if he takes. *attamunum*, *attumunnum*, he takes (it), i. e. he receives (opposed to *anninnum*, he gives, presents, bestows, and *nemunum*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahquompi ne ahhut attumunumuk*, a time for receiving, 2 K. 5, 26. *amàunum*, he takes (it) away; an. *amaunumau*, he takes (it) away from (him); *amàunsh*, take it away, El. and R. W.; *nutamaunumun*, I take it away [*amài*, it goes away]. *anuun*, *wutanmun*, he takes hold and holds an an. obj.: *wuttammun wusseetash*, she held him by the feet, 2 K. 4, 27; suppos. *noh anumwoh anunout wehtauogut*, he who takes a dog by the ears, Prov. 26, 17; mutual *anninnittuog*, they take hold of one another. *tohqunum*, he takes hold of violently, seizes, catches. See catch. *nꝏkinum*, he takes (it) down [*nꝏkeu*, it goes down]. *kodtinum*, he takes (it) off or out: *kodtinnum unmokis*, he drew off his shoe, Ruth 4, 8. See draw out.

talebearer, *kehkomwaēn-in*, n. agent. from *kekomau*, he talks of, he slanders.

talk, *ketꝏkau*, he talks, he goes on speaking; freq. *keketꝏkau* (*noh wunne keketꝏ̆kau*, he speaks well or is fair-spoken, C.; *kekuttokâunta*, let us speak together, R. W.); n. agent. *kehketꝏhkaen-in*, a talker; vbl. n. *keketꝏkaonk*, *kehketꝏhkaonk*, talk, much speaking; pl. *ongash*, 'babblings', 1 Tim. 6, 20. See speak.

tall, *qunnunkqussu*, (he is) tall (*qunnaúqussu*, R. W.); suppos. *noh qunnunkqussit*, one who is tall (pl. *qunnauqussitchik*, the tall, R. W.).

talons. See claws.

taste (n.), *spuhquodt*, the taste or flavor of anything; suppos. *âshpukquok*, *spuhquok*, when it tastes of anything (*teàqua aspùckquat?* what does it taste of? R. W.).

taste (v.), *qutchehtam*, *qutchtam*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutchehtamon petukqunneg*, if I taste bread; *quadjtog*, *quajtog*, if or when he tastes (it); vbl. n. *kutchehtamꝏonk*, tasting, taste, C. See try.

tautog, *taut*, pl. *tautaúog*, 'sheepsheads', R.W. (Peq. *tautauge*, black fish, Stiles); the name of a fish the plural of which

tautog—continued.
has been retained for the singular and has given a name to the species Labrus tautoga Mitchell (Labrus americanus Bloch). Dr J. V. C. Smith says "*tautog* is a Mohegan word meaning black"! (Fishes of Mass. 255).

teach, *kuhkꝏtam,* he shows (it), makes it known; an. *kuhkꝏtamau,* he makes (it) known to (him) (caus. inan. *kuhkꝏtumwehteau,* he teaches, C.; *nukkuhkꝏtumwehteam,* I teach, ibid.); n. agent. *kuhkꝏtomwehteâen,* a teacher; vbl. n. *kuhkꝏtomwehteaonk,* teaching, instruction. See inform; show.

tear (n., lacrymal secretion), *mussippegwash, mussuppequash* (pl.); *wussippequash,* his tears [*m'sipuk,* that which flows or drops down (?)]. See water.

tear (v.), *nēhnēkinum, nenēkunum* he tears (it) (*nunnegunum,* I tear, C.); *nehneksheau,* it is torn; as n. a rent; with *'k* progressive *nehnekikkom,* he tears (it) in pieces, i. e. goes on tearing it; v. i. an. subj. *nehnekikôsu,* he tears to pieces (as a wild beast; etc.), and pass. it is torn in pieces; suppos. *ne nehnegikausik,* that which is torn (*nenehkissôsu,* cutting, cut, C.); an. suffix *wunnehnekukkauoh,* he tears him in pieces. *sohqshadtau, sókshadtau, sohkwushadtau,* he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sohqshadtunk,* when he tears; v. i. an. *sohquhkausu, sꝏkuhkausu,* he tears, pass. it is torn (*sokshau,* it is torn, 1 K. 13, 5); suppos. *ne sꝏhquhkausik,* that which is torn in pieces (by wild beasts). Lev. 17, 15; 22, 8; v. t. an. *sohqshanau, sꝏkshanau,* he tears (him); an. progr. *sohquhkauau, sꝏquhkauau,* he goes on tearing (him). The root is *sukquieu, sohquiyeu,* it is in small pieces. See fine. *tannogkinnum,* he tears (a garment, a skin, cloth, etc.) (*tanócki, tanóchsha,* it is torn or rent, R. W.; *kum-mahche-tannakunamous,* I have torn it off for you, ibid.); *tannogsheau, tannogkusheau,* it is torn (by violence or by mischance).

teats (ubera), *sogkodtungash.* See milk.

tell. See command; inform; news; speak.

tempest. See storm.

temples, *wuttahtukquosh,* his temples.

tempt. See try.

ten, *piuk, piog;* adj. *piukque, piogque,* the tenth; *pioggut nompe,* ten times, i. e. to the tenth repetition; *piogque chippag,* a tenth part; pl. an. *piukqussuog,* inan. *piukqussuash, piukquttash* (*piŭck,* pl. *piucksúog, píuckquatash,* R. W.; Peq. *piugg,* Stiles; L. I. *payac, paunk,* Wood). See chief.

tender. See weak.

tent, *uppôhquôs, obohquos, abohquos,* a covering, an awning, a tent: *abohquos sokanon,* 'a covert from rain', Is. 4, 6. *wetu,* a dwelling, a house. See house.

terrible, *unkqueneunkqussu, onkqueneunkqus,* (he is) terrible, an object of terror [*unkqueneunkque,* grievous, cruel, severe, from *unkque,* sore, sorrowful].

testes, *wunnussuog.* From *neesuog,* a pair (?).

testimony, *wauwaonk,* witnessing, bearing witness. From *wauwau,* he testifies.

than, *onk: missi onk,* greater than.

thank, *tabuttantam,* he is thankful, he gives thanks; an. *tabuttantamauau,* he gives thanks to (him), thanks (him) (*kuttabotômish,* I thank you, C.; *taûbotneanawáyean,* I thank you, R.W.); vbl. n. *tabuttantamóonk,* thanksgiving, thankfulness. From *tápi, taupu,* sufficient, and *-antam,* verb of mental condition: he is satisfied in mind.

that, *ne,* that (thing); *noh,* that (man); pl. inan. *nish,* these; with reference to place or time, *na: naut, na ut,* thereupon, on that; *na wutche,* hence, from that time; *ne wutche,* because, therefore, from that (thing); *ne naj,* 'even so', let that be so; *ne teag,* that thing, anything.

thaw, *míchokat,* a thaw (*míchokatch,* when it thaws, R. W.).

then, *neit* [*ne-ut* or *ne* with form of suppositive, upon that, when that].

thence, *nꝏche, na ꝏch* (proceeding from that), thenceforth, therefrom. See begin.

there, *na,* at that place, at that time (*nekŭs,* there, C.?); adv. of place, *naüt,* therein, thereon, thereat, El. Gr. 21. See that.

therefore, *newutche, ne wutche,* from that.

they, *neg, nag* (*nahoh, nagoh,* El. Gr. 7; *nag, nahog,* or *nagumau,* C.), they who; *nagoh,* them who, them.

thick, *kuppi,* (it is) thick, close, dense (*cuppì-machaug,* thick wood, a swamp, R. W.); *kuppahtu,* in or among that which is thick or close, 'in thickets', 'in covert'; *kuppohquodt* (*kúppaquat,* R. W.), thick or cloudy weather; *kuppogki* (*kohpoghi,* C.; *koppócki,* R. W.), thick, dense. See close.

thicket, *kuppohkomuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppahtu,* 'in thickets'.

thief, *kommꝏtowaen, -in,* n. agent. from *kommꝏto,* he steals. See steal.

thigh, *mehquau, meehquau; neehquau,* my thigh; cf. *mobpu,* the hip. *apòme,* pl. *apòmash,* the thigh, thighs, R. W.

thin, *saupae, sabáe,* thin, not hard or dense, in a liquid or semiliquid state, soft. See soft. *wossabpe, wosappe* (*wussâppi,* C.; *wassáppi,* R. W.), thin; *wossappehteau* (inan. caus.), he makes it thin; pass. it is made thin.

thing, *teâg; ne teâg . . . matta teâg, matteag,* something . . . nothing (*teàqua,* what thing, R. W.); pl. *teâguash, teauguash,* 'money', movable property. *teaguas,* a matter or thing not material or tangible; pl. *teaguassinish,* things, matters, res; with redupl. *wame teanteaguassinish,* all matters, all things, Gen. 24, 1 [*teag* and *ussu,* a thing related to or dependent on animate action].

think, *anántam, unántam,* he thinks, purposes, wills, supposes, has in mind; *nuttenantam,* I think; *nuttenantamun,* I think it, I will it; *ne anantamup,* that which I did think; *matta ne anantam nen, qut ken ne anantaman* (suppos.). 'not as I will, but as thou wilt', Matt. 26, 39; *ne anontog,* what he may think or may will, 'according to his will', John 5, 21. In form this word is a frequentative or intensive from an earlier form, *ántam,* which is not found in Eliot. Roger Williams has *n'tunnántam* or *neántam,* I think (Chip. *inendam,* he thinks, Bar., q. v.). This primary verb, which may be translated 'he is minded' or 'he has in mind', is used in composition of all verbs which express mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as *ussu* denotes physical activity. The animate active form of *anántam* or *unántam* would be *anánau,* he wills (him), nearly corresponding with *anónau, unnunau,* he commands (him); and a corresponding relationship appears to exist between *ussu,* he acts, *ussen,* he does it, and *wussin,* he says. *missantam, mussantam* [*missi-antam*], he thinks much or habitually, he is minded or disposed (*missântam,* he aims at, C.).

third. See three.

thirst, *kohketꝏn, kuhkuttꝏn,* he is thirsty; *nukkohkuttꝏn,* I thirst (*niccàwkatone,* I am thirsty, R. W.; *nukkóhkŭttꝏn,* C.); suppos. *kohkuttꝏg,* when he thirsts; *noh kohkuttꝏg,* one who thirsts; pl. *neg kohkuttꝏgig,* they who thirst, the thirsty; vbl. n. *kohkuttꝏnꝏonk, kônkuttꝏnꝏonk,* thirst. From *kóhnkan, kunkan,* (it is) dry, and *tꝏn,* mouth.

thirty, *nishwinchag* (*shwíncheck,* R. W.; *nishwinnechak,* pl. *-suog,* C.; Peq. *neezunchaug naubut piaugg* (twenty-ten) and *swunchaug,* Stiles); an. pl. *+kodtog;* inan. pl. *+kodtash.*

this, *yeu,* this (thing); an. *yeuoh,* this (man); pl. inan. *yeush,* an. *yeug* (*yò,* R. W.): *yeu nepauz,* this month; *yeu kesukok,* this day, to-day; *yeu unne, yeu in* (*yeuunni,* C.), thus, in this manner; *yeu waj,* for this cause; *yeu* or *yeuyeu,* at this time, now; *yeu,* at this place, here; *yeu nogque* (toward this), hither (*yò wéque,* thus far; *yòwa,* thus; *yò nowékin,* I dwell here; *yò wuche,* from hence, R. W.). Cf. *ne,* that.

thistle, *kógkôunogohquohhou.* Cf. *kónukkehtahwhau,* he pricks or pierces.

thither, *yean, yaén* [*yâ en,* to yonder]: *yeu nogque in kah yâ in,* hither and thither; *monchish yeu wutch, yaaush,* go hence [go] to yonder place, Matt. 17, 20. See yonder.

thorn, *kóus,* a thorn, briar, bramble; *asinnekóus, assunnekóus* [*hassune-kóus,* stony (very hard) briar], a thorn, thorn bush. Cf. *m'ukqs,* an awl; *m'uhkos,* a nail; *kóuhquodt,* an arrow.

thoroughly, *panuppe*, *papanuppe*, wholly, thoroughly. See through. *pakodche*, *papogkodche* (*paucótche*, *paugcótche*, R. W.), completely, to the full, entirely, thoroughly. *papaquaum*, utterly, thoroughly, completely.

thou, *ken* (*kèen*); (inseparable) *k'*; *kuhhog*, thyself; *kuttinue*, thou thyself, tu ipse, such as thou (see kind, n.); *kuttaihe*, it is thine, it belongs to thee.

thousand, *muttannung*, *muttannunk*; pl. an. *muttannonganog-kodtog*, *-kussuog*. inan. *-kodtash*, *-kussuash*: *nequt muttanong muttanonganogkussuog*, a thousand thousand (men) (*nquitte mittànnug*, R. W.; Peq. *pinggshepauzue*, ten hundred, Stiles). For *muttáanœog*, a very great number, very many. See multitude.

thread, *tuttuppun*. See string.

threaten, *quogwohtóou*, *quogquohtóou*, he threatens; suppos. *noh quogquohtóadt*, he who threatens (*nuk-quogquohtōwam*, I threaten; *quogquohtoadt*, 'if he make threatening speeches', Ind. Laws); vbl. n. *quogquohtomuáonk*, a threat.

three, *nishwe*, *nishweu* (*nish*, El. Gr.; *nísh*, pl. an. *shùog*, inan. *shwínash*, R. W.; *nish*, *nishwe*, three; *nishwe*, third, C.; Peq. *shwéch*, Stiles; Del. *nacha*, Zeisb.); pl. an. *nishuog*, inan. *nishwinash*, *shwinash*; *nishwunnuœg*, *nashwenuœg*, *nashwunnuœk*, the third (when it is third, suppos. inan.); *nashœut*, *nasheuœt*, *nishwudt*, the third (when he is third, suppos. an.).

thresh, *pogguhham*, *pogoham*, he threshes (corn or grain), he beats (it) out (*pockhómmin*, to thresh or beat out corn, R. W.) [=*pohquetahham*, he breaks it in pieces ?].

threshing-floor, *tanuppogguhhamœonk* (?).

throat, *mukquttunk*, *m'quttunk* (*qúttuck*, R. W.); *ukquttunk*, his throat [from *quttaeu*, it sinks down]. *munnaonk*, *nasháonk*, a throat, C.(?).

through, *pannuppu*, *panuppe*, (it is) through, throughout: *panuppu wame*, (he) is through all, Eph. 4, 6; *pannuppu wame muttaohkut*, throughout all the world, Rom. 1, 8. *pannupshau*, *pannupwushau*, he goes through or throughout; *pannupwúshaog otanash*, they went through the cities (*pannupshōnat kehtoh koh ohke*, to compass sea and land, C.).

throw, *paketam*, he throws away; *nuppâketam*, I throw away; *ahque pahketash*, don't throw, C. See cast away.

thrust through, *papashpehtawhau* . . *ut wuttahhut*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.

thumb, *kehtequánutch*, *kehtœquánitch*, pl. -*eash* [*kehtè-uhquae-nutch*, great finger].

thunder, *padtohquohhan* (it thunders) (*padtōhquōhhan*, thunder; *pattohquohānni*, it thunders, C.; Etch. *paitakeak*; Muh. *pautquauhan*; L. I. *patuyuahamoc*, Wood; Del. *peelhácquon*, it thunders, Hkw.; Abn. *pédañg hiag8*, il tonne, Rasles): *mishe padahquohhan*, great thunder, 1 Sam. 7, 10. *neimpâuog*, thunder; *neimpáug peskhómwock*, thunderbolts are shot, R. W.; *nimbau*, thunder, C.; *nimpanickhikanuh*, 'the place of thunder clefts', Exp. Mayhew.

thus, *yeu unne* (*yeu unni*, C.), in this manner. See this.

thy. See thou.

tide, *tomógkon*, *tommogkon*, (there is) a flood (*tamóccon*, flood tide; *taumacoks*, upon the flood tide; *keesaqúshin*, high water, i. e. it has reached its full height, is full grown (*kesukun*); *nanashowe tamóccon*, half flood, R.W.; Abn. *tamágan*, elle monte, Rasles). *skàt* and *maūchetan*, ebb tide; *mittâeskat*, a low ebb, R. W. (Abn. *8si*^*kkat*, it falls, Rasles; *kísekat*, low tide).

tie, *kishpinnum*, he ties (it); v. i. act. *kishpissu*, he ties, is tying, and pass. it is tied. See bind; fasten.

time, *ahquompi*, (it is) time, period, season: *wutch uttœchéeu kah ahquompi*, 'for a season and a time', Dan. 7, 12; pl. -*yeuash* (*kesŭkkâttae ahquompi*, daytime, C.; *oggosohquompi* [=*ogguhse ahquompi*], a little time, C. 252); suppos. *aquompak*, when it is time, at the time when; *ne aquompak*, at that time. See long time ago.

tire, *sauŭnum*, he is tired, weary, faint: *matta sauunumœ*, he is not wearied (*nissówanis*, *nissowànish kaûmen*, *nsowwashkâwmen*, I am weary, R. W.; *pog-*

tire—continued.
kodche nussouŭnum, I am very weary, C.); suppos. *noh sauunuk*, he who is weary; an. *sauunumau*, he tires (him); caus. *sauunnumwahhuau*, he causes (him) to be weary, makes (him) tired.

to, after verbs of motion, is expressed by the directive and locative suffix *'t* (*-ut*, *-ai*, *-it*) when the object is inanimate, and by *-oh*, *-uh* when it is animate, though *-ut* sometimes takes the place of *-oh*. *en* is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *annœs en Joppa*, send to Joppa, Acts 10, 5. *yean* (*yâ en*, to yonder), to, as far as: *wutch . . . yean*, from . . . to.

toad, *tinnogkohteas*, C.; Abn. *maskeké;* cf. Chip. *omakiki*, a toad; *omamakisi*, 'he has the smallpox', Bar. See frog.

tobacco, *wuttamâuog*, R. W.; *wuttammásim*, give me tobacco; *wuttámmagon*, a pipe, ibid.; Peq. *wuttummunc*, a pipe, Stiles; *wuttoohpoœmweonish*, tobacco, C. (cf. *wuttœhuppau*, he draws water); Abn. *8d'aman;* Micmac. *tomahouee* and *tomakan*, a pipe. See pipe.

toe, *pahchaseet* (cf. *pohchanutcheg*, finger); *kehtequaseet*, the great toe.

together, *moeu*, *moae*, *mĭyae*, *móe* (*maywe*, C.), lit. there is a gathering or assembling. See assemble; gather.

tomorrow, *saup* (*saûop*, R. W.; *a saw upp*, Wood). See morrow.

tongue, *mēnan*, El. and C.; pl. *+ash;* *wēnan*, his tongue (*wéenat*, R. W.; Del. *wilano*, Hkw.; Miami *wehlaneh*; Sauk *nenraneweh*, Keating).

too, too much, *wussaume* (*wussômme*, C.), very greatly, extremely, too: *wussaume nóohk*, 'if the way be too long', if the place be too far off, Deut. 14, 24; *wussaume peasin*, it is too small (*wussaume kusópita*, too hot; *cosaume sokenúmmis*, you have poured out too much, R. W.).

tooth, *meepit*, El. and C.; *neepit*, my tooth (Peq. *néebut*, Stiles); *weepit*, his tooth (*wépit*, R. W.); pl. *+teash*. From *uppœ*, he eats; mutual inan. *uppitteash*, they eat together. See eat.

toothache, *pummaumpiteùnck*, 'which is the onely paine will force their stout hearts to cry', R. W.; Del. *n'nipitíne*, I have the toothache, Hkw.

top, *wanashque*, on the top; vbl. n. *wanashquonk*, the top or summit: *wanashque wutanwohhou*, on the top of his staff; *wanashquodtinnu wadchuut*, (when) upon the top of the mountain, Ezek. 6,13; *wanachikomuk* [*wanashque-komuk*], the chimney. Lit. at the end of; see end. *woskeche*, on the surface of: *woskechepiskq*, on the top of a rock, Ezek. 24, 7; see surface. *kodtuhkôe* [*kodtuhkoeu*], in a high place, on the summit of (a mountain or hill): *ut kodtuhkôe wadchuut*, on the top of the mountain; suppos. *kodtuhkôag*, *koduhkóag*, *kodohkóag*, (when it is at) the top, a high place; see high place. *kuhkuhquag*, *kohkuhquag* [suppos. inan. from *kuhkuhqueu*, he goes up], the top or summit, also, a heap.

torment, *onkapunanau*, he torments (him); *ahque onkapunaneh*, do not torment me, Luke 18, 28; pass. *onkapunanóog*, they were tortured, Heb. 11, 35; vbl. n act. *onkapunnáonk*, tormenting, torment inflicted; pass. *onkapunanittuonk*, being tormented, torment endured. *âwakompanau*, he suffers torment, is tormented; act. he torments (him); vbl. n. *auwakompanáonk*, torment; v. i. act. *âwakompannasu*, he inflicts torture, torments.

torn. See tear.

tortoise, *tœnuppasog*, Lev. 11, 29. See turtle.

torture. See torment.

totem. This word is a corruption from *wutohtae*, *wutohtu*. See *wut-*.

touch, *mussinum*, *musunum*, *mussunum* (*missinum*, C.), he touches (it); *nummussinum*, I touch; *ahque mussinumœk*, do not touch (it), touch ye (it) not; suppos. *noh masunuk*, he who touches (it); an. *mussunau*, he touches (him); suppos. *noh masunont*, he who touches (him) (vbl. n. *missinumœ̆onk*, touch, C.).

tow, *hashabp* (*asháppog*, R. W.). See flax.

toward, *nogque: ne nogque*, 'toward that way', El. Gr. 21; *yeu nogque*, hither; *nuttinuhquain nogque*, I looked toward

toward—continued.
(it). From *nuhquaeu*, he looks or turns his face to. See look.

towel, *chiskhenitchohhou*. From *chiskham*, *jiskham*, he wipes, and *nutch*, hand.

town, *otan*, pl. *otanash* (*otàn*, R. W.; *otanick*, to the town, ibid.; Del. *oténink*, to the town, Hkw.); dimin. *otanemes*, a small town, a village.

trade, *kodtauwompasu*, *kodtauompasu*, he sells, barters, trades. See sell. *anaqushau*, he trades; *anaqusháhettich*, let them trade (*anaqushénto*, let us trade; *anaqushaúog* (they trade), traders; *mouanaqushaũog*, chapmen, R. W.); cf. *anaquesu*, it is joined, he makes a joint. *nuttommattimun*, we bargain; *num-mahttommattimun*, we have bargained, C.; cf. *nuttottōwam*, I buy, ibid.; *adtóau*, he buys of (him), El.

trap (n.), *appeh*, *ahpeh*, *appehhan*, a snare, a trap (*apèhana*, traps; *wuskapéhana*, new traps; *eataúbana*, old traps, R. W.); pl. *appehhanog*, *appeheonog*. From *pahheau*, *up-paheau*, he waits for (him); suppos. *noh pahhit*, he who waits for; *nuppaih*, I wait for (him). *sunnúckhig*, a falling trap for wolves, R. W. 143.

trap (v.), *puttahham*, he is taken in a snare, he goes into a snare or trap [*petau*, he puts in, he is put in, and *-ꝏm*, he goes (verb of motion)]; *puttahhamwog*, they are ensnared or caught, Job 34, 30; an. *puttahwhau*, he traps (him), ensnares (him), and pass. he is entrapped; *puttahwwhoog*, they are caught in snares, are entrapped; *noh puttuhkuk*, he who is ensnared, trapped; vbl. n. *puttahhamꝏonk*, entrapping, catching in a trap.

travail. See bear children.

travel. See walk.

tray, *wunnonk*, a dish, 'platter' (*wunnàug*, tray; pl. *-ánash*, R. W.); *wunnonganit*, in the dish. Cf. *wónogq*, a hole; *ớwonogku*, he digs a hole (hollows out?).

treachery. See betray.

tread on, *taskuhkom*, freq. *tattaskuhkom*, he treads on (it); suppos. *taskuhkog*, *tattashkukog*, when he treads on (it); an. *taskuhkauau*, he treads on (him) (*noh wuttahtăskuhkaūuh*, he treads on him, C.). *ohpantu*, he treads on, sets his feet on (it), walks on (it).

tread on—continued.

treasure, *nompakou*, a precious thing, a treasure, a 'jewel'; pl. *+unash*.

tree, *mehtug*, *mehtugq*, *matug* (*mìntúck*, R. W.; *mehtuk*, C.; Peq. *a'tucksh*, Stiles; Del. *hittuck*, Hkw.); pl. *mehtugquash*, *matugquash;* dimin. *mehtugques*, *mehtugquemes*, a small tree (*muhtꝏkoomes*, a stick, C.); pl. *mehtugkꝏmesash*, twigs, 'rods', Gen. 30, 37. The radical is *'h'tug* or *'h'tuk* (the initial *m'* being the indefinite particle), as is apparent in the compounds, where 'tree' or 'wood' is expressed by *-uhtug*, and sometimes (terminally) by *-unk* or *-uhnk: missꝏunk*, *mussꝏunk*, a dry tree, Ezek. 17, 24; 20, 47 [*mussꝏ*, it is dried] (Abn. *mesak8 abási*, arbre sec, Rasles); *askunkq*, *ashkuhnk*, a green tree [*askq*, *ashkosh*, green] (Abn. *aresksak8*, Rasles); *agwonk*, under a tree, 1 Sam. 31, 13 [*agwe*, below]; and *ut kishkunk*, under [*kishke*, beside, near to?] a tree, Gen. 18, 4, 8. See ash tree; oak tree; pine tree; poplar tree; sassafras tree; walnut tree; willow tree.

tremble, *nunnukkushau*, *nunnukshau*, he trembles (*nunnukkĭshom*, I tremble, C.); suppos. *noh nanukshont*, he who trembles; vbl. n. *nunnuksháonk*, trembling. From *nunnukkunum*, he shakes (it), with *'sh* of derogation.

tribe, *chippanꝏonk*, *chippanꝏwonk*. From *chippanau*, he separates or divides (them); vbl. n. *chippanꝏonk*, a dividing, division, or separation. *chippissuog* (they separate themselves, they are separated), a people, a tribe.

tribute, *ompwunnau*, he pays tribute to, he is tributary to (him); suffix *wutompwunuh*, he paid him tribute, he 'gave him presents', 2 K. 17, 3; vbl. n. *ompwunnáonk* and *ompehteáonk*, *ompweteaonk* (*ompehteaonk*, C.), tribute; n. agent. *ompweteaen*, *ompeteaen -in*, a tributary, a payer of tribute; *móunumóonk*, *mounumꝏonk* (vbl. n. from *mónnum*, he gathers), a gathering or collecting custom, toll, or tribute, 1 K. 9, 21; Matt. 17, 25. *púmpom*, 'a tribute skin . . . carried to the sachem or prince,' R. W. See offer.

trifle, *chogq.* See spot.

trouble, *wuttamantam,* he is troubled, disturbed, he has care or trouble; *nootamantam,* I am troubled (*nétop, notammâuntam,* 'friend, I am busy', R. W.); caus. an. *wuttamehheau,* he troubles, disturbs (him), he gives him trouble, makes him trouble (*nootamehhŭwam,* I hinder, C.; *kotammish,* I hinder you; *cotamme, cotammúme,* you trouble me, R. W.); caus. inan. *wuttamehteau,* he troubles (it), makes (it) trouble or disturbance; *wutamehpunaonk,* trouble.

trout, *mishqūskou,* C.

true, truth, *wunnomwau,* he speaks truth; *noonomwam,* I speak truth, 1 Tim. 2, 7; suppos. *wunnomwáeeyan,* if I speak truth (*wunnaumwáyean,* if he say true; *wunnáumwash,* speak thou the truth; *wunnâumwaw ewò,* he speaks true, R. W.); vbl. n. *wunnomwâyeuonk,* a truth; *wunnamuhkutéyeuuk,* truthfulness (when it is true); adv. *wunnamuhqut,* truly, verily; *wunnamuhqutteyeuoo,* (it) is true; pl. *-yeuash,* (they) are true; vbl. n. *wunnamuhqutteyeuonk,* truth (abstract).

trust, *pâbahtantam, paubuhtantam,* he trusts, he trusts in (it); *uppabahtantamun,* he trusts in it (*papahtantamŭnat,* to trust, C.); an. *pabahtanumau,* he trusts in (him).

try, *qutchehtam,* he tries, he tastes (it); caus. an. *qutchehheau,* he makes trial of (him), he tempts or proves him; caus. inan. *qutchehteau,* he makes trial of (it), he proves it; vbl. n. *qutchehteaonk* (*qutchehĕteoonk,* pl. *-ongash,* trials or attempts, C.). See prove. *kodussu,* he tries, makes an attempt.

tumult, *wogkoueonk,* tumult, stir, commotion. See stir.

turkey, *néyhom,* pl. *neyhommâuog,* R. W.; N. E. *nahenan,* L. I., *nahiam,* Wood; Abn. *nahame;* Del. *tshikenum.*

turn aside or **about,** *quinnuppu,* he turns: *meshehtash . . . quinnuppu,* the wind turns about, changes its direction, Eccl. 1, 6 (*nukquinŭppem,* I turn, C.); suppos. *noh quinnupit,* he who turns; *quinnupeit,* when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnuppenum,* he turns (it); suppos.

turn aside or **about**—continued.

noh quimuppinuk wuhtauog, he who turns away his ear, Prov. 28, 9; an. *quinnuppunau,* he turns (him), makes him turn; vbl. n. *quinnuppeonk,* turning.

turn back, *qushkeu,* he turns back. See return.

turn one's self about, *quinnuppekompau,* he turns about, lit. he stands turned about. See stand.

turn upside down, *wunnumuhkinum,* he turns (it) upside down; *oonumuhkinum-un,* he turns it upside down, he overturns it.

turtle, Abn. *t8rebé,* Rasles (cf. *toonuppasog,* tortoise, Lev. 11, 29); *amikenak8,* 'son écaille'; cf. Chip. *mik e nok, me ke nok,* turtle, tortoise.

twenty, *neesneéchag, nesnechag,* pl. an. *+kodtog,* inan. *+kodtash* (*neesnééchick,* R. W.; Peq. *neezunchage* or *piugg naubut piugg* (ten plus ten), Stiles; Del. *nischinakhki;* Abn. *nisineski*).

twice, *neesit* (when there are two): *pasukqut asuh neesit,* once or twice; *neesoowudt neesit nompe,* when it was doubled twice, Gen. 41, 32; *neese tahshe,* suppos. *neesit tahshin,* twice as much.

twins, *tagwosu weechau,* 'twins were in her womb', she bore twins, Gen. 38, 27; *togquonsuoog,* there were twins, Gen. 25, 24 (*togquos, ogquos,* a twin, pl. *+suog,* C.; *tackquíuwock,* twins, R. W.)

twist, *tuppinôhteau,* freq. *tuttuppennohteau,* he spins or twists, caus. inan. from *tattuppunau, tatuppineau,* it is twisted (turned or rolled around); *tuttuppun, tatuppin* (spun, twisted), a twisted thread or string; sometimes *tuttuppunoahtog,* that which is twisted or made to twist. From *tatuppe,* equal, alike; *tatuppehteau,* he makes it equal, equalizes it, Ps. 33, 15. Cf. *tatuppequanum,* he rolls (it).

twisted (tortuous), *pepemsque* (*pemisquâi,* crooked or winding, R. W.). See crooked.

two, *neese, nees,* pl. an. *neesuog,* inan. *neesinash* (*neèsse, neèse, nees,* pl. an. *neéswock,* inan. *neenash,* R. W.; Peq. *naéz, neese,* Stiles). See twice.

U

unable, *nꝏnum*, *nꝏnanum*, I am unable, I can not, and he is unable, he can not; *nꝏnonumumun*, we are not able (*nonâ-num*, *noónshem*, I can not, R.W.; *nꝏnat*, to be wanting or defective, C.). Cf. *nꝏchumwi*, weak; *mattanum*, he is unworthy, Mark 1, 7. *ûnheau*, he could not, Judg. 1, 19. *matta tapenum*, he is not able, he can not; *matta tapenumꝏ*, it can not, it is unable; from *tâpi*, *taupi*, enough, sufficient; *tapenum*, he suffices for, can.

unbind, *ompeneau*, he unbinds (him). See loose.

uncle, *wussisses*, *wussusses*, his uncle (*ꝏshesin*, an uncle, C.; *wússese*, R. W.); *nꝏsusses*, my uncle; *ummittamwussoh ꝏshesoh*, the wife of his uncle (Muh. *nsase*, (my) uncle by the father's side; *nuchehque*, (my) uncle by the mother's side, Edw.).

unclean, *nishkeneunkque*, suppos. *nishkeneunkquodt*, when it is unclean; an. *nishkeneunkqussu*, (he is) unclean; vbl. n. *nishkeneunkqussuonk*, (the doing of) uncleanness; caus. inan. *nishketeau*, he makes (it) unclean, defiles it.

uncover, *wohshinum*, he uncovers (opens). *poskinum*, he lays bare.

under, *agwu*, *agwe*, it is below, underneath. See below.

understand, *wahteou*, he understands. See know.

undesignedly, *pehchen* ('unawares', Num. 35, 11; Gal. 2, 4).

unexpectedly, *tiadchu*. See suddenly.

unless, *kuttumma* (*kittūmma*, C.; *kottume*, *kuttumma*, C. Mather).

until, *pajeh; yeu pajeh*, until now; *nô pajeh*, *toh pajeh* (*nô pajeh*, *nâpaj*, C.), until that, until.

unto (as far as), *wehque* (*yò wéque*, thus far, R. W.) [*wôhkóeu*, at the end of]. See end.

up. See go; lift up; spring up.

upper, *kuhkukque*, above, upper. See ascend; go.

upper part, *woskeche*. See surface; top.

upright, *sampwe*. See erect; right; stand.

upward, *paamu*, upward, more than (in time): *wutch . . . kah paamu*, from (one month old) and upward, Num. 26, 2, 4. See above; go.

urge, *chetimuau*, he urges; *chetimuōnat*, to urge, C. See compel.

urinate, suppos. *noh ságketog*, *noh sagkeet*, he who urinates. Cf. *sokinnum*, he pours out.

urine, *ninyeu*, *nunneyeu; wunnunneyeu*, their urine, Is. 36, 12.

use, *auwohteau*, *auwahteau*, he uses (it), makes use of (it) (*nuttauohteam*, I use, C.): *auwohteaog muttinnohkou*, they use the right hand; *auwahteaog yeu siogkꝏwaonk*, they use this proverb, Ezek. 18, 2; suppos. *noh auwohteadt*, he who uses; vbl. n. pl. *auwohteaongash*, weapons, John 18, 3 (utensils?). *auwohkon*, it is used, habitually made use of (*auwohkōnat*, *ompattamŭnat*, to wear clothes out, C.). *nohtônum*, *nehtônum*, he makes habitual use of, knows how to use, is skilled in the use of; suppos. *noh nohtonuk*, he who uses; pl. *neg nohtonukeg*, they who handle or are accustomed to the use of (spears, shields, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5.

uselessly, *tahnꝏche*, in vain, causelessly [*matta-nꝏche*?].

usually, *yoyatche*, always (usually, C., and *wameyeue*, usually, ibid.).

utterly, *papaquanne*. See thoroughly.

V

vainly, *tahnœche.*

valiant, *kenompāe*, valiant, valiantly; *kenompāonk*, valor; *kenompânunkqŭssŭonk*, boldness, C. Cf. *kenomp*, a captain, John 18, 12; *keénomp* and *múckquomp*, a captain or valiant man, R. W. See captain. *menuhkesu*, *menuhke ussu*, he does valiantly (he is strong, powerful, in action); *menuhkesuen*, a "mighty man of valor', 2 Chr. 32, 21. *wuttœnantamoonk*, 'valor', Man. Pom. 86.

valley, *œnóuhkói*, *œnôuohkoi*, *mœnôkôiyeu* (*oonouwohkōai*, pl. +*yeuash*, C.): *en œnouhkóiyeue*, into the valley, into the low country [*œnói-ohke*, deep or low land].

value, *wunœham*, he values, fixes the value of (it); *œnœhamun*, he values it; an. *wunœhau*, he values him, estimates his value (for ransom); vbl. n. *wunœhamœonk*, a valuing, valuation, estimated value. See ransom.

vanish, *mohtupohteau*, *mohtuppaeu*, it vanishes, passes away. See consume; fade; pass away.

vapor, *owwán*, mist, vapor. *nishkenon*, collect. *nishkenunk*, mist, fog, fine rain. *pukkuttaemes* [dimin. from *pukkut*, smoke], vapor, mist.

vast. See great.

veil, *onkquequohhou*, *-hœ*, a veil (*onkqueekhœ*, a hat, C.); vbl. n. caus. from *onkwhau*, he covers (him), he is covered: *onquequohhou*, 'he covered his face' (with it), Is. 6, 2. *puttogquequohhou*, vbl. n. caus. from *puttagwhau*, *puttogguhwau*, he hides or covers over. *yânequohhœ*, vbl. n. caus. from *yânunau*, he shuts up, makes close.

venereal disease (?), *mamaskishaûi*, he hath the pox; *mamaskishaûmitch*, the last pox, R. W.

venison, *weyaus* (flesh, meat), venison (*ncáttiteam weeyoùs*, I long for venison, R. W.). See flesh.

very, *ahche*, very much, exceedingly; *muttae*, *mœcheke*, much, very much; *vussaume*, too much, too, very (*nanpeh*, very; *nanpeh peawag*, least, very small; *ahche* and *pehtuh*, very, C.).

vessel, *wiskq*, *wisq*, *wishq* (*weaskq*, C.), a dish, pot, or vessel: *wishquie pummee*, a pot of oil; *nukkonishquadt*; 'in old bottles' (when the vessel is old). Cf. *ohkuk*, earthen pot, kettle; *quánœask* [*qunniwiskq*, long vessel], bottle. *wiskq* or *weaskq* was the name for any dish or vessel made from a gourd or other of the Cucurbitaceæ, *asq*, *asquash*. See gourd; squash.

vessel (boat). See boat; shallop; ship.

vex, *mœsqueheau*, *mœsqheau*, he vexes him. Caus. an. from *musquanumau*, he is angry with (him) (?). See provoke.

victory, *sohkauau*, he prevails over (him), he obtains the victory; v. i. an. *sohkôsu*, he conquers, he has the victory; suppos. *noh sohkausit*, he who is victorious; vbl. n. *sohkôhsuonk*, *sohkausuonk*, victory. See prevail over.

view, *kuhkinneam*, *kóhkinnum*, he observes, notices, marks (it); *kuhkinneasu*, he marks it (*nukkeehkĕneam*, I view; *kuhkinassinneat*, to take a view, C.) See mark. *wussaumpatámmin*, to view or look about; *wussaumpatámooonck*, a prospect, R. W.

village, *otanemes*, small town; dimin. from *otán*.

vine, *wenomis*, *wēnomwussipog*, *wenomesippog*; pl. +*uash* or *quash* (*wenomin*, *wenom*, a grape; pl. *wenominneash*).

violence, *woskehuwaonk* (vbl. n. act., doing hurt); *woskehittuonk* (vbl. n. pass., receiving hurt). See hurt. *chekeenehtuonk* (vbl. n. pass.), suffering force; *chekeheau*, he uses force or violence (to). See compel; force; rob.

violently, *chĕkee* (*chekewāe*, forcibly, C.): *chekee usseonk*, an act of violence.

virgin, *penomp*, pl. +*aog* (*keegsquaw*, *kéhtuckquaw*, R. W. Edwards gives Muh. *penumpausoo*, pl. +*uk*, a boy, boys. Peq. *quausses*, a virgin girl, Stiles, for *squasese*, *squauhses*, a girl (?), dimin. of *squa*).

vision, *monomansuonk*, a vision. Cf. *moneam*, *monunaum*, he looks upon, beholds (it).

voice, *wadtauatonkqussuonk wuttauatonkqussuonk* (the making a sound), a voice, noise, sound; *ꝏwadtauatonkqussuonk*, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *mishontꝏwau*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *mishontꝏwáe*, with a loud voice, loud-sounding [*mishontꝏ*, there is a loud noise]. *peantꝏwau*, he makes a small noise, has a low voice; *manunne peantꝏwomꝏ*, there was a still, small voice, 1 K. 19, 12 (*tanne . . . ontowáonk*, a hoarse voice, C).

vomit, *menadtam* (*menattam*, C.), he vomits (*n'munnádtommin*, I vomit, R. W.); vbl. n. *menadtamꝏonk*, vomiting.

voyage, *pumohhamꝏonk*, Acts 27, 10; vbl. n. from *pummohham*, he goes by sea.

W

wade, *touóhpeu*, he walks into the water; suppos. *tauohpit*, when he walked into the water (*toeékekétuck*, let us wade; *wut-toeékemin*, to wade, R. W.).

wagon, *tatuppequanumuk* [suppos. part. inan. from *tatuppequanum*, he rolls (it): when it is rolled], a wagon, 'chariot'.

wait for, *pahheau*, he waits for (him); *nuppaih*, I wait for (him); suppos. *noh pahhit*, he who waits for; inan. *pahtau-un*, he waits for it: *wussepe pahtauun*, he waits long, 'has long patience', James 5, 7; *pahto*, he waits for (it), ibid.; v. i. an. act. *pahtussu*, he waits, is waiting; suppos. *noh pahtsit*, he who waits (*pahtsꝏog*, they wait; *pahtsū wunnenchhuŏnat*, ready to do good; *nuppahtis monchenat*, I am ready to go, C.); vbl. n. *pahtsuonk*, waiting, forbearance, Rom. 2, 4.

wake, *tꝏkeu*, he wakes; *nuttꝏkep*, I did wake; *tꝏkish*, wake thou (*tókish*, R. W.); an. *tꝏkinau*, he wakes (him); suffix *nuttꝏkinuk*, he wakes me; *tꝏhkinꝏk*, wake ye (him) (*tókinish*, wake him, R. W.); with *'sh* of sudden or violent activity, *tꝏkshau*, he wakes suddenly.

walk, *pomushau*, *paumushau*, (1) he walks, (2) he goes a journey, he travels, (3) with inan. subj. *pomsheau*, *pomshau*, it passes, goes by; freq. *popomushau*, *papaum̃shau*, he walks much, continues to walk, travels (*nuppumwŭsham*, I walk; *nꝏwékontam púmmishem*, I have a mind to travel; *cuttinneapúmmishem?* will you pass by?; *aspumméwi*, he is not gone by; *aspumméwock*, they are not gone by, R. W.); suppos. *noh pomushadt*, *pamwushadt*, he who walks; inan. subj. *kesukod paumushomômꝏ*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *pomushaonk* (walking), a journey; n. agent. *pomushaen*, a walker, a traveler; pl. *+uog*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *pamémꝏ*, it passed (away), Ps. 18, 12; *ash pamꝏadt*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ash yeu pumappeóg*, 'if ye will still abide here', Jer. 42, 10; *ut pametshik squontamut*, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; *ash páme* (and *ashpummeu*) *kesukok*, while day lasts, while it is yet day, 2 Sam. 3, 35; *pummu*, he shoots; *pummunau*, he flies; *pámompageu*, he creeps; *pamontam*, *pomantam*, he lives; *nish pumohtaash*, *neg pumikkompaog*, they are in a row; *pummeeche mayut*, in a cross way, Obad. 14; *pummeneutunk*, a wall; *pummukaonk*, a dance, etc. See sea (*pummoh*).

wall. See fence.

walnut tree, *wussoquat*, R. W. (*wusswaquatómineug*, walnuts; "of these they make an excellent oil . . . for their anointing of their heads", ibid.; *wussꝏhquattomis* and *-ómĭnash*, C.; Peq. *wishquuts*, walnut tree, Stiles). Cf. *susseqeu*, he anoints.

wampum, wompam, 'which signifies white' (R. W.), from *wompi*, was the collective name of the white beads or *peag* used as currency, as *suckauhock* [*sucki-hogk*, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the

wampum, wompam—continued. English by the name *wampum* or *wampumpeage*. *wompam*, the white beads 'which they make of the stem . . . or stock of the periwinkle [Pyrula carica or P. canaliculata Say] which they call *meteaûhock* when all the shell is broken off', R. W. 128: *wauômpeg* or *wauompésichick-mesim*, give me white (money), ibid. "A kind of beads . . . which they call *wampam-peak* . . . of two sorts . . . white and . . . of a violet colour", Morton, N. E. Canaan. Abn. *8añbañbi*, pl. *-biak*, white beads; *segañbi,-biak*, black beads; *8añbigan, -nak*, 'canon de porcelaine', Rasles. The primitive *ompeag* or *ompēk*, 'that which pays tribute', may be traced in Eliot's translation in such compounds as *nemompáai* [*nēmunum-ompai*], 'he hath taken a bag of money', Prov. 7, 20; *osœwunnompacheg*, 'money changers', Matt. 21, 12, etc. *suckauhock* (*mowhackus*, Wood), 'their black [money], *sácki* signifying black', R. W.; *suckaúhock*, *nausakésachick*, 'the black money'; *suckauanaûsuck*, the black shells; *suckauaskéesaquash* [*sucki-wuskesukquash*], 'the black eyes or that part of the shellfish called *poquaûhock* (or *hens*) [*quahaug*, round clam, Venus mercenaria], broken out near the eyes, of which they make the black [or rather dark-colored, purple, 'black inclining to blue'] money', ibid. *nquittómpeg*, 'one fathom of their stringed money'; *nees-aumpaugatuck*, two fathoms, etc.; *enomphómmin*, 'to thread or string', 'thread or string these'; *natouwómpitea*, 'a coiner or minter' (a maker of wampum); *natouwómpitees*, 'make money or coin', R.W. See scatter.

wander, *nanwiyeu*, he wanders, goes astray (*noh nanwūsshau*, he wanders, C.), i. e. he goes at large (cf. *nanwe*, general, any, common), he loses himself. *wauónu*, *wáónu*, *wóonu*, he goes astray; *neg wauonitcheg*, they who go astray (*wâwónchick*, wandering, C.; *wawonnŭog*, they wander, ibid.). Cf. *waeenu*, round about.

want, *quenauat* or *nœnat*, 'to be wanting or defective'; *quenauadte*, necessarily (suppos., when it is wanting), C.; *quenauet*, 'impers. verb, it is necessary', Exp. Mayhew. An. *pasuk quenauwussu*, one (man) is lacking; *wanne quenauwussuh pasuk*, not one (man) is lacking, Num. 31, 49; *quenauwehik*, *quenaihhukquoh*, *quenahuk*, *quenauwáhik*, he lacks, is in need or want of (it): *wanne quenauwáhikœ*, he had no lack, 2 Cor. 8, 15; *pasuk kukquenauhik*, one thing thou lackest, Mark 10, 21; Luke 18, 22; *kukquenahikumwœ*, ye lack (it), Phil. 4, 10 (*nukquenauwĕhhik*, I want, C.; *matta nickquéhick*, I want it not, R. W.); suppos. *quenauhikquit*, if he lack (it); *quenahukquehettit*, when they were in want of, when they lacked (it), John 2, 3; vbl. n. *quenauwehikœonk*, *quenáhikœonk*, a lacking, wanting, lack of (cf. *matta teag nukquentamœmun*, we missed nothing, 1 Sam. 25, 15; *mo teag quentamœ*, nothing was missed, 1 Sam. 25, 21; *quenœwau*, he denies (him); *quenœwantam*, he denies (it); *quenowáuog*, they complain, R.W.; *táwhitch quenawáyean?* why complain you? ibid.). Freq. *quequenauanumau*, he is in great want, need, or difficulty: *quequenauanumóog*, 'they were in a strait', 'were distressed', 1 Sam. 13, 6; vbl. n. *quequanauánumóonk*, difficulty, 'distress', Neh. 2, 17.

war, *ayeuuhteáu*, *ayeuwutteau*, he makes war, engages in war, fights; *pish kutayeuwehteam*, thou shalt make war; *ayeuhteáhuash*, make thou war, Prov. 20, 18 (*jûhetteke*, fight ye; *jûhettíttea*, let us fight, R. W.); n. agent. *ayeuteaen-in*, one who makes war, a fighter, a 'man of war', Josh. 17, 1; vbl. n. *ayeuteaonk*, *ayeuwuttúonk*, warring, fighting, war. See fight. *ayeuuhkonau*, he wars against, makes war on (him); mut. *ayeuuhkonittuog* (they are mutually opposed), they make war on each other; suppos. *neg ayeuqueagig*, they who are opposed, adversaries. See opposite. *ayeuteaontœwaonk* [noise of war, *ayeuuhteáe-ontœwaonk*], an alarm of war, Jer. 4, 19 (*wawwhaûtowawánawat*, "'tis an alarm', R. W.).

warm. See hot.

wash, *kutchissittau*, he washes (it); *kutchissittaush kusseetash*, wash thy feet;

wash—continued.
vbl. n. *kutchissittóonk*, washing (of inan. obj.); an. *kutchissumau* (*-mœ*), he washes (himself or another person); *nuk-kutchissum*, I wash myself (*nukkitisum*, I wash, C.); *kutchissumwush* (*kittissŭmwish*, C.), wash thyself; vbl. n. *kutchissumóonk*, washing (of an. obj.).

waste. See barren; empty; fade.

watch, *askuhhum*, he watches or waits for (it); *askuhhumwog*, they watch or wait for (it); v. i. *askuhwehteau*, *askuhwheteau*, he watches, waits; *askuhwheteagk*, watch ye; *nutaskwéteam*, I watch, Ps. 102, 7; n. agent. *askuhwheteaen-in*, a watchman; vbl. n. *askuhwhetaonk*, watching, a watch; adj. and adv. *askuhwheteae komuk*, watch tower. Caus. from *askun*, it is not yet. See raw.

water, *nippe*, *nuppe;* pl. *nippeash* (*nip*, R. W.; *nupp*, *nupph*, Stiles; *mannippêno?* have you no water? R. W.; Muh. *nbey*, Edw.; Chip. *nebbi*, Edw.; *neebi*, Sch.; *nipi*, Keating; Abn. *nebi*); *matta nippeno*, *wanne nuppeno*, there is no water; *yeu nippe*, 'here is water', Acts 8, 36; *nuppe wutch nippekontu*, 'water from [among the] water', Gen. 1, 6; dimin. *nippisse*, *nips* (*nipéwese*, R. W.; *nippis*, Mass. Ps.), a small quantity or body of water, a pond or small lake: *nuppisse nippe*, 'water of the pool', Is. 22, 11; pl. *nuppesash*, ponds; double dimin. *nippeemes*, *nippemes*, a little water (as for drinking). The radical is *'pe* or *'pŭ*, to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohegan), *nbey*. This root is identical with or related to *appu*, he sits, stays, remains, and distinguishes water at rest, standing water, or placed water, *n'pe*, suppos. *n'pog* (see *pog*, below), from *sokenon* (water when poured), rain; *kussitchuwan* (water when proceeding onward), a stream; *tohkekom* (when it comes forth continuously), a spring; *tuk* (when it beats about or is disturbed), a wave or rough-watered river, etc. Suppos. *pog* (*n'pog*), water when at rest, standing water, and in some compounds not distinguishable in signification from the absolute (indicative) *n'pe* (the prefixed *n'* is discarded in all compounds): *kehtahhannuppog*, the waters of the sea, Ex. 14, 21; *mishippag*, much water, John 3, 23; *tohkekomeupog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *woskeche sepupog-wut*, on the surface of the water of the river, Dan. 12, 6 (=*sepue nippe-it*, v. 7); *nuppissepog*, *nippissipag*, (the water of) a pond or small lake; pl. *+wash; sonkipog*, *sonkuppog*, cold water (*saunqui nip?* is the water cool?; *saunkopaugot*, cool water, R. W.) [*sonkqui*, it is cold]; *nunnippog*, fresh water, James 3, 12; *séipog*, salt water, James 3, 12 [*sée*, bitter]. See cast into the water; draw water.

waterfall, Narr. *patuck*, *pawtuck;* Abn. *paññtek8*, chûte d'eau, Rasles.

waves, *tukkœg*. See river. Abn. *teg8*, pl. *teg8ak*, Rasles.

we, *neenawun*, we (exclusive of the persons addressed, we and not you); *keenawun*, we (inclusive of the persons addressed, we all, we and you) (*nenauwun*, *nenāwun*, *neanaun*, we, us, C.; Muh. *neaunuh*, Edw.; Del. *niluna*, *kiluna*, Hwk.; Chip. *neenahwind*, *keenahwind*, Sch.): *nanashaue nenawun kahken*, between us and thee, Luke 16, 26; *nashaue kenawun*, between us, i. e. between you and ourselves, Judg. 11, 10; *kenawun wame*, all of us, 2 Cor. 3, 18; James 5, 17.

weak, *nœchumwi*, *nœchumwiyeu*, it is weak, feeble, tender (primarily weak, because in its beginning [*nœche*] or early growth): *nœchumwe wunnepog*, the tender leaf (*nœchŭmwe*, maimed; *nœchŭmwi*, tender; *nœchimœe*, weak, C.); an. *nœchumwesu*, he is weak, he is tender; suppos. *noh nœchumwesit*, he who is weak (*nœchumwesŭê*, weakly, C.); vbl. n. *nœchumwesuonk*, tenderness, weakness. See wound.

weapons, *auwohteaongash* (*ompategash*, Mass. Ps.); *nutauwohteaongash*, my weapons. From *auwohteau*, he uses (it).

wear clothes, *kogkœ*, *ogkœ*, he is clothed, he wears clothes. See clothe.

wear out, *ompattamŭnat*, to wear clothes out; *nummahche ompattam*, I did wear; *maht-ompattamŭnat*, to wear out, C.

weary, *sauŭnum,* he is weary, tired. See tire.

weasel, Peq. *a'mucksh,* Stiles. See fisher; marten.

weather, *wunnohquodt,* (when it is) fair weather (*wunnohquat,* pleasant weather, C.) [*wunne,* good]. *wekineauqûat,* fair weather; *wekinnàuquocks,* when it is fair weather, R. W.; *wekeneankquat,* warm weather, C. *pohkohquodt,* (when it is) clear, in a clear day [*pohkok,* the clear sky] (*pâuqui, pâuquaquát,* 'it holds up', the weather clears, R. W.). *tohkokquok,* (when it is) cold (*tahki, tátakki,* cold weather; *taúkocks,* cold weather, R. W.). *matohquodt,* (when it is) cloudy weather (*máttaquat* or *kúppaquat,* it is overcast, R. W.); *matohquokish,* 'in a day of rain', Ezek. 1, 28 [*matokqs,* a cloud]. *onkquohquodt,* 'lowering', Matt. 16, 3 (*onnōhquat,* raining, C.; *ánaquat,* rain, R. W.). *wuttapŏhquot,* wet (weather), C.; cf. *wuttogki,* moisture. *míchokat,* a thaw; *míchokateh,* when it thaws, R. W. See cold; hot; wet.

weave, *monakeneheau, monakenehteau,* he weaves, lit. he makes cloth [caus. inan. from *monak,* cloth] (*monagkeneehkōnat,* to weave, C.); n. agent. *monakenehteaenin,* a weaver.

wedding, *wussentamóonk,* vbl. n. from *wussentam,* he marries.

weed, *monaskúnnemun,* R. W. See hoe.

weep. See cry; mourn.

weigh, *quttompaghꝏtau,* he weighs (it) (*noh quttompaghꝏtꝏ nashpe quttōōheg,* he weighs by the pound, C.); suppos. inan. *quttompaghꝏteg,* when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *quttompaghꝏtōōnk,* weighing, C.). From *quttaueu,* it sinks down (?). Cf. *quttuhham,* he measures.

weighty, *tohkequn.* See heavy.

welcome, *kꝏnepeam,* (thou art) welcome, C.

well (adj.), *kongketeau,* he is well; *asqkongketeau?* is he yet well? (*kongkeeteâug,* they are well, R. W.; *sun wunnuhketeaonkȃnnu?* is it a healthy time?; *nuttanŭkkô wunnikkētĕam,* I am pretty well; *toh kuttinukkêtĕam?* how do you do? C.).

well (adv.), *wunne, winne,* (it is) well; *wunnesu* [*wunne-ussu*], he acts or does well; *wunneneheau,* he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.

well (n.), *wuttahhamonk,* a well; *ꝏthamonk,* his well. See wet.

west. See northwest.

west wind, *papônetin,* R. W.; cf. *papóne, pópon,* winter. See northwest.

wet, *wuttogki,* (it is wet) 'moisture', Luke 8, 6 (*wuttapŏhquot,* wet (weather); an. *nꝏtăgkes,* I am wet; *wuttagkesinneat,* to be wet, C.; Peq. *wuttúggio eyéw kéezuk weenugh,* wet today, very, Stiles). *ogqushki,* (it is) wet, moist; *ogqushkaj,* let it be wet, Dan. 4, 15.

whale, *pꝏtáop, pꝏtab, pótab* (*pꝏtab,* C.; *pótop,* R. W.; Peq. *podumbaug, pudumbaug,* Stiles; Del. *m'biák,* Hkw.) [*pꝏtau,* he blows. "There she blows!" as a modern whaler cries].

whalebone, *waskèke,* R. W.

what (interrog.), *chagwas, chaugwas* (*teagua; toh, teagua kuttinântam?* what do you think?; *toh kittinnꝏwam?* what do you say? C.).

whelp, *wuskoshim, wuskoshimwus,* a whelp, cub, the young of an animal.

when, *ahquompak,* El. Gr. 21 [suppos. inan. of *ahquompi,* there is time; *na ut aquompag, ne aquompak,* at that time]. *uttuhāunꝏh, uttuhhuñooh,* C.

whence, *toh noh,* whence, whither (*tonnoh,* where, whither, C.; *túnna kowâum?* whence come you?; *tunnock kuttòme?* whither do you go? R. W.; *tonnohwhitch,* whence, C.).

where, *uttiyeu; uttiyeu áne,* wherever (*túckiu, tiyu,* where; *túckiu sáchim?* where is the sachem? R. W.: *tonnoh,* where, whither, C.).

wherefore, *yowutche, yeu waj,* for this cause, because of this.

whet. See sharpen.

whether, *uttoh asuh matta,* whether or no, C.

whetstone, *cauómpsk,* R. W.

which, relat. *ne,* that which; interrog. *uttiyeu,* pl. *uttiyeuash;* an. *uttiyeug,* whom, Luke 6, 13 (*uttuh, uttīyeu,* pl. *uttiyeush,* which, C.).

while, *nisohke, ne sohke, tohsahke,* whilst, so long as, all the while that: *nisohke*

while—continued. *pomantog*, 'all the days of his life', so long as he may live, 2 K. 25, 30. *ash* ('adv. of continuation', 'still', El. Gr. 21), while, during the continuance of: *ash páme, ashpummeu*, while yet, before the completion or termination of (*aspumméwi*, he is not gone by, R. W.). See walk.

whippoorwill, Peq. *muckko-wheesce*, Stiles.

whirl, *pepemsqushau*, he or it whirls about (of the wind, Eccl. 1, 6); freq. from *pemsquai*, it is crooked or tortuous.

whirlwind, *pemsquoh*, it twists about, it whirls. See whirl.

white, *wompi*, (there is) white; pl. *wompiyeuash*, white (things); *wompiyeuœ*, it is white, El. Gr. 16; v. i. an. *wompesu*, (he is) white; *nœwompes*, I am white (*wómpi*, R. W. and C.; Peq. *wumbiow*, Stiles; Del. *wape*, Hkw.; Alg. *wabi;* Abn. *wapiyo;* L. I. *wampayo;* dimin. *wompishocki*, gray (whitish); *wompekisheeāe*, pale, C.); suppos. inan. *wompag*, when it is white, (that which is) white; brightness, bright daylight: *ne wompag wóóu*, the white of an egg.

whither, *toh noh*; *uttoh*, to what, whereunto, whither, how; *toh nogqueu*, Ps. 139, 7. See whence.

who, relat. *noh*, he who; interrog. *howan*. [*ewo-unni*, any he.] See any.

wholly, *papanuppe; papaquanne*, utterly, completely; see thoroughly. *wame* (omnino); see all. *mámusse* (ex toto; *mamŭsséyĕuē*, wholly, C.).

whortleberry, *attitáash* (pl.), R. W.; *saūtaash*, ibid. (?).

why (interrog.), *toh wutche, toh waj.*

wicked, *matchetou* [*matche-ohtau*], he is wicked, inherently bad; *matchesu* [*matche-ussu*], he is wicked, acts badly. See bad.

wide, *mishonogod, mishonogok*, (when it is) wide, broad, Matt. 7, 13 (?).

widow, *sekòusq*, pl. *sekousquaog* (*segoúsquaw*, R. W.; *sekăuishq*, C.). From *sequnau*, he remains behind, is left, or *asuhkau*, he goes after, and *squa*, woman.

widower, *segaûo*, R. W. [*asuhkauau*?]; *mohkodtaēn-in*, C.

width, *ne koshkag*, the width or breadth of it. See breadth.

wife, *mittamwus, mittamwussis*, a woman, a wife (mulier, uxor); *nummittamwus*, my wife; *kummittamwus*, thy wife; *ummittamwussoh*, his wife, the wife of (*míttamus*, R. W.; *kommíttamus* or *kowéewo*, your wife; *nummíttamus* or *nullógana*, my wife, ibid.; *kummittŭmus*, your wife, C.); suppos. *mittamwussit*, if she be, or when she is, the wife of; indef. *ummittamwussin*, a wife, any wife, 1 Cor. 7, 10; v. act. *ummittamwussu, ummittamwussissu*, he takes to wife, takes as a wife (cf. *noh wusso*, she is a man's wife, Gen. 20, 3; *wussentam*, he marries, R. W.; *wuskittamwus*, a young woman [*wuske*, young]). *nequt œkauau*, he has one wife, 1 Tim. 3, 2 (see Rasles, s. v. homme). *weéwo*, a wife; *noweéwo*, my wife, R. W. Narr. *nehyewgh*, my wife; *wenȳgh*, woman, Stiles. Abn. *phâinem**, femme, Rasles.

[*COMPILER'S NOTE.—"Can this be a corruption of the French?"]

wild, *chachepissu*, (he is) fierce, R. W., wild, C. See fierce. *sassakussue . . . puppinashimwog*, wild beasts, Mass. Ps., Ps. 50, 11; *touohkomukque puppinashim*, wild beast, i. e. beast of the wilderness, El.

wildcat, *pussoúgh*, R. W.; *pessow*, Judd, Gen. Reg. XI, 219.

wilderness, *touohkomuk* (deserted or solitary place). See forest.

will (auxil.), *pish*, (*pitch*, R. W.) 'a word signifying futurity', El. Gr. 20, which is prefixed to verbs in the indicative to form the simple future tense. Strictly regarded, it is a unipersonal or defective verb, signifying 'there will be'. Cf. *pâ*, 'let me be'; *paj, pajeh*, until; *peyaush* (imperat.), come thou; as, *pâ nœwaantam*, let me be wise, El. Gr. 25; *pish nœwaantam*, I will be wise; *pajeh nœwaantam*, until I am (will be) wise.

will (v.), *unnántam, anántam*, he wills, purposes, intends, etc. See think.

willingly, *unnantamwe.*

willow tree, *anumwussukuppe, anumwussikkup* (*anumussukuppe*, Mass. Ps.).

win (v.), *tummuhhouónat*, 'to obtain', 1 Cor. 9, 25 (?). Cf. *attumunum*, he receives (it). See earn.

wind, *waban* (*wâpan*, C.; *waûpi*, pl. *wâupanash*, R. W.; Peq. *wuttun*, Stiles; Old Alg. *lootin*, Lahontan; Chip. *no-*

wind—continued.
tine, McK.). Cf. *waábeu*, *waápu*, it rises up; *woppinnok*, air, C. *mishâúpan* [*mishe-wâpan*], a great wind, R. W. *mishaowepin*, a great calm; *auwépin*, the wind ceased, Mark 4, 39 [*ꝏ-waban* or *wꝏâban* (the neg. form), there was no wind]. *wunnágehan* or *wunnêgin waúpi*, (there is) a fair wind; *wunnégitch wuttin*, when the wind is fair, R. W. *mattágehan*, a cross wind; *mattágehatch*, when the wind is cross, ibid. See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

wind about, *woweaushin*, it winds about, a winding about, Ezek. 41, 7. See around.

window, *kenogkoneg*, *kenogkeneg* (*kenagkĭnnēg*, a glass window; *kunnatequanick*, C.).

wing, *wunnuppoh*, (his) wing, the wing or wings of: *pasuk wunnuppoh*, one wing of (*wunnūppoh*, pl. +*whunash*, C.; *wunnùp*, pl. +*pash*, R. W.); also *wunnuppohwhunoh*, *wunnupwhunoh*, the wing or wings of: *pasuk wunnuppohwhunoh*, one wing of; *wunnuppuhwhunóuh*, their wings, the wings of (them); *nuppohwunau* (he has wings), 'having wings', Is. 6, 2; *yauinnepúhwhunau*, having four wings, Ezek. 1, 6. From *neepoh*, *nèepau*, he rises up; caus. inan., it makes rise up; *wunnuppuhwhunóuh*, for *wunneep-uhhauun-óuh*, they cause them to rise ('their wings').

winter, *pópon* (*papóne*, R. W.; Abn. *peb8n;* Old. Alg. *pipoon*, Lahontan; Ottawa, *pipôn;* Chip. *peebōn*, *pipoon;* Muh. *hpoon*, Edw.). See seasons.

wipe, *chiskham*, *jiskham*, he wipes (it); inan. pl. *wutchiskhamunash*, she wiped them, Luke 7, 28 (*nut-jeeskham*, I wipe, C.). From *chekham*, he sweeps. See towel.

wise, *waantam*, he is wise (*wauóntam*, a wise man or counselor; suppos. pl. *wanóntakick*, wise men, R. W.); *nꝏwaantam*, I am wise; *waantash*, be thou wise; *waantaj*, let him be wise; suppos. *waantog*, if he be wise; *noh waantog*, he who is wise; vbl. n. *waántamꝏ́onk*, wisdom, being wise. From *waheuh*, *waheau*, he knows, and *anantam*, he has in mind, is minded (?). *taúpowaw*, a wise

wise—continued.
speaker; pl. *taupowauog*, their wise men, R. W. See priest.

wish, *nontweantam*, he wishes; *nunnontweántam*, I wish, C. *kodtantam*, he wishes for, he desires (it). See desire; would that.

witch, *kôsukquom*, Deut. 18, 10. *pauwau*, a wizard or witch, a sorcerer; fem. *pauwásq*, witch, 'sorceress', Is. 57, 3; see priest. *mamontam*, a diviner, a wizard; *monetuonk*, 'divination', Deut. 18, 10; *mamontumꝏonk*, 'enchantment' (*mannétu*, a conjurer, R. W.).

with, *nashpe*, with, by, by means of (an inan. object) (*nâshpe*, by, C.). *weeche*, with, in company with (a person or an. object): *kꝏ-weeche wꝏmseunsh*, I go down with thee, Gen. 46, 4.

wither, *ahpꝏteau*, *uhpꝏteau*, it withers; (dries up?); pl. *ahpꝏtaash*, *uppꝏtaash*, they wither; an. *uppꝏsuog*, they wither; cf. *appꝏsu*, he cooks, he is baked, roasted (*apíssumma*, warm this for me, R. W.).

withhold, *kogkôunum*, he withholds (it); an. *kogkôunumau*, he withholds (it) from (him). See hold.

within, *anóme* (*unnommĭyeu*, C.); *en anome*, *en anꝏmut*, in the inside of, in the inner part of; *wuttinnomhog*, the entrails or inwards.

without, *woskéche*. See outside; surface, *poquadche*, without, outside of (in the open air); suppos. *pohguadchit*, (when) outside, without, in open air (*puckqúatchick*, R. W.). *wanne*, without (not having, destitute of). See no.

witness, *wauwau*, he bears witness, he testifies; *wauwonaj*, let it be a witness or a testimony; suppos. *neg wauwacheg*, they who bear witness; vbl. n. *wauwaonk*, witnessing, testimony; n. agent. *wauwaén-in*, a witness (*wâwaēnin*, C.); inan. obj. *wauontam*, *waúwáontam*, he bears witness to (it), he testifies to (it).

wolf, *mukquoshim*, *mummugquoshum* (*muckquashim*, R. W.; *mukquĭsshum*, C.; *nattꝏhqussūog*, wolves, ibid.; *nattꝏhqus*, Mass. Ps., John 10, 12; *natóqus*, a wolf; *moattôqus*, a black wolf; *natóquashunck*, a wolf-skin coat, R. W.; Peq.. *mucks*, wolf, Stiles) [*mogke-oaas*, great animal]. Cf. Muh. *mquoh*, bear.

woman, *squáas, squas, squáus*, one of womankind, a female (femina) [*squaoáás*, female animal] (*eshqua*, C.; *squàws*, pl. *squawsuck*, R. W.; *paûsuck squàw*, one woman, ibid.; dimin. *squasese*, a little girl, ibid.; Narr. *squauhses*, a girl, Stiles; Del. *ochqueu*, a woman, Hkw.; *okhqueh, khqueu*, Zeisb.; *ochquetschitsch*, a girl, Hkw.). See female. The radical *squa* is not used by Eliot except in compound words, but in the verb form (*squaiyeuœ*, she is female) is found in Gen. 6, 19. Eliot has in Gen. 2, 23, *pish hennou Ishah*, 'she shall be called woman', but this is probably transferred from the Hebrew. *nunksqua, nunksq* (*nonkishq*, C.), a young woman. See girl. *mittamwus*, mulier, uxor. See wife.

womb, *ôontômuk, tôuntomuk, ôtômuk* (with two nasals, 'as one would pronounce *o* with the mouth close shut', Exp. Mayhew) (*wuttontómŭkqut*, C.).

wompam. See wampum.

wonder, *monchanatam* (*monchantam*, C.), he wonders at (it), or v. i. he wonders, he is astonished; vbl. n. *monchanatamœonk*, wonder, astonishment, and sometimes for the caus. *monchanatamwahhuwaonk*, (causing wonder), a wonder, a marvel, 'a miracle'; adv. *monchanatamwe*, wonderfully: *kummonchanatamwe ussem*, 'thou hast done wonderful things', Is. 25, 1.

wood, *wuttuhqun, wuttuhq, wuttuk* (*wutuhtug*, of the tree), a branch or bough, wood for fuel (*wúdtuckqun*, a piece of wood; *wudtuckquanash*, lay wood on (the fire), R. W.; *wuttoohqŭnash* or *mishash* (?), wood, C.). See forest.

woodchuck, *ockqutchaun*, R. W. (?). See hog.

wooden, *mehtugque*. See tree.

wool, *weshagan* (?). See hair. *noohkeshakănash*, soft wool, C.

word, *kuttœwonk*, pl. *-ongash*. See speak.

work, *anakausu*, he works, he labors (*nuttanăkous*, I labor; elsewhere *nuttannăkous*, I work, C.); imperat. *anakaūsish*, labor thou, work; suppos. *noh anakausit*, he who works; n. agent. *anakausuen-in*, a worker (*anakáusu*, pl. *anakáusitchick*, R. W.); vbl. n. *anakausuonk*, work, labor; v. t. *anakausim*, he works or labors upon (it), he does or accomplishes work upon (it).

world, *muttaohke, muttaok* [*muttae-ohke*, 'exceeding much' land], the world.

worm, *ôhkq, œhk*, pl. *-quaog* (*oohke*, C.); from *ohkeieu*, of the earth (?); but cf. *askœk*. *askœkse* (dimin. of *askœk*, snake), a worm, Is. 41, 14.

worship, *nauwaehtam*, he bows down to (it), he worships (it); neg. imperat. *nawaehtauuhkon*, thou shalt not bow down to (it), Ex. 20, 5; Deut. 5, 9; v. i. *nauwaeu* (he bows down), he worships. *wowussum, wowossum*, he worships, prays to; an. *wowussumau manitto*, he worships a god (*wowussum God*, worship God, C.); suppos. pl. part. *neg wáussumoncheg, neg wowussumoncheg*, they who worship.

would that! (utinam), *napehnont, woi*, 'adverbs of wishing', El. Gr. 21, 'O that it were!' "The adverb *toh* or *napehnont* properly signifieth utinam, I wish it were!" and is annexed to the the verb in forming the optative mood, El. Gr. 34.

wound, *woskehittuonk*, a hurt, a wound (being hurt), vbl. n. pass. from *woskehhuau*, he hurts; *nœchumwetanœwaonk, nœchumwehtahwhuttuonk*, a wound (being disabled or made weak), vbl. n. pass. from *nœchumwehtahwhau*, the caus. inan. of *nœchumwi*, he is weak.

wrestle, *quogquadtinohkonaü*, he wrestles with (him).

wrists, *missippuskunnĭcheg*, C.; cf. *mussipsk*, the ankle.

write, *wussukhom, wussukhum*, he writes; elsewhere, in caus. form, *wussukkuhhum*, he writes (it); *nœsukhum, nœsukkuhhum*, I write, I write (it); *ahque wussukwhush*, do not write (*wussúckquash*, write a letter'; *wussuckwhéke, wussúckwhonck*, a letter, 'from *wussuckwhómmen*, to paint, for having no letters, their painting comes the nearest', R. W.; *wussœhkhamŭnat wussukqŭohhonk*, to write a book; *nœsoohqūohham*, I write, C.); v. i. act. *wussukwhôsu*, he writes, he is writing (*wussuckhôsu*, (he is) painted, R. W.); vbl. n. *wussukwhonk, wussohquohwonk*, writing, a letter,

write—continued.
a book, etc.; *wussukwhôsuonk*, (the act of) writing.

wrong, *panneu*, *panneau*, he is out of the way, perverse, he goes wrong; suppos. *noh pannéont*, he who goes wrong; *panneau*, he erreth, Prov. 10, 17; v. i. act. *panneussu*, he does wrong; suppos. *noh pannescit*, *noh pannesit*, he who does wrong; vbl. n. *panneyeuonk*, wrong, error; *panneusseonk*, wrongdoing, transgression. See astray; perverse. *matche*, *matchit*, bad. See bad.

Y

yawn, *tóannehtau*, he yawns or gapes at; *nuttôannehtounkquog*, they gape at me, Job 16, 10 (infinit. *tôanēhat*, C.; *nuttoiwānneem*, I gape, ibid.; *nuttôânēmun*, we gape, ibid.). Cf. *toon*, *m'toon*, mouth.

yea. See yes.

year, *kodtumoo;* suppos. *kôdtumook*, *kôdtumuk;* pl. *kodtumooash* (*kodtummŏ*, pl. +*ash*, C.); adv. and adj. *kodtumwae*, yearly, of the year; *kogkodtumwae*, yearly, year after year, every year; *yeu kôdtumook*, this year (*kakod*, this year; *neyānat*, last year, C.); *kodtumwohkom* [*kodtumoo*, with '*k* progressive] he continues or goes on for . . . years, he is . . . years old: *naboneese kodtumwohkom*, she was twelve years of age, Mark 5, 42 (*toh kutteăshe kodtumwōhkom?* how many years old are you? C.; *nquitte kautúmmo*, one year; *neese kautúmmo*, two years; *tahshe kautúmmo?* how many years? R. W.).

yell, *oonoo*, he yells; he howls; *maush kah oonsh*, 'cry and howl', Ezek. 21, 12; *oonwog*, they yell, Jer. 51, 38 (of wild animals). Cf. *anum*, a dog.

yellow, *weesoe* (*wesaui*, R. W.). Cf. *weeswe*, gall; *wesogkon*, bitter.

yes, yea, *ô* or *ôô*, nasal; "but there being another Indian word of the same signification, viz, *nux* . . . the former is scarce ever used in writing", Exp. Mayhew. *nux*, yea, yes, verily, El. Gr. 21 (Narr. *nuk*, Stiles; *nux*, which "should rather be *nukkies*, in two syllables", Exp. Mayhew): *nuxyeuooutch*, let it be yea, James 5, 12.

yesterday, *wunnonkou*, *wunnonkoo* (it was evening). See evening; day.

yet, *onch*, yet, notwithstanding; *ohnchikoh*, but yet. *qut*, but, yet, but yet (*qutonch*, but, because, yet so, but also, etc., C.). *asquam*, *asq*, *ashq*, not yet (*asquam*, not yet, R. W.; *asqhuttooche* [*asq-uttooche*], whilst, C.); cf. *askun*, it is raw; *aske*, raw (not complete, unfinished, immature); *asq*, *ashquosh*, grass; *wuske*, young, new.

yield, vbl. n. *noosweonk*, yielding, submission; *nooswehtau*, he serves, submits, yields to (*nun-noosweem*, I yield; infin. *nooswēnat*; *nooswētah nen*, yield yourself to me, C.). See obey.

yield (bear fruit). See produce.

yonder, *yô*, *yâ*, yonder, that way: *yeu nogque in kah yâ in*, hither and thither, to this side and that; *yô nuttónan*, we will go yonder, Gen. 22, 5. Cf. *yeu*, this; *nô*, afar off.

you, *kenauau* (*kenau*, C.).

young, *wuske*, *weske*, (it is) new, young: *wuske penomp*, a young virgin; n. agent. *wusken-in* (*wŭskenin*, C.; *wuskéne*, R. W.), a young man; *wuskenu*, *wuskenoo*, he is young; an. adj. (v. i. act.) *wuskenesu*, he is a young man, he is young; vbl. n. *wuskenuoonk*, youth, the season of youth. See new; small. *wuskittamwus* [*wuske-m'tamwus*], a young woman. See woman. *wuskoshim*, *wuskishim*, a young animal (other than man): *wushkoshimwus*, a whelp; pl. +*sog*, Prov. 17, 2; Nah. 2, 12. See new. Cf. Abn. *8ski*, de nouveau; *skié*, creed.

younger brother or sister, *weesumussoh*, his younger brother or sister (Muh. *ngheesum*, (my) younger brother or sister, Edw.).

younger son or daughter, *muttásons*, the youngest (son or daughter). See brother.

yours, *ne kuttaiheu*, that which is yours, which belongs to you; pl. *nish kuttaihéoash* (*kenayeu*, *yeu kenau*, thy, thine, your, yours, C.). See belong to.

ADDITIONS AND CORRECTIONS

Page 4. **agque.** See *ogquè.*
8. **anántam.** See *unnantamŭnát.*
16. **asqueteahwhau, asquttahwhau.** See *sequttahwhau.*
19. **aunchemookaü.** See *unnaunchemookauónat.*
aune. See *unne.*
auonát. See *ônát.*
25. **dtannegen.** See *adtannegen; tannegen.*
26. *****eshtoh.** See **stoh.*
29. **howan.** See *unnen.*
35. **ketassoot.** See *tahsootam.*
45. **kuttauweu.** See *quttauēu.*
77. *****nanúmmatin.** See **summâdin.*
107. **oncquomonat.** See *unkquamónat.*
112. **ookos.** See *wúhkós.*
227. **board.** This word is preceded by an asterisk in the manuscript

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